

The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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No. 1.

WITNESS FOR JESUS.

We often hear the expression, "I am not ashamed to stand as a witness for Jesus;" and we are led to ask, What can we witness for Jesus? Job says, "I know that my Redeemer liveth," yet he lived hundreds of years before Jesus came in the flesh. How then did he know? Evidently he received his knowledge as Peter did when he said, "Thou art the Christ, the Son of the living God," in answer to which, Jesus said to him, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

The fact then that Jesus was the Christ, was revealed to both Job and Peter by the Spirit of revelation, or the Holy Spirit. "But," some will say, "revelation is done away, and we have the Bible now and that tells us." Yes, we have the Bible, but that does not give us the actual knowledge that Peter and others in his day had. The teachings of the prophets and apostles of old will create faith in us, but can not give us the actual knowledge that they had. Paul says that "faith comes by hearing, and hearing by the word of God."—Rom. 10: 17. Then hearing the word of God will give faith but not knowledge.

How then do we obtain it? Let Paul answer:

"Wherefore I also after I heard of your faith in the Lord Jesus, and love to all the Saints, cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him."—Eph. 1: 15-17.

By this last quotation we find, as I said before, that the recorded teaching of the apostles does not give us the knowledge that Jesus is the Christ, the Savior of the world; but, as Paul says, we receive it by "the spirit of wisdom and revelation" from God the Father. Then, in order that we may bear a true and faithful testimony that Jesus is the Christ, the Savior of the world, we should have this knowledge. Others have had it, and as God is no respecter of persons we may have it, if we will; for Jesus said, as found in John 7: 16, 17:

"My doctrine is not mine, but his that sent me; if any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Then it is by doing the will of the Father, that we receive this knowledge from him, of the truth.

Again, we read in Acts 5: 32:

"And we are witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey him."

This agrees with the saying of Christ, John 14: 26:

"But the Comforter, which is the Holy Ghost, Whole No. 385.

whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Again, Jesus said (John 15: 26) that the Comforter even the Spirit of truth should testify of him.

Much more evidence can be given, but we think this is sufficient to prove that the knowledge of the truth of the gospel, and that Jesus is the Christ, is received by the Spirit of God; and that an evidence to one man is not an evidence to another of the truth of these things. I know that it is said by many of the would-be leaders of "Sectarianism" that no one living in this age can give the same testimony of Christ that the writers of the New Testament gave, and to be sure there is no living man who was living at the time Jesus Christ was on earth. but yet, as I have quoted, the Scriptures show that we may receive the same knowledge that Paul and Peter and others received; for the Holy Ghost is a witness to these things, and it is promised to all true believers in the gospel of Christ.

Then are those who reject revelation in possession of that Spirit that is to guide into all truth? Or do they have this knowledge? The word of God teaches us that if we have not this knowledge we have no hope of eternal life, for Jesus has said:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17: 3.

Then let us labor to obtain this knowledge, by keeping all the commandments of God, so that when Christ shall come we shall not be found wanting.

HENRIETTA, Ohio.

E. A. STEDMAN.

MORMONISM AGAIN.

BRO. B. F. BOYDSTUN, of Rockwall, Texas, sends a Norton's *Intelligencer*, of Dallas, Texas, and a *Christian Messenger*, published at Bonham. The latter contains the following frank and honest letter about Bro. A. J. Cato, and the converts to our faith. The second letter is from the same paper, which gives it as an extract from the *Clarksville Banner*:

WALKER STATION, Texas,
November 26th, 1877.

Bro. Burnett: For many years there has been a congregation near here bearing the name and style of the Church of Christ. For a long time the disciples met together regularly, and were warm in the cause; but for some cause, unknown to me, brothers Jesse Walker, Dags, and Bullard, and some others, sent to Plano, Illinois, for help, the New Testament not being sufficient to furnish them unto all good

works; and in answer to their petition the Latter Day Saints Church sent unto them one Cato, a man of learning and eloquence, and he brought with him the Revelations of God to Joseph Smith, together with divers other small publications, tracts, etc. And the said members of the Church of Christ, aforementioned, except Bro. Bullard, did receive Saint Cato, and his Book of Mormon, and have been immersed by him, and by the laying on of hands have received the Holy Ghost, and are waiting for the signs that are to follow them that believe, viz., the gift of healing, prophecy, power to take up serpents, etc. I have heard Rev. Cato preach. He is well versed in the Scriptures, and eloquent, though a very plain man. He preached on Sunday night on the authenticity of the Book of Mormon, but I did not hear him. I talked a good deal with him. He says the Church of Christ, built upon the rock, was entirely destroyed—only the rock remained—and that Joseph Smith was the chosen prophet of God to reveal the word of the Lord unto the people, and rebuild the Church. I bought the Book of Mormon from him. They seem to teach and believe all that we do—and a good deal more. I do not write this for publication.

T.
Says the *Clarksville, Texas, Banner*, of the 21st November:

Rev. A. J. Cato, Mormon, will preach next Sunday at Coleman's Springs. He is of the Reorganized Latter Day Saints Church. He has been preaching at Moore's School House for about a week, during the night, and some of the best citizens in the neighborhood have been converted, and have joined his church. Jesse Walker, Robert Whitaker, Dr. Duggs, and Mrs. Dillard, are among the number. He is said to be a most extraordinary man in conversation and in the pulpit, and remarkably well versed in the Scriptures. All persons who have heard him, even though they disagree in religious views, have with one accord pronounced him an impressive and eloquent orator. Rev. Mr. Cato is a missionary sent here by the Mormon Church (Reorganized), to implant this faith amongst us. His church has discarded polygamy and the odious features of Brigham's creed.

You can secure the endeavor, the courage, and the aspiration of a family of children by no means so effectually as by the power of love. Fear never made the childish nature good. March winds never made the buds blossom—only April showers; it is not the father's severity, but the mother's love that makes the child repent.

Never write anything for the press with a lead pencil. It sets the editors, compositors, and proof reader frantic—if the copy escapes the waste basket.

THOUGHTS.

TO COUSIN COLLINS.

(In compliance with his request for some verses
for a Keepsake.)

My Dear Cousin Collins, afar in the west,
Beyond the wide plains and the mountain's white crest,
I now will comply with your earnest request,

If prospered in that undertaking;
So calling my Muse once again, I will link
Together and send you by paper and ink,
A few unadorned, earnest thoughts that I think,
In these humble rhymes of my making.

And though they fall short of what both could desire,
I hope that good wishes and thoughts may inspire,
My pen to attune them to something that's higher

Than mere idle, flowery speeches.
And if through desire to amuse I should stray,
I hope that some truth I may therewith convey;
For little's the worth that a rhyme does display,
If no correct idea it teaches.

Of you I'd ne'er dreamed, till I found you, by mail,
When youth into manhood advancing, full hale,
You'd reached; near your birth-place, Salt Lake's
pleasant vale,

With cloud-piercing mountains around you;
Whose awe-stirring wonders, and contrasts extreme,
Disordered and rent rocks on all sides, proclaim
The groans of creation since sin on earth came.

For sin brings a curse on "the ground," too. (a)

I judge by your likeness and letter, that you
Are blest with a mind that's exceeded by few;
Although in a vale of the mountains you grew,
Where you at first opened your "peepers."

A small epitome of a then future man,
Both body and mind evolutions began;
And oft seeking causes you here and there ran,
At first on your four little "creepers."

For this needful lesson we thus early learn—
(To creep ere we walk), and whenever we scorn
The first steps in any scale, some overturn

Is sure on our "creepers" to drop us;
And whene'er, before we can yet scarcely walk,
We try to match those who can run, there's a shock;
For lack of ability causes a balk;

And some awkward downfall will stop us.

For all things are governed in order, by laws
That change not, from planets to mere floating straws;
(A positive proof that One Great and Wise Cause
And Head is o'er all things presiding);

And all things were "good" (b) till death entered by
sin—

(The breaking of law); then disorder came in.
But the link that man broke a Christ has mended again.

To those in his promise confiding.

For a "day of redemption" (c) "is coming" (d) we read,
In which all the dead from the grave will be freed;
And those who the "law of the Lord" have obeyed
Will power o'er all deaths be given. (e)

For, though by transgression "death passed upon all,"
Yet Christ shall restore what was lost by the fall. (f)
All they that are Christ's shall rise first, at his call, (g)
To praise God that death hence is driven.

The earth a baptism of fire will endure,
To cleanse it from sin; for the Lord will restore
The earth to its Eden state, joyous and pure. (h)

For earth in redemption 's included. (i)

And then shall the meek their inheritance gain, (j)

(a) Gen. 3:17. (b) Gen. 1:31. (c) Eph. 4:30. (d) John 5:25-29.
(e) Rev. 20:6. (f) 1 Cor. 15:22, 23; Rom. 5:12, 18. (g) 1 Cor.
15:23; Rev. 20:5, 6. (h) Isa. 32:15-18; Mic. 4:1-4; Isa. 60:
13-22. (i) Eph. 1:14; Ps. 37:9, 10. (j) Ps. 37:11; Mat. 5:5.

And great joy and riches the poor will obtain;
And Saints be as free from all sickness and pain
As Adam ere Satan intruded. (k)

For he that has "all power" is coming again;
"In like manner," too, as he went; (l) and will reign
On earth o'er his kingdom, and God's will will then
Be done here on earth as in heaven.

Where now are earth's deserts, abundance will grow:
Her vales will be raised, and her mountains laid low.
And on all the earth man will not have a foe,
And none will know fear morn or even.

The place of Christ's feet "shall be glorious" then; (m)
For earth will rejoice in God's presence again,
As ere man's domain with him fell, through his sin;
For Satan and sin will be vanquished.

And th' veil that's "spread over" mankind will re-
move, (n)
Where Christ and all his dwell, in union and love;
And the peace and unspeakable joy felt above,
Be there, and all trouble be banished.

And they that the one sure "foundation" (o) do lay—
Christ's doctrine in fulness believe and obey,
And thence forth "go on" and not wander astray,
Shall therein have participation;
And all who've ne'er yet had the privilege to know
The truth that makes "free," e'en Liberty's Law, (p)
(And therefore no light could accept or eschew,
Are hence under no condemnation),

Shall then come to knowledge—the "glad tidings" hear;
And th' privilege have to obey, then and there:
And thus for the kingdom of heaven prepare,
Receiving for sins a remission. (q)

What wisdom, and mercy, and justice, here blend!
For the Plan of Salvation to all shall extend;
That God may be just, from beginning to end.

It must go e'en to "spirits in prison." (r)

And then will be brought in the glad time foretold, (s)
And lived for and died for, by worthies of old; (t)
The day of redemption for those to death sold,
And sabbath of rest for creation;
Then "that which is perfect" will be here indeed; (u)
And that that's "in part" we no longer shall need:
'Twill be so eclipsed and all thrown in the shade
By a fulness, and full inspiration.

None need "gifts of healing" where sickness 's not
found;

Nor of "tongues," where one "pure language"
abounds; (v)

And none "to his neighbor" need doctrine expound, (w)
Where "all know," and no error 's blended.

None need "prophecy," after all that's hid 's shown; (x)
"Revelation" or faith, when all "know as they're
known;" (y) [(z)

Nor "discerning of spirits," where devils there's none;
The "work of the ministry" ended, (a)

Though through this short life many trials we have,—
Dark seas of affliction heave, wave after wave,
If true to ourselves and the arm that can save,

A life is ours lasting forever;
Where clouds of ill omen can not o'er us brood;
Nor dark waves of trouble and anguish intrude;

(k) Isa. 33:24. (l) Acts 1:11. (m) Isa. 60:13; Zech. 14:4.
(n) Isa. 25:7. (o) Heb. 6:1, 2. (p) John 8:31, 32; Jas. 1:25.
(q) Acts 2:38, 39; 22:16; Zech. 13:1; Joel 2:32. (r) 1 Pet. 3:
18-20; 4:5, 6; Isa. 61:1; 1 Cor. 15:29; Isa. 24:22. (s) Ezek.
37:21-28; 36:33-38; Jer. 31:38. (t) Isa. 26:19; Job 19:25-
27; Dan. 12:13; Ezek. 37:12-14; Isa. 25:6-9; Rev. 19:6-9;
11:18-22; Hos. 2:18-20; Isa. 65:19-25; 11:6-9; 2 Tim. 4:6-
8; 1 Cor. 15:12-23; Rev. 21:1-7. (u) 1 Cor. 13:8-13. (v)
Zeph. 8:9. (w) Jer. 31:64. (x) Luke 12:2. (y) 1 Cor. 13:9-
12. (z) Rev. 20:2, 3, 10; Zech. 13:2. (a) The miraculous gifts
and inspired officers were placed in the Church for the work
of the ministry, etc., Eph. 4:11-16, and consequently, their
mission ends with the end of the gospel dispensation, and not
before.

Nor Satan, nor man, by their cunning delude,
But "rest" (b) and peace flow "like a river." (c)

And now, that existence may not be in vain,
Exert well your faculties; trust not in man, (d)
But prove for yourself every thing that you can,
By using your judgment and reason.

Free agents the good cause, or bad, to espouse,
Ourselves must win Life by obeying Life's Laws;
And powers of discretion are given to use,
And not to consult them is treason.

And they that "lack wisdom" (e) may ask and "re-
ceive;"
If they but love truth, and sincerely believe
On Christ, and close to what truth they have cleave;
Such need not be groping and guessing:
For all those who wish in the right way to go,
And seek not their own way, but His way to know,
And ask in Christ's name to know truth, God will show;
And give them his love and his blessing.

And since what we sow, we shall reap for our meed, (f)
The "Scriptures of truth" should alone be our creed;
For all must at last give account of each deed,
According to light God has given. (g)

And since naught of earth can from death us reclaim,
'Tis certain that life's highest object and aim
Should not be earth's pleasures, or riches, or fame,
But truth, and "the kingdom of heaven." (h)

For they that are "born of the Spirit" (i) do have
Assurance of being redeemed from the grave; (j)
For Christ by his death ransomed man, and will save
His own by a glad resurrection.

Examine God's word which in scripture is found,
And prove thus what doctrines are tenable ground;
That each cunning heresy you may confound;
And make sure at last your election.

For many from truth, and to "salt land" (k) were led,
When th' church, as an organized body, was dead,
Because of false doctrines that "privily" (l) spread,
Till the false top the root overpowered;
And Apostasy slowly and cautiously raised
Its monstrous, unseemly proportions; and praised,
(Like the spider), and flattered its victims till seized;
[Thus the "cloudy and dark day" (m) lowered.]

Whose "shepherds" desire less the sheep than their
coats,
And feed well themselves, though the flock lack for
oats;

For, are they not "ravening wolves" and "he-goats,"
Who "foul" with their "feet" all the waters?" (n)

That flock has long drank what the false "shepherds"
foul;

While they, like he-goats and wolves, still "push" and
prowl;
And the priest-ridden flock must "root" on, and not
growl,

At priestcraft's "infallible" plotters.

I wish now to tell you the way ALL should do,
To get waters pure, or "sound doctrine" and true;
['Tis a secret that seems to be known to but few];

Go drink at the source, on the mountain,—
Go right to the Books, where the doctrine is pure.
'Tis our right and duty ourselves to secure,

By proving "all things" (o) by the "word" that is "sure,"
Drink deep for yourself, at the fountain.

Men look not as much for themselves as they ought,
And Romanist's fast in this strong net are caught;

(b) Heb. 4:9; 2 Thes. 1:7, 8, 10. (c) Isa. 66:12-15. (d)
Jer. 17:5-8. (e) James 1:5-7. (f) Luke 11:9, 10; John
7:16, 17. (g) Job 4:8; Prov. 11:18; Gal. 6:7, 8. (h) Rev.
20:12, 13. (i) Matt. 6:33. (j) John 3:5. (k) 1 Cor. 15:12-
23. (l) Jer. 17:3, 6. (m) 2 Pet. 2:1-3. (n) Ezek. 34:12. (o)
1 Thes. 5:21.

To trust pope and priests, and prove nothing, they're taught.

And many of protestantism

Do follow the precepts and wisdom of men,
Much more than on God's word and wisdom they lean;
And search not the Scriptures to see what they mean,
But read through some church lens, or prism.

And thus they get only such color and light
As *man's* creeds and theories let in to their sight;
And truths they do see oft get false light and weight,
From glasses through which they perceive them;

And when those who've put man-made glasses aside—
Have naught intervening God's meaning to hide,
Tell such of the pure truths in which they confide,
They "will not endure" (p) nor believe them.

Men put not enough trust in God and his word,
And seek not the wisdom and light of the Lord;
But have *their own* way before *His* way preferred:
Hence "*knowledge*" (q) to reach are not able.
'Tis his way alone, can save Gentile or Jew;
And those who will meekly the Father's will do,
That Christ's doctrines are true He will e'en cause
to "know," (r)

And such can stand firmer than Babel.

For this is the firm "rock" whereon Christ has laid
The "foundation" (s) "stones" (t) of his church; for by aid

Of the "Spirit of truth," given those who've obeyed
"*This* gospel" (u) in faith and in fitness,
The Lord, in his love, to their faith sets his seal—
Through some gift of old does a *knowledge* reveal.
In vain persecutions and falsehood assail

Those who thus of truth have had a witness.

As Christ taught but *one* "*way*" (v) which all harmonized;

As no "*non-essentials*" his doctrine comprised;
And as he *but one* form of church authorized,
In the one "*perfect*" (w) plan of salvation;
Each *Ordinance*, "*Gift*," "*Member*," (x) *Office Inspired*,
In which the true, primitive church, was attired;—
And "*Principle*" (y) found in Christ's doctrine declared,
Holds throughout th' Gospel Dispensation.

In proving where sects and their doctrines will lead,
It need not take long to get principles "treed,"
If we by the pattern try structure and creed,
And learn whence they are, how they're grounded.

Churches built up like the ancient true one,
With Christ, (not polygamy), "chief corner stone," (z)
Which *THE* power of Godliness do not disown,
Perhaps on the true "rock" are founded.

If there are the "*signs*" Christ confirmed, (a) and conferred, (b)

By the Spirit on "them that believe" on the Lord,
And walk in accordance with his "every word," (c)
Then, like the true church it is branded.

But churches that have not both the *power* and *form*,
Are built upon sand, and can't stand the storm
That's coming, and even now causing alarm,—
"*From such turn away*," we're commanded. (d)

The Bible, Book of Mormon, and Covenants,—three,
Of one God, and system of law, testify:
And their testimonies do clearly agree,

A "sure word of prophecy" Scan it,
And all that brings opposite doctrines to view,

Though covered with network of cunning, eschew,
As evil, from man or from devils, untrue:

Some sinister motive is in it.

For "*in paths that are crooked, the Lord does NOT move*,"
Nor "*vary from what he has said*." (e) We may prove
All things by this fact; for what comes from above,

Will harmonize through each division,
With all scripture God did before it bestow;
His words form one system, consistent all through;
Each link in the chain, to the next is a clue,

Adjust ALL, with careful precision.

My wish is, that all may the right way behold;
And through the "straight gate" enter in the true fold;
And the "earnest" of future "inheritance" (f) hold
Forever, by faith and works blended.

For then, by the promise that's sure, (g) they may claim,

By the shed blood of Christ, (h) and the love of I AM, (i)
Celestial, eternal life: God's gift supreme.

Farewell, Cousin. Be not offended.

CHAS. W. LAMB.

GRINNELL, Poweshiek Co., Iowa,
Nov. 1st., 1876.

LETTER FROM BRO. F. REYNOLDS.

To the Brethren of the Seventy and all Saints:
—This morning I feel impressed to write you; but for me to be edifying, seems almost impossible. Misfortune financially, causes depression spiritually, which has been and is now my unhappy lot; yet I have been always hopeful of a brighter day. But when I reflect upon the necessity for work ever before all of us, in spreading eternal truth, I shudder at the thought of being bound by temporal bondage, and pray God to aid me and my quorum to once more all to all stand in their lot. If I should be content, or become reconciled to abide at home, and stand aloof in the future warfare for the right, I would now surrender, lay off the armor, and send you my credentials, but the very thought has caused me to weep aside in silence; and hope says, "Don't give up."

Something like four years ago, I commenced spending an occasional odd hour in arranging the prophetic history of the future of Judah and Israel; as much for my own edification and instruction as that of others; thinking at the same time I would soon be able to devote my time in the field again; but I subsequently became more unfortunate; hence my time was limited, and the "*Jewish Monitor and Guide to the Holy Land*" was delayed; but the work is now about ready for the binding; and will be ready for delivery December 25th, or for Christmas and New Year presents. It consists of three great subjects, viz., "The Literal Gathering and Formation into a Nation of the Jews, with Modern Evidence of its Progress." "Judah and Israel's Final Redemption from all Error, and their True Messiah's Advent among them." "The Christians' Messiah according to the New Testament."

The Author can only say that he has sought diligently to carefully connect in proper order the history of coming events, whose shadows are now hovering over us. The book will be bound in good paper covering, and printed upon the best paper; it is three and one half by five and a half inches, and contains sixty-four pages. Price fifty cents, postage included.

(e) James 1:17; Heb. 13:8, 9; Moroni 8:3 and Alma 5:3 Book of Mormon. (f) Eph. 1:13, 14. (g) Mark 16:16; Acts 2:38, 39; Nephi 4:8 and Alma 5:3, Book of Mormon. (h) Heb. 9:22, 28; Nephi 4:8, Book of Mormon. (i) John 3:14-17.

With little or no effort, quite a goodly number have been ordered. Some have ordered as high as ten copies. Now should each, or even one half of the members of the Church take one copy of the "*Jewish Monitor*," it elects the writer to give his time and efforts to the convincing of souls of the new and everlasting covenant; and also lifts him from a bondage more excruciating to him than death.

All Elders, Priests, Teachers, Deacons and members, are invited to assist me in the sales of this book. A reasonable percentage will be allowed those who devote their time to disposing of it, it being adapted to the wants of the Christian everywhere, as well as the Jew.

My rules will be as follows: The first one that orders a book with the fee (fifty cents) enclosed, requesting an agency, shall have such territory as the author may feel disposed to grant and their circumstances allow. Books may be ordered direct from me by any person. Agents may canvass and ascertain about the number wanted, and order without the money in advance, if circumstances require it.

There is only one exception to the above rule, viz: The Quorums of Twelve and Seventies, with all ministers traveling in the ministry, are now allotted the agency to solicit sales, receive and forward money for books. All orders will be promptly attended to.

Address F. REYNOLDS, Box 113,
HARLAN, Shelby Co., Iowa.

JEW OR GENTILE.

T. DeWitt Talmage, in a recent lecture upon "Current Events," discussing certain alleged differences between Jew and Gentile, gave some hard but well-deserved hits at a few of the weak points of the Gentile. He said:

"Last summer the land was ablaze with discussions about the Jews being excluded from one of the leading hotels. I have this to say: A Gentile is no better than a Jew—no better in morals, no better in providence and forethought. There are more Gentiles in Sing Sing and in the Tombs and on Blackwell's Island than there are Jews. The Gentiles are no better in the profession of law—Moses, the greatest lawyer who ever lived, was a Jew. They are no better in banking—Rothschild, the greatest banker, is a Jew. They are no better in military life—Joshua was a Jew. They are no better statesmen—D'Israeli is a Jew. They are no better theologians—the Lord Jesus Christ was a Jew. The Jews are not physically inferior to the Gentiles. Why is six feet high any better than five feet high? Did you ever hear of Wellington or Napoleon? they were small. I know a great many tall fools. A crane is taller than a dove. Their features are not so attractive. Who decreed that a nose curved up is any better than a nose curved down? *Uncleanly*? What a charge to be made by the smoking Gentile nation. Think of the floating pig-sty attached to all railroad trains, and the gentlemen's cabins in our ferry-boats. Most of the smoke belongs to the new dispensation. The weak point of the Gentile is not washing too much. Look at the City Court room after a trial, or a public hall, after a Democratic convention or a Republican meeting. Is that atmosphere all Jewish? Analyze it, and you will find it to consist of five parts of whisky, three of garlic, one of cologne, and one of oxygen. I have baptized

(p) 2 Tim. 4:8, 4. (q) 2 Tim. 3:7. (r) John 17:16, 17 Matt. 16:16-18; 13:2. (s) Eph. 2:19-22. (t) 1 Pet. 2:5, 6. (u) Matt. 24:14. (v) John 10:1; Matt. 7:13, 14. (w) James 1:25. (x) 1 Cor. 12:18, 28. (y) Heb. 6:1, 2. (z) Eph. 2:20. (a) Mark 16:17, 18. (b) Eph. 4:7, 8, 11, 12; 1 Cor. 16:26; John 16:13; Acts 2:38, 39. (c) Matt. 4:4. (d) 2 Tim. 3:5.

people who were so dirty that I was tempted to leave them in the tank. Flash jewelry! That is not peculiar to the Jews. The American nation is covered up with it. You can get a "gold" watch for \$7.50 in Chatham street. Jews sell them, but Gentiles buy them!"

WE received some months since the following exposition of the views of the "Catholic Apostolic Church," together with the correspondence accompanying, from Bro. George Burnham, and now insert the whole, as some have expressed a desire to see it in the HERALD.

It appears that Bro. Burnham exchanged epitomes of faith with Mr. Horace King, who sent the pamphlet first referred to. There then ensued the correspondence in its printed order, as seen from the dates.

CATHOLIC APOSTOLIC CHURCH. A STATEMENT FOR CANDID INQUIRERS.

It is known to most of those into whose hands this paper may come, that there are in this country and elsewhere a few congregations of Christians generally styled "Catholic Apostolic." But by few persons are their history and principles rightly understood. To furnish information for such as seek it, these pages are written.

Every reader of the New Testament must be struck with the great differences between the Church of the primitive age, and the Church as we now see it.

Then it was one Body, holding one Faith, and guided by the same ministries; now it is divided into many sects, Greek, Roman, and Protestant, with their numberless strifes and contradictions.

Then it was enriched with the manifold gifts of the Holy Ghost, sent by the glorified Lord to strengthen and comfort His people during His absence; now, these are in great part lost, and the loss of them is justified on the ground that they belonged only to the infancy of the Church, and would be out of place in this time of its maturity.

Then it had Apostles, by whom the Lord was able to rule and bless His whole flock, and Prophets through whom the Holy Ghost gave continual light and guidance; now, Pastors alone are left, (save here and there an Evangelist irregularly raised up), to do the full work of the Christian Ministry.

Then it was filled with joy by the hope of the Lord's speedy return to raise the dead and change the living saints, and establish His kingdom in the earth; now this hope has well-nigh died out, and Christians are looking for death as their inevitable fate, and for the conversion of the world without the Lord's personal presence.

Which of these two conditions of the Church must we suppose to be most pleasing to God? That which He Himself established, or that which has come in through the strifes and divisions of many generations?

He does not approve of strife and division, but desires that all Christians be "perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. He gave Apostles, Prophets, Evangelists, and Pastors, to bring the whole Church "unto the measure of the stature of the fulness of Christ." Eph. 4:11-13. The Church was taught to "desire

spiritual gifts." 1 Cor. 14:1. And the Lord commanded His disciples to watch always for His coming. Mark 13:23-37. Of which St. Paul also spake when he said, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2:13.

Is it not plain that the Church while still undivided, filled with the gifts of the Spirit, having all the ministries which Christ gave on His ascension, and rejoicing in the hope of His speedy return, was in a condition to receive more abundantly of His grace for the perfecting of the saints, and thus able to serve Him more effectually in the proclamation of the Gospel, than the same Church as it now is, broken into many fragments, ruled by rival leaders, distracted by conflicting doctrines, destitute of spiritual gifts, with no ministry but the Pastoral, and neither looking for nor desiring the Advent of the Lord?

As the Lord left His church, so He must find it. His children must be made ready for His coming; and this can be only by the ministries and ordinances He set at the first. Therefore He must restore them ere His purpose can be fulfilled. He will send again the "master builders," (1 Cor. 3:10); "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Isa. 61:4.

This work He has begun to do, for the day is drawing very near when He will send His Son to take the rule of the earth into His own hand, and fill it with His salvation; and what He now seeks is to prepare His Church that she "may be found of Him in peace, without spot, and blameless."

It is more than forty years since the speedy return of the Lord Jesus Christ was proclaimed with great power in many parts of the Church, both Protestant and Roman Catholic, but especially in Great Britain; and thousands were made to rejoice in the hope of it.

Soon afterwards He poured out His Spirit as in the beginning, fulfilling the promise given by Joel, (2:28-32, and restoring the supernatural gifts of the Holy Ghost. The mouths of many persons of acknowledged piety, sobriety, and soundness of mind, faithful members of Presbyterian, Episcopal, and other Churches, were supernaturally opened to declare the purpose of God in His Church. This is a matter of fact which may be verified by any who desire to know the truth.

When it was abundantly proved that this was a Divine work, He called men, as of old, by the voice of the Holy Ghost (Acts 13:1-3) to serve Him as Apostles. Under them the office of the Prophet was brought again into exercise in the Church. 1 Cor. 12:28. Evangelists were sent forth to warn the Church and the Nations of the impending judgments, and to testify to the coming of the Lord and the outpouring of the Spirit to prepare His way. The Pastoral ministry in its threefold form of bishop, priest and deacon, also found its true place as the teacher and shepherd of the flock. The fourfold ministry was thus seen once more in its divinely appointed order, fulfilling its work for the edifying of the Body of Christ.

As the fruit of their labors, Churches have been gathered in many countries in Europe and in North America, in which it has been the duty of the restored Apostles to teach the doc-

trine of Christ, to set in order Sacraments and Worship, to impart and cherish, and direct the gifts of the Holy Ghost, and to lead on the people in all the ways of godliness in preparation for the Kingdom of the Lord.

These Churches, which recognize no other name than belongs to the whole Church,—One, Holy, Catholic, and Apostolic,—are distinguished from other bodies of Christians in the following particulars:

1. In possessing all the Ministries which Christ gave to His Church at the first.

2. In giving room for the exercise of the supernatural gifts of the Holy Ghost.

3. In celebrating the Lord's Supper every Sunday, and worshiping God morning and evening every day, after the order set forth in the Holy Scriptures, and in forms the most complete and beautiful which the Church has ever seen.

4. In bringing up to God, as an act of worship, their Tithes and Offerings; the one as His reserved portion of the earth's increase, the other as the expression of their thankfulness and liberality.

5. In recognizing all the Baptized as constituting the one Church, and in seeking to uphold and strengthen all that remains of Divine truth and order in its several divisions.

6. In praying continually for the Lord's Coming, and for the resurrection of them that sleep in Him, and abiding in the hope of being of that number who shall not die but be changed. 1 Cor. 15:51. 1 Thess. 4:13-18.

They also hold firmly to the common Faith of the Church, as set forth in the three great Creeds, commonly called the Apostles', the Nicene, and the Athanasian.

They believe that God's terrible judgments are about to fall upon the Church for her unfaithfulness, and upon the Nations for their rebellion; and He is preparing a refuge from the storm. There is to be a *First Fruits*, sealed with the seal of the living God by the ministry of His Apostles, before the winds of His indignation are let loose (Rev. 7:1-3; 14:1-4); and there is to be a *Harvest*, an innumerable multitude who "come out of great tribulation," from which, had they been wise in time they might have escaped. Rev. 7:9-14; 14:14-16.

The work of deliverance God would make known to all His people. Those gathered under Apostles in this community, having had full experience of that whereof they now speak, do testify to their brethren of every name, of the power and grace that are in it, and earnestly entreat all to give heed to the witness they bear.

This work is no invention of men; it is the fruit of a supernatural interposition of God in behalf of His people. It has not been carried on in the wisdom of men. Those engaged in it have followed what they recognized as the voice of God. He spake, and they believed; He commanded and they obeyed; No novelty has been introduced, no new doctrine taught, no new ordinances established. The Church was constituted by God in infinite wisdom for His ends, and cannot be changed. It had at the beginning, and must have at the end, everything necessary to its complete development and perfection. The present work is one of restoration. It is a living witness that God's purpose and way in His Church are unchanged. Men may change, but He is "the

same yesterday, to-day and forever." It is His gracious answer to the cry of many who mourned over the desolations of Zion, that he would "restore unto her the joy of His salvation, and uphold her by His free Spirit."

In every part of Christendom have been found those to whom the news of this work of restoration is "as cold water to a thirsty soul." They rejoice together in the manifested presence of the Head in the members of His Body. They have learned to love all who bear His Name. They know the blessing and protection of just spiritual rule; the joy of willing obedience; the reality of sacraments and ordinances; the beauty of worship ordered according to the mind of the Lord; the power of His living word; the strength of faith; the true hope of their calling; the peace of God which passeth all understanding. They desire that these things should be known by all their brethren of the One Body, without whom they do not expect to be made perfect.

Does this witness to a present Divine interposition seem incredible? So seemed the witness to God's interpositions in times past. To the Jews he said: "I do a work in your days, a work which ye shall in nowise believe, though a man declare it unto you." Every new stage of his workings calls for new acts of faith; and the faith of the last generation must be at least equal to that of the first.

Is this testimony true? Then surely every Christian should be filled with joy, for no such joyful tidings have been heard since the first century. We declare that God has indeed visited His people, and has sent to them His Apostles to make ready His way. We cannot but speak the things which we have seen and heard. Let every one who reads, ask, and prove according to the measure of his spiritual discernment, whether these things are so.

WETHERSFIELD, CONN.

Aug. 25th. 1875.

Rev. and Dear Sir:—Mr. Horace King has requested me to write you in answer to your request to be informed about the faith and hope of the body of Christians with which he is specially connected. He has also sent me an "Epitome of the Faith and Doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints," and in the statements of which I understand you to believe.

This Epitome contains many important truths in regard to the true constitution of the church, and the gifts of the Holy Ghost. There can be no doubt that the Ministries which God set in the Body of Christ in the beginning, and the manifestations of the Spirit which he bestowed upon it, ought to have continued to this day. "The gifts and callings of God are without repentance;" and nothing but unbelief and unholiness of His people has led to their loss. They have grieved and vexed and well nigh quenched the Holy Spirit; and God has been provoked to leave them to eat the fruit of their own sin. The history of the church during the many centuries since the death of St. John, has been a very sorrowful one: but it has not ceased to exist. Christ's promise to be with it to the end of the world (age or dispensation) has not failed. He has not been with it in that fulness of blessing in which He would have been, had his people been obedient; but He has never altogether forsaken it. The Church since the death of the first Apostles has been like a dis-

eased and mutilated body—not without life, but without the organization necessary to nourish the life, and to manifest it to the world. God's work, therefore, in the time of the end, when the coming and Kingdom of His Son are drawing near, will be the healing of the diseased body, not the casting of it away as dead. The first is the work of God: the other the work of Satan. When man fell by transgression, and the earth came under the power of Satan, the Seed of the woman was promised to bruise the Serpent's head and thus to be the deliverer of man. The Son of God came to be the Redeemer of man, not his destroyer. And He has been working through all the ages, to effect this. And the end will be the casting of Satan out of the earth; the removing of the curse; and the giving to man the glory of the resurrection.

On the same principle of redemption, not of destruction, God is dealing with the Jews. They are cast off for the present, but they are to be gathered again, and made a blessing and a glory to the whole earth. So it is to be with the Church. It has been sorely punished for its sins, but it has not been destroyed. It has existed in every age since the days of Pentecost. Its Ministries and its Sacraments have existed—not in all their fulness and power, indeed, but so as to be really Divine ordinances, the channels of blessing from God to faithful men.

What is now needed is not the bringing of a new Church into existence, but the reviving and rebuilding of the old; and this work we believe God to be now carrying forward among the nations which bear His name. He has restored the Gifts of His Spirit again, and has raised up the four fold Ministry of Apostles, Prophets, Evangelists and Pastors which He set at the first. Especially has He restored Apostles, the highest Ministry in His Church, by whom, as his immediate representatives, He guides and governs His whole flock. No Pastor or Bishop can be the true ruler of the Church on earth as the Bishop of Rome has claimed to be. No Prophet can be the earthly Head of the Church, as Brigham Young now claims to be. A *College of Apostles* directly called and commissioned by the Lord, and responsible to none but Him, is God's way of governing his Church. The work in which we believe and have part is under *their guidance*. They teach the doctrine of God—they set in order His holy worship, they direct in the right exercise of spiritual gifts, they establish the organization of the separate churches, and in a word, do all which Paul and Peter and John did for the Church in the beginning. They take up the work which *they left unfinished*, and carry it on in the same spirit, on the same principles, and towards the same great end, viz., the revealing of the kingdom of God. And because God has never ceased to be with His Church in every age, the Apostles now restored gather all the precious things which the Holy Spirit has been able to bring forth through all the centuries and set them in their right order. *The faith once delivered to the saints*, and handed down from generation to generation, they have taught anew, but with greater clearness and power than at any time since the beginning. It is no new faith which the Apostles now teach, but the old truth as it is in Jesus. The doctrine of Father, Son and Holy Ghost—three Persons and one God, ex-

isting from all eternity; the doctrine of the Fall of man by means of the sin of the first man, whereby the whole race became involved in ruin; the doctrine of Incarnation, or that the eternally Begotten Son of God was made Man, and suffered and died for our Sins, and rose again as the Second Adam, the head of the new creation, and ascended into heaven where he now intercedes for us as our High Priest, and from whence He will come again to establish His Kingdom in the earth; and the doctrine of the Holy Ghost, that He was sent by the glorified Lord to gather and train and comfort His Church, until He Himself shall come again.

These are the truths which the Apostles restored now teach. They are the old truths of the New Testament, which have never been wholly lost since they were first given by Christ and the Holy Ghost. There can be no new faith. The Bible contains the sum and substance of all the spiritual truth which God would reveal to men. And as there is one Faith which they teach, the old doctrine of Christ; so they are sent to the *One Body* which came into existence on the day of Pentecost, and has never ceased to exist to this day. They look upon all who bear Christ's Name by having been baptized into the name of Father Son and Holy Ghost, as belonging to the One Church: whether Greek, Roman Catholic or Protestant. They are sent to deliver God's message to them all, to point out their sin, to show them the way of deliverance from the coming judgments, and to tell them of the near return of the Lord. They do this as to their *brethren*, members of the One Body of Christ. Just as John the Baptist was sent to his countrymen, the lost sheep of the house of Israel, so the Lord now sends His Apostles to His Church, His scattered and desolate flock, to make them ready, if possible, for the marriage of the Lamb.

If the coming of the Lord is now nigh at hand, we should expect Satan to hinder it in every way, not by direct opposition, but by counterfeiting the work of God in his Church. He has supernatural power and can put it forth to deceive the unwary. *To raise up a new church*, must be Satan's work because God would show Himself the Restorer of that which He Himself planted. Such a work is *Swedenborgianism* which professes a new dispensation. Such an one is *Mormonism*, which denies that there has been a church in the earth for seventeen centuries, since the death of St. John, and so gives the lie to the promise of Christ, that the gates of hell should never prevail against His Church.

I trust, my Dear Sir, that what I have said will make plain to you the nature of the *work of recovery* which God is now doing in His Church, and wherein it differs from every other religious movement in the world. If you shall feel interested to enquire further about it, I shall be happy to give any information in my power, and commending it to your earnest regard I subscribe myself,

Yours truly,

W. W. ANDREWS.

Rev. George Burnham.

[A true copy].—G. B.

PEORIA, ILL., Sept. 6th, 1875.

Rev. W. W. Andrews:

Dear Sir:—Some time since I sent an Epitome of "Doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints," to

Horace King, accompanied with a request that he would point out in it anything he regarded as contrary to the "sure word of prophecy." In reply he said he found there was much error in it, but did not point out any thing which he considered erroneous. For my further instruction in the matter, it seems he referred the matter to you. And I am much obliged to you and him, for the trouble you have taken in the matter. Yet aside from a statement of the views of your new organization, I do not see that I am much wiser; for the doctrines of the Epitome are untouched.

You say, "this Epitome contains much important truth." Am I, from this remark, to infer that you, as I do, regard it as containing the substance of the gospel of Christ? Truth can lose nothing by candid investigation—and it is truth only that I desire. And divine truth should be received only on divine authority—and such truth can be received and understood only by revelation. Matt. 16:17; 1 Cor. 2:11; 12:3. The office of the Spirit, promised to all true believers, was to "guide into all truth." Jas. 1:16.

Your letter with the printed summary, I suppose was designed to give me an understanding of your views of the religious movements of the day; and especially that with which you are connected. I venture a few thoughts on some of the points noticed therein.

First, then. Can it be true that a corrupt and apostate church, divided into numerous sects, fiercely striving and warring against each other, teaching for doctrines the commandments of men, is the one indivisible "Body of Christ"? To my mind, a more preposterous idea could not be incorporated into language. St. Paul argues, (1 Cor. 12), that as a human body without its several members, is not a body, so Christ's body, the church, without its members, officers and gifts, which he hath set in it, is not his body. None can successfully deny that for many centuries the members of Christ's body were not among men, Where then was the body?

Contrary, therefore, to what you assume, Satan did prevail against the church for a long period. And according to prophecy, enemies were to make war with the saints and prevail, until the Ancient of Days should come. Dan. 7:21; Rev. 13:7. If the gates of hell could never prevail against the church, then the claim of the Catholic Church are invulnerable. She is the only true church of Christ on earth, and by divine authority she excommunicated all sects that have come out of her. God did cut off and reject the Jewish Church. Paul argues from this fact, that God will not spare the Gentile Church, for the same cause. The same example of unbelief. Nothing can be more clear to my mind than that the Gentile churches now furnish that example, and hence, that a similar doom awaits them. The history of the unbelief of the Jewish Church is repeated in the Gentile Church. Divines of the present day, like Scribes and Pharisees in the days of Christ, profess great reverence for prophets and apostles, and yet bitterly and fiercely oppose that which fulfills the prophecies recorded. It is then a contradiction both of prophecy and history; to say, the gates of hell shall not prevail against Christ's Church. Neither does Christ utter any such promise. What he does say is, the gates of hell shall not prevail against the "Rock" on which he built his

Church. That rock is *the principle of direct infallible revelation from God to each and every disciple of Christ.* Matt. 16:17. This fundamental principle of the Master Builder can never be changed. Men may assert till "dooms-day," that the canon of Scripture was closed eighteen hundred years ago." God never said so. It is the voice of a church, spiritually dead, to whom God refuses to speak directly, because they refuse to hear.

God says, "If any man have not the Spirit of Christ he is none of his." "The testimony of Jesus is the Spirit of prophecy." "The Spirit of truth shall guide you into all truth."

Do not understand me as saying that there have not been godly men during all the ages of darkness. In spite of the gross darkness that has covered the people, God has raised up reformers, who have borne faithful testimony against the blindness and sins of their times, and some of them, like Wesley, looked forward to a time when the apostolical power should be restored among men; which, as he said, had been lost merely "because the Church had become heathens again."—Wes., Ser. 94. And now we trust the time has come for the restoration of this power. Yea, it was restored over forty years ago.

Noting the fact then, that God had deprived his professed church of these gifts of power for many centuries; these impure fountains could not send forth pure streams. They could not, as you suppose, be the channels of blessings from God to faithful men. But saints during all these times, like Anna, Simeon, Cornelius, &c., obtained spiritual blessings from God in opposition to, and in spite of the popular teaching of the times in which they lived. Thus it was with all who believed on Christ when he came to his own, and *his* own received him not. And thus it has been in every age since, in which God has not ministered unto the Church by means of angels, and other divinely appointed messengers.

Such being the state of the religious world, it is certain that it was needful that the everlasting gospel should be restored. But the question is, How, or by what means should it be restored? The only answer is, By the means and in that manner God had declared it should be. By an angel flying through the midst of heaven, (Rev. 14:6), concomitant with the fall of Babylon. (Verse 8.)

Now observe, an angel appeared to Joseph Smith a short time before the overthrow of the temporal power of the Pope, and made known to him these glad tidings. Is this an impostor? If so, is it not a little remarkable that it is the only instance of the kind that corresponds precisely in time and manner to that which the angel of the Apocalypse predicted. Observe also, it is the first and only instance of the formation of a church precisely after the apostolical pattern, with doctrines, officers, gifts and usages so perfect and complete that all the wisdom of opponents has been unable to gainsay. Please notice one or two plain fundamental doctrines, perverted, always and everywhere by man-made teachers. "The doctrine of baptisms." 1. Only one, that of baptism by water is recognized at all by man-made teachers. And who among them administer it for the end for which it was instituted? viz., "For the remission of sins?" Acts 2:38;

22:16. 2. The baptism of the Spirit. All deny this—and hence, after the apostolic order, they do not administer it by the the "laying on of hands." All the gifts of the Spirit which they do believe in, they require to be received before the baptism of water. And thus reversing the order of God, they render meaningless the one baptism they pretend to administer.

And yet in your summary of faith, I understand that you recognize this unmeaning ceremony as valid baptism. Yea, as according to apostolical usage and acceptable to God—and this is the apostolical church (?) of the latter days. Yet, as I understand the matter, such baptism is not Christian baptism at all. 1. Because, not being baptized into Christ's doctrine, they are not baptized into Christ. 2. Those who administer the ordinance have never received authority from Christ to baptize in his name. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son."—2 John 9.

The evidence of Apostleship then is twofold. 1. A direct call from God—as was Aaron, Paul, Barnabas, Timothy, &c. Heb. 5:4; Acts 13:2; 1 Tim. 4:14. 2. That they preach the doctrines of the gospel, and administer its ordinances after the same modes and for the same ends originally ordained. "The gifts and callings of God are without repentance." All the wisdom and inventions of men can not shake this foundation. In this doctrine I purpose and hope to abide.

Ours then is not another and a new Church, but the original Apostolical Church, restored in its primitive purity, by divine authority. Therefore, the "One Body of Christ is his Church, organized and constituted by himself at first; and now reorganized by an angel from heaven precisely after the pattern of the original. Hence the hundreds of man-made churches, with all their divisions and contentions, have no part nor lot in the matter. And in that day, with all their protestations of having done many wonderful works in the name of Christ, the one Lord, Law-giver and Judge, will profess unto them, "Ye never knew me."

The call of God to his people scattered amidst all this confusion at this time is, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues."—Rev. 18:4. Is it not a great mistake to suppose that in the hour of God's judgment his people are to be left thus scattered and exposed? And is it not the duty of all whom God hath set to be watchmen to utter the above warning call; and also to cry to the nations, "Repent, for the hour of his judgment is come."

A remnant of Israel will be gathered.—Isa. 29:17-24. And *all* Israel will finally be saved. The Bride, the Lamb's wife, will array herself in pure linen, clean and white—the righteousness of saints.

That we may be counted worthy to escape all those things which are coming upon all the nations of the earth, and be found of the Master in peace, when the great day of his wrath shall come, by which alone the nations will be brought to repentance, and all be saved, for every knee shall bow, and every tongue shall confess, is the sincere prayer of your friend and brother,
GEO. BURNHAM.

PEORIA, Illinois,
Sept. 6th, 1875.

Mr. Horace King,

Dear Sir:—A hasty reply to the letter of your minister, which you sent me, I send to you. You can act your own pleasure with regard to sending it to him. He says, "A college of Apostles directly called and commissioned by the Lord, and responsible to none but him, is God's way of governing his Church." Very true, so I believe. But what proof do you give that among you are any such divinely called and commissioned Apostles? And what proof have you that I, or any good man, is not such an Apostle, called and commissioned of God. This, certainly, to my mind, is a most natural, necessary and all important inquiry. The high claim which your minister makes, is, "The work in which we believe and have part is under their guidance." It is not certainly safe to say that without infallible proof of a divine commission of apostleship, such a claim is a mere assumption. Apostles or ministers, made such merely by the authority of men, can have no authority over men. None but those who are "called of God as was Aaron," can speak with authority, saying, "Thus saith the Lord."

Can you or Mr. Andrews give me proof that your professed Prophets and Apostles are commissioned by God? If not, (and I am sure you can not), how dare I, how can I receive them. How can I recognize them other than as false Apostles? If you or he should think these enquiries worthy of a reply, I should be glad to receive it at any time.

Yours truly, GEO. BURNHAM.

DREAMS.

Some months back I dreamed two dreams, as follows: It seemed that I was in the outskirts of some city, where there appeared to be the foundation, or ruins of a very large building; and upon its broken down walls there were many workmen laboring to rebuild it. The workmen were well dressed, and they seemed to be very anxious for the walls of the building to go up again; but from some unseen cause, they fell as fast as they were raised, and yet it seemed that there was no one hurt. While I was still beholding this waste of labor, a woman came to me and said, that the flood was about to come in upon the city.

Again I dreamed: I was in a strange valley, where there was to be seen the ruins of a city, and also of a temple. It seemed that they had been destroyed for many years; and although the temple lay in ruins, yet from a light from above, there still remained a shadow of it upon the earth, as when standing.

G. C. M.

"WHAT think you of the practice of prayer-preaching?" We suppose the question relates to the practice—not very prevalent, we hope—of preaching under the form or cover of prayer, and we answer that we have but a very poor opinion of it. It robs God of the worship due him, and the congregation of the opportunity desired and needed for real, earnest prayer. It is an impertinence perpetrated in God's temples both to God and to his people. Surely God—the Father, Son, and Holy Spirit—has no need to be indoctrinated nor instructed; and his people, having professedly engaged in the exercise of prayer, do not desire the preacher's sermon, nor any part of it, to come in the place of that exercise. Let prayer remain prayer, and preaching preaching.—*Selected.*

"PURE LIQUOR."

The following from the New York *Tribune* in relation to the adulteration of liquors by importers and wholesale and retail dealers, is interesting in showing the deadly nature of most of the alcoholic drinks taken by those who indulge; in consequence of the evil designs which will and do exist in the hearts of conspiring men.

Consumers as well as retail dealers in liquors will be interested in the following particulars relative to the adulteration of liquors of every kind by the wholesale importers of this city. From the facts given it will be seen:

1. That fully one half the "imported" liquors sold here are of American manufacture.

2. That not only the brands but the stamped corks of famous foreign houses are largely imitated in this country by importers of the best credit and standing.

3. That importers regularly adulterate their imported liquors and sell them to the retailers as pure bonded liquors.

4. That the retailers then adulterate them a second time, and sell them thus doubly poisoned across the bar to deluded customers.

5. That in this imposition on the retailer, the importer has the aid of the keepers of the Government bonded warehouses.

The ability of purchasers to judge of the quality of samples is artfully ascertained before sales are affected, and the adulteration is made accordingly. In nine cases out of ten the buyer is incompetent to judge, and even when the cask delivered is far below the grade of the sample selected, the buyer is content to trust the marks of the bonded warehouse as full guarantee that he has received the article which he purchased.

An investigation of this system of swindling, so far at least as the Government bonded warehouse is concerned, has been made, and facts have been obtained involving many of the largest importing house in the liquor trade in the city.—*N. Y. Tribune.*

And now the consequences:

AN APPALLING CURSE.

Very carefully prepared statistics show that there are over six hundred thousand drunkards in the United States, and that seventy thousand die annually who go to drunkard's graves. Every year one hundred thousand men and women are sent to prison under the influence of intoxication, while three hundred murders and four hundred suicides occur from the same cause. Two hundred thousand orphans are annually thrown upon the charity of the world by this curse of intemperance. Nine-tenths of our crime and not less than seven-eighths of the pauperism is the immediate result of whisky, and that at a cost to the government—besides individual want—of not less than \$60,000,000 every year.

THE most "unpromising" men have frequently eclipsed the most brilliant and popular ministers. The reason is plain. The former trusted to grace and hard labor to gain success. The conditions of success are so plain and simple that there is no telling who may act upon them and succeed or who may overlook them and fail. Those who wish to be prophets of the success of others ought to observe how the conditions of that end are respected, rather than form an opinion on the most unreliable and non-essential appearances.—*Selected.*

SADNESS, NOT COLDNESS.

My attention was attracted to an article in the *Herald* of November 1st, entitled "Coldness of Manner." It has suggested a few thoughts, which I would like to write; but I hesitate, for it appears that many write and teach better things than they practice; and I realize that we are all required to live up to all of the light that is given us. The writer of these lines has often been misunderstood from childhood to the present time; and complained of as being offended, or proud, or "cold in manner;" when the Great Judge has known that there was no such intention, or thought felt within.

When at any time there is a want of a joyful countenance, or a cordial greeting, are we justified in judging that at such a time the offender has an evil or unkind heart? "Every heart knows its own sorrows; and every active, worn and broken frame, knows its hours of pain and sadness." Would it not be a better observance of the sympathizing and charitable spirit of our blessed Redeemer, to suppose that such an one feels some pain or sorrow unknown to us; and that there is a sad heart, or a gloomy spirit, for us to comfort and cheer?

And whatever the cause, or reason for the want of a cordial greeting; instead of "pride" being admitted to form a gulf between which can never be passed; to think evil unjustly, and destroy all unity and love, would it not better forward the work and spirit of the true gospel, to exercise the spirit of Christ; without which we are none of His, and according to his commands and teachings, forgive before we are asked, and thus bridge every seeming chasm. Thus may the good spirit manifest in us all, make us the light of the world, and the salt of the earth.

H. E. Y.

THE SAFE PORT.

There is naturally a desire in the heart of man for safety. It was implanted by our Maker—God; and it is a great presumption not to regard it; especially that which relates to our eternal welfare, the life to come.

Many assert that their church is safe, according to their opinion. This, we say, is a falsity; for the law and the testimony, as taught by our Savior, is the only safe chart we should shape our course by; and by so doing, every reef and rock, shoal and bar, will be passed in safety, and we shall enter the port of Zion with triumphant colors. For whoever enters some other way, than by the door, is a thief and a robber; for heaven and earth shall pass away, but God's word never fails; and though false friends try to turn us from our guide, yet we will not surrender our ship to the foe as long as our Master steers her by the gospel chart, and we know that he will, and our ship, though in a rough sea, is staunch and glorious in the storm. She is able to bear all to the haven of peace, where we will be free from all our trials. "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe."—Prov. 29 : 25.

I want to be one of the passengers, and hope I am, although the devil and his emissaries are still baffling and hindering much from helping ourselves, much more from helping the Church; and when our hands become more free, we shall hereafter pull at the laboring oar with a will.

MURILLO.

1 January 78.

Look Here.—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired. Attention is called to the notice giving full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, January 1, 1878.

WHAT A DIFFERENCE.

In the spring of 1860 we received a significant hint by the presentation of certain resolutions passed by a meeting of some of the citizens, that our presence as a believer in Mormonism, was not desired in Hancock county. The chairman of the meeting was at the time, mayor, we think, and post master of the city; but was succeeded by Mr. A. W. Burt, whose name will appear in a petition which we append; the secretary was at the time a warm personal friend to us, as an individual, and a fair candid man; who has since been chosen Judge of the County Court, and as such has served the county well, his name is John B. Risse. We likewise received minutes of meeting held at Carthage, Basco, Montebello and Pontosuc, all in the county, containing similar resolutions, in one of which is expressed the determination of a part of the citizens of the county to the effect that "no Mormon should be permitted to preach or pray, in the county."

What the causes are that have led to so wide a difference of public sentiment, the Saints must judge for themselves.

On the 18th of December, 1877, we received by express, a petition of which the following is a copy, addressed to the Church of Jesus Christ of Latter Day Saints:

"We, the undersigned citizens of Nauvoo, and surrounding country, most cordially invite the head or leaders of the Reorganized Church of Jesus Christ of Latter Day Saints, to establish the headquarters of their Church in said City of Nauvoo.

"We believe that the odium rightfully attached to the Brighamite Mormons in the infamous practice of polygamy is detached from the Reorganized Church of Latter Day Saints; we believe you will receive a cordial welcome and reception from all philanthropic people of our county, and we further believe by establishing the headquarters of your Church in the aforesaid City of Nauvoo, with our united efforts we can build, or make it one of the most populous cities in the military district."

(Signed).

This petition is followed by a list of signers three and a half yards long, some portion of its length signed in double columns, comprising the names of nearly all the leading business, professional, and laboring men of the city and its immediate vicinity. We are pleased to note the names of many citizens whom we knew while residing at Nauvoo, whom we respected, and with whom we labored for the good and quiet of the town. They were not compromised by the spirit of intolerance that presumed to say that we should not "preach nor pray" as a Latter Day Saints in the country; but stood faithfully by the liberty of speech and conscience. Many of them are of those who were called "new citizens" when the Saints left the city; and many are of those who have moved into the city long since then; but are

now numbered among the foremost men of the place.

We lay the petition before the readers of the *HERALD*, as the expressed wish of the majority of the citizens of the "beautiful city," knowing the leading ones among them well; and feeling very grateful that He who has promised to watch over and protect the honest-hearted believers every where has permitted his people to so manifest the fixed integrity of their faith and hope, that their neighbors are willing to bear them a helping hand in rebuilding the "waste places."

We should in our last issue have called the attention of our delinquent subscribers to our pressing need of money, our bills, or rather the bills of others against us, having been waiting for months for payment. It is with a feeling of personal humiliation that we incur debts for rent, printing stock, interest, etc., and at the same time see many hundreds of dollars on the lists—in the way of subscriptions due. We still wish to send and keep sending the *HERALD* to all who give promise of payment (as well as to as many who cannot pay, the aged, infirm, etc., as we can afford), but many times feel that the interests of the work in this line, to those who can pay, are too often of a consideration secondary to all other demands, whereas some cannot bear the thought of living in debt for it, (any better than we can that of owing the world for our stock, etc), and who strive each time to keep up their dues. We thank all who labor for the interests of the *HERALD* and *HOPE* and bid them God speed and success, not only in this, but in their energetic, zealous and noble efforts for the cause of God at large, and for their own progress in the divine life, and in temporal well-being; because those who are ambitious and energetic in one of these directions is usually so in the others also. May the New Year be a good one for the children of God and the cause of Zion.

"HOW CAN IT BE SO?"

"DEAR BRETHREN:—If the first baptism was for the remission of sins, why be re-baptized? Last Sunday the Mormons or Latter Day Saints as they style themselves, held a meeting three miles north-west of Atchison, Kansas. Before meeting they went to the creek, and immersed three persons, each once backwards. One of them had been baptized by them before, but had fallen away or committed willful sins, and, to receive him again into their fellowship, was re-baptized. He then at their testimony meeting declared that the Mormon Church is the Church of Jesus Christ; that he had tried it before, and knew it to be the right way, and that he received the gift of prophecy.

"Now, how can this be so, when God plainly declares that, 'it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame' (Heb. 6: 4-6). 'For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins' (Heb. 10: 26). 'And without shedding of blood there is no remission' (Heb. 9: 22). If then, there be no more shedding of blood for remission, we fail to see why this man should again be baptized.

"We are of them that believe to the saving of the soul; let us take heed and exhort one another so much the more, as we see the day approaching. O I am longing for the times when the brethren will hold meeting here as in other places, so that the people may hear the Gospel preached in its

primitive purity and simplicity. There are thousands of people here who know nothing of the "obedience in Christ Jesus" our Lord. Sinner, examine the Word of God prayerfully and be not deceived. Start right, continue right, and you will end right. The Lord help you and all others is my ardent wish.

J. D. SHEARER."

We publish the foregoing from the *Brethren at Work*, sent us by Sr. Dorinda Dawson, some kind soul having sent it to her, having an eye considerate to her spiritual well being. We print it because we have long been of the opinion, which we have sometimes expressed, that the branches were guilty either of too hastily severing persons from the church, and for insufficient causes; or did too easily and inconsiderately receive members cut off, by rebaptizing them.

The point made by the writer of the above article, and involved in the question "How can it be so?" is this: If the individual cut off from the church was really so guilty as to be severed from the body, he must of necessity have committed the crime of crimes, the sin for which there is no forgiveness; neither in this world, nor in the world to come; and we think herein our writer makes a mistake.

We are not quite sure that the church may have fallen into a practice somewhat erroneous, in requiring rebaptism, as some call it, an original baptism, as others regard it, to take place in cases where there had been an overtaking in a fault, or a falling into temptation when tried, by reason of which person have been cut off; and who, after a season more or less prolonged, make application for admission to fellowship and the re-establishment of church relationship. We are strongly inclined to the belief that in cases of this sort the better practice would be to receive by forgiveness, upon open confession before the Church.

One mischief that has resulted from the extreme radical view hitherto obtaining by which baptism was required, is that the ordinance by its frequent administration was lightly regarded, and did not properly impress the candidate with its sacred character of a solemn vow, registered on earth, and recorded in heaven; from which vow no power on earth, or in hell could ever absolve them; and from which the power in heaven would never discharge them; except upon the final rendition of judgment, and then either reward for its faithful keeping, or punish for its breaking.

The facility with which some in the past used to cast off and renew their allegiance to the Church was astonishing; and there "are a few left of the same sort. This has given rise to considerable fault-finding upon the part of many enquirers; and of many objectors, earnest men, like the writer of the article which we quote.

"How oft shall my brother sin against me, and I forgive him; until seven times?"

"I say not unto thee until seven times; but until seventy times seven, if he repent."

This seems to have been the basis of the reasoning by which baptizing again came to be a practice.

We presume, that if the men cut off from the Church had applied to Mr. Shearer for baptism, professing a disregard of a belief in Mormonism, he would have baptized him without question as to his sin; except to ask "Have you repented?"

So far as the man's knowledge of the "right way," is concerned; if he ever knew, he must always know; for that "gift of knowledge" from

God, was without repentance of God unto the man, forever. And though he should fall away even unto eternal death, he will always know, and his condemnation be in accordance with his knowledge. If his *sin* was not unto death he might and must be forgiven upon his repentance, and his baptism was but the legal acknowledgment of his repentance and forgiveness.

"JOSEPH THE SEER."

THIS work, which will be ready to send out very soon, is a reply by Elder Wm. W. Blair to Elder Wm. Sheldon of the Adventist faith, who essayed to prove that Joseph Smith was not a prophet. This is a defense of Joseph's mission as a prophet, seer, revelator and translator, and that his doctrines were and are divine.

A brief list of the contents is as follows: In the first chapter Elder Blair replies to Elder Sheldon's attacks upon the Book of Mormon statements of the time and place of Christ's birth, and also treats upon Daniel's "Seventy Weeks," the Melchisedek and Aaronic Priesthoods, Tithes, Second Coming of Christ, The name of Christian, The Plates of Nephi, People of Zarahemla, Plates of Ether, Defects in Book of Mormon and Bible history, Stone interpreters, etc.

Chapter Two, treats on the Inspired Translation, Joseph's grammar, Bible grammar, Degrees of Inspiration, Spiritual Creation and Pre-existence, Baptism of ancient date, etc.

Chapter Three: Of Baptism, its mode and purpose, of the ordination of Joseph and Oliver, Sons of Levi, John a priest, Necessity of Priesthood and what it is, its origin, transmission, offices etc., Joseph and Oliver ordained by John the Baptist.

Chapter Four: Of Lehi's plates and who should see them, of Cowdery's, Whitmer's and Harris' testimony, What the plates were, The New Jerusalem, Second Coming of Christ, Book of Lehi, Inspired Translation, Baptism under the law and of children, Word "Mormon," Printing House, Apocrypha, Joseph as a translator, Interpreters, Feet Washing, John to tarry, Adam—Michael, an angel, Three future worlds of glory, The soul and spirit of man, Urim and Thummim, Imitating Bible, Elias—Gabriel, Three and eight witnesses of the plates.

Chapter Five: Of the soul of Man as an intelligent entity and of its future state,—seventeen pages.

Chapter Six: Of the number of Lehi's family and of the Temple built by Nephi.

Chapter Seven: Of the killing of Laban, Nephites destroyed, Joseph's revelation about Zion, Language on the plates, Reformed Egyptian, Egyptian Art in America, Prophecy of Ezekiel 17:22, Compass and Directors, Jaredites, Early settlement of America, Baptism and Baptism for the dead, Spirits in prison, Endless punishment, Three heavens, Future rewards.

Chapter Eight: Of the "sealed book," Hebrew relics in America, "Joseph's Land," Sunken cities, Fall of Roman Catholicism foretold by Joseph, Latter Day Apostasy, Doctrine and Morals of the Book of Mormon, Spaulding Story, Miracles and Church organization.

Chapter Nine: Of Polygamy, Joseph Smith as a prophet, Popular opinion, Moses and the prophets, Joseph's predictions about the rebellion, foreign wars, Indian wars, famines, the persecution of the Saints, apostasy of the Church, about his

own death, Spiritualism, etc. Organization of the Church with its Bible doctrines and gifts, His translations and writings. The book is sold for the low price of fifty cents paper covers, and seventy-five cents cloth, pre-paid. Send in your orders and money.

QUESTIONS AND ANSWERS.

WE are requested to republish editorial query and answer, found on page 468, HERALD, vol. 23, August 1, 1876.

Question.—Do branch officers constitute a Court of Elders?

Answer.—No. A Court of Elders may be convened by branch officers, in cases where there are no district officers through whom the court may be called.

Q.—Are we to understand that the office of Teacher is equivalent to that of an Elder, to the intent that they can act as a Court of Elders?

A.—No.

Q.—If the office of Priest or Teacher is not equivalent to that of an Elder, to whom do the term "equivalent thereto" in Rules of Order, sec. 182, refer?

A.—To the Twelve, High Priests, Seventys, in fact, any one holding the Melchisedec Priesthood.

BRO. JOSEPH SMITH left Plano, December 21st, on a trip to St. Louis, to return *via* Nauvoo early in January.

BRO. R. B. JONES writes from Wheeling, Livingstone county, Missouri, rejoicing in the gospel plan of salvation. He was healed last August by the ordinance of God's house being applied by Brn. McDonald and Perry, of Bevier. He is alone where he is, and will gladly receive an elder and care for him. He lives one and a half miles east of Wheeling.

BRO. THOMAS TYLER is at Clifton, Washington county, Kansas, and though nearly blind, yet he continues to see with his spiritual eyes the beauties of the kingdom of God, as he has for thirty-six years past. Before his eyes got so bad he three times walked thirty-four miles to hear the HERALD read. Think of that, some of you who can and yet will not take the HERALD. We now send it to Bro. Tyler.

BRO. and Sr. James Cazier, formerly of California, are now at Plattsmouth, Nebraska.

BRO. JAMES H. SMITH, of Blanco, Monterey county, California, feels the pressure of persecution and proscription, together with personal sickness in his own family. Surely, for so healthy a country as California is boasted to be, children fare badly.

Letter received from Bro. Allen Foster, son of Bro. Stephen Foster, late of Williamstown, Iowa, written from Fort Worth, Texas, notifies us that the Spirit has moved the heart of a disciple there to escape from the error of his ways and begin anew the christian course of life.

Sister Elvira Brayton, of Gladwin, Michigan, writes that, excepting two sermons from Bro. Duncan Campbell, the HERALD has been her only source of light in the way of hearing the gospel for seven years. The Holy Spirit comforts her and she hopes for the redemption.

BRO. D. C. WHITE, of Newton, Iowa, says that they had a fair attendance at their late conference, and a peaceful session. Bro. M. T. Short was with them and his labors were pleasant. Bro. N. Stamm writes of the same conference, deprecating

the feelings or actions in regard to some of the brethren. We do not know the merits of the matter, and hope that the brethren on either hand will be patient, forbearing and forgiving, for Christ's sake, as well as their own. Bro. Stamm also speaks highly of Bro. Short's efforts.

Sister Susan Matthews of Darlington, Wisconsin, is alone in the faith there, and her husband not a believer. She greatly desires that an Elder would preach there, and that by God's grace the people would be moved upon through hearing to put away their prejudice against the cause of Christ, not counting the failings of humanity as overbalancing the worth of truth.

BROTHER J. F. CLEMENSON writes from White Cloud, Kansas, that the branch there is much improved recently, and there is a good interest. The district (North Kansas) is also in better condition and the last conference was an excellent one, and the Saints rejoice in the gospel.

BRO. JOSEPH HAMMER writes from Allendale, Worth county, Missouri, that he thinks the work will progress there this winter; the Saints are feeling well. Bro. Caleb E. Blodgett preaches some and Joseph S. Lee spoke there early in December.

BRO. JOHN KEIR, Sen., writes that the effect of the coal mining troubles at Braidwood, Illinois, has been to scatter their once large and prosperous branch, but while he and others stay they intend to let the people hear the gospel.

BRO. BENJ. BOWMAN, of Dayton, Virginia, writes of the HERALD what we have often thought ourselves: "I do not see how any of the Saints can do without it. As soon as I get it I have no rest till I read it through, and some of it twice over." And yet there are hundreds in the Church who ought to take it and read it, (*their own paper, not that borrowed from some one else*), and who can afford it, if they but would, and who would be far better both spiritually and temporally by taking it and practicing its precepts and being enlightened and encouraged by its news of the progress of the work.

BRO. W. T. MAITLAND writes from Inland, Cedar county, Iowa, that he anticipates the final triumph of the right, with great pleasure, yet says that he cannot shut his eyes to the fact that the enemy of all righteousness is stealing some of the zeal, diligence and watchfulness of the Saints, for Satan plots and plans incessantly against the welfare of Zion. Bro. Maitland gives a good exhortation and seems alive in the cause.

Sister Eliza Hunter says that they are having a goodly portion of the Spirit of God among the Saints at Alton, Illinois.

BRO. C. MILLS, Pittsfield, Illinois, writes that they have good meetings and enjoy the Spirit.

BRO. D. F. COOMBS of Dartmouth, Massachusetts, sends aid for the cause and desires to do all that he can for God's work. May he be strengthened fully, and have the same willingness to do good.

BRO. S. CHAMBERS, of Fish Creek, Door county, Wisconsin, hungers to hear the word of life preached, and believes that some there might be saved.

BRO. HORACE BARTLETT writes from Marengo, Illinois, that they are having "the best kind of meetings" there.

BRO. B. DONAHO writes from Milton, Florida, that their late conference was one of the best he has ever known, the Saints being edified and strengthened. The people in the South would

like to see Bro. Joseph Smith among them, he says, and think it would be an advantage to the cause in that land.

Sister Anna Holt, of Providence, R. I., writes that their branch is prospering and numbers are being added to them. The Spirit of God was greatly enjoyed at their late conference. She has also attended, since then, some good meetings at Fall River, where Bro. John Gilbert presides. Love, peace, and fellowship in the Spirit prevailed. Sr. Holt exhorts the Saints everywhere to faithfulness.

Sister Mary Cornish, of London, Ontario, wife of Elder J. J. Cornish, who is away preaching, supports herself and child, and has also been so self-denying, in her love for God's cause, as to save and send five dollars into the treasury. She believes that she has demonstrated that she is blessed in so doing, and thinks that all who will try it, will have like experience, that of receiving many more blessings than the mere value of that they give, even if it be but a dollar. She desires to see more of the ministry in the field.

Bro. Cornish writes from Lapeer county, Michigan, that the work is onward. He has good liberty of the Spirit and baptizes some occasionally, as do the other brethren. He has had some clouds of darkness but is strong in the faith. He will continue in the field.

Bro. Geo. W. Shute writes from Kansas that he has been preaching in Pottawatomie county, Kansas, with very good success, some investigating and some about ready for baptism. He and Bro. I. N. Roberts have also been preaching in Clay county, and from there they intend to go to Holt county. Bro. Shute expects to spend all the winter in the work, and he rejoices in it.

We call attention to the letter of Bro. David Chambers in this issue, and rejoice that God moves upon his people in some places, to impart of their substance for his work's sake.

Sister M. A. Christy, of Portlandville, Iowa, speaks of the inquiry for truth in that region since Bro. Derry first preached there. She is alive to the work of God and sends her testimony to the Saints, and asks their prayers for herself and her unconverted family, a husband and three children of accountable age, and two little ones, that she may be faithful and they be willing to receive the Spirit of truth. She feels the need of the society, prayers, and encouragement of the household of faith, and hopes that a work will yet be done there which will bring souls to Christ, for which she has labored for years.

Bro. H. C. Bronson writes from Bryant, Illinois, to Bro. J. A. Robinson, of Peoria, that he was then (Dec. 13th) preaching every night, his congregations increasing, until the night before it was estimated that two hundred and fifty were present.

Bro. Heman C. Smith was preaching at Webster, Winston county, Mississippi, when last heard from, December 17th. He was going thence to Milton, Santa Rosa county, Florida, where his correspondents may address him.

Bro. G. W. Crouse, of Frederick City, Maryland, says that he is firm in the faith of God's latter day work and Church. He receives spiritual and temporal blessings from God, whose love he enjoys in his heart, and upon whom he calls in behalf of his brethren. Br. Crouse is seventy-five years old, and alone in that region.

Our readers will notice the letter of Bro. F. Reynolds in our first half. Orders for his book

may be sent directly to him, or, if any wish, they may order through us, as we expect to have some from him before this HERALD is out. Price fifty cents each, postage paid.

Bro. T. A. Phillips, of St. Thomas, Canada, sends his testimony that this is the work of God and that by the Holy Spirit he has witness of the truth of the Book of Mormon and of the Book of Covenants. He desires the prayers of the Saints that he may be able to magnify his calling as a priest.

Sister Mattie E. Spaulding, of Grand Prairie, Minnesota, has lost the addresses of some with whom she became acquainted with at Conference last fall, to whom she promised to write. If those who have not heard from her will send their addresses to her as above they will confer a favor. She writes that they have good meetings there and are encouraged.

Bro. R. M. Barmore, of the Spring River District, Kansas, writes of their good conference in December.

Bro. T. R. G. Williams, formerly of Streator and Braidwood, Illinois, is now with other coal-mining brethren at Coalville, Webster county, Iowa, and desirous for a branch organization and to be in charge of some district. We call the attention of the Des Moines District officials to the request. Bro. Williams is prevented from doing much labor by a continued sickness of some years' standing, and he desires the prayers of the Saints.

Bro. E. H. Webb, of Sacramento, California, writes that five have been baptized there recently; they have good meetings.

We learn from Bro. W. W. Gaylord, of Fremont county, Iowa, that in the discussion between Bro. Forscutt and Rev. Bush, of the Christian Church, the truth triumphed gloriously.

Bro. Henry Way writes from Audubon, Minnesota, that the Saints are firm in the faith; also the Lord manifests himself to them by his Spirit.

Bro. T. F. Stafford writes of Bro. T. W. Smith preaching in Lewiston, Illinois, in the Court House. Bro. H. C. Bronson has been laboring much at Bryant and T. W. Smith some. Bro. Stafford has preached at twenty-two different places in Fulton county since he lived there. Good.

Bro. C. G. Lanphear is preaching in Cass county, Missouri, but his address is Independence, Missouri. He wishes to state to Bro. Richard Ferris that he did not receive his letter while in New York, therefore knew nothing of his request.

We thank Bro. R. M. Dungan for a roll of California papers, including *San Francisco Call*, *Bulletin*, *Chronicle*, *Alta California*, *Courier* (French), *Stock Report*, *News Letter*, *Post*, and *Oakland Tribune*.

BRO. A. J. CATO IN TEXAS.

The following is from the *Times*, of Clarksville, Red River county, Texas:

"It has been known for some time past that an apostle of the Mormon Church—or of the 'Latter Day Saints'—has been preaching the doctrines of that creed down on Shawnee prairie, in this county, and distant some fifteen or sixteen miles from Clarksville.

"The apostle, whose name is A. J. Cato, hails from Kansas, and was invited to come to this county by some persons friendly disposed to his doctrines. Before visiting our county, he preached for a more or less time in several other counties in the State.

"He is a man who has already reached the middle age in life, and is well informed and well

read, not only in the doctrinal books of his sect, but in the literature of the day. As a speaker he has some merit, and is clear, fluent, and forcible.

"Owing to the refusal of different denominations in that section to permit him the use of their churches and pulpits, he has held services the greater part of the time in Union school house about one mile from the residence of Mrs. Dillard.

"He is not a follower of Brigham Young, but preaches the Mormon religion in its original purity, as taught by Joseph Smith, discarding polygamy and other latter-day innovations of the last head of the Mormon Church."

Then follows the Epitome of our faith, as published by us. Bro. Cato writes that he knew nothing of it till he saw it in the paper. Editors who will publish our Epitome of Doctrine thus freely are certainly entitled to our sincere and earnest thanks.

THIS is how it works. Brother Samuel Longbottom, went into some region of country (in Iowa we presume), where there were plenty of Adventists, and a Mosier School House. He represented himself as a minister—but the local paper tells it so quaintly, that we copy:

"A correspondent furnishes us a good joke on the Adventists down in Civil Bend Township. He says:—'Editor Courier: Rather a peculiar gentleman made his appearance in these parts last Monday, and represented himself as a minister of the gospel. He was taken in and cared for by a prominent Advent here and an appointment was promptly circulated for him to preach at the Mosier School House on Tuesday night. News reached the school house on Tuesday and Advent children hastened to apprise their parents of the fact, and a general outpouring of the Advents was the result, who took hold and run the singing and other necessary matters about the services. At the conclusion of the service another appointment was made for next evening and the minister was still regaled with the best the prominent Advents could afford. The next night witnessed a still larger attendance of the faithful, and the new minister was becoming very popular with them. Near the close of the services their supposed Advent minister startled them with this announcement, 'My beloved brethren I am going to tell you who I am and where I belong. I am a minister of the gospel of our Lord and Savior Jesus Christ and belong to the Reorganized Church of the Latter Day Saints.' The announcement went over the Advent portion of that audience like an electric shock. They dropped their heads, and their tongues cleaved to the roofs of their mouths. The minister asked them to sing a hymn in conclusion, but they refused. He announced an appointment for the next night and dismissed the congregation. The Advents, each and every one of them, started straight way for their respective homes, leaving the minister alone in the school house, with no beloved brethren to surround him, and had it not been for the kindness of that most genial gentleman, Howard Mosier, no doubt the Rev. gentleman would have had to shiver in the school house all night without even a pillow on which to lay his head. On the next evening the minister addressed a large audience, but no Advents were visible. The minister was kindly and properly cared for, and next morning he left for other fields of labor.

"EYE WITNESS."

We received the following letter on the 28th November, which we recommend to the reading of the Saints. We especially invite the attention of those who are fearful that the brethren now settling in Decatur, Iowa, have made a mistake:

"I see in the *Herald* that Bro. Z. H. Gurley has the history of the division of Ray county, Missouri, into other counties. I can say that I know it to be the fact, that it was divided in 1836; for I was living in Clay county at the time, and knew some that were appointed to go as a committee: Lyman Wight, Calvin Beebe, and, I think, Father Benson, as he was called. I had forgotten all

about it till I saw the statement in the *Herald*. Father's family were living on Fishing River at the time. I was in Far West when there was but one house there, that was Bro. Ormsby's. Hoping others may send their testimonies.

B. B. ANDERSON."

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Dec. 12th.—Additional news comes of the capture of Plevna by the Russians. Instead of being a bloodless victory, it seems that there was some terrible fighting, in which thousands (10,000 stated) of Turks were killed or wounded, principally during the sortie of Osman Pasha in his effort to break the Russian line; for the batteries of the latter opened a deadly fire upon the Turkish armies. On entering the city the Russians found the people destitute of provisions, and 20,000 sick and wounded therein, besides the 40,000 of the army that surrendered. Great rejoicings at St. Petersburg and great sorrow at Constantinople. There are rumors that Turkey will seek for peace.

The revolution in Ecuador, South America, has been quelled after short but severe fighting.

Now the German-American Bank of Chicago follows the suit of the German National and the German Savings banks, and has closed its doors.

13th.—The Newark, N. J., Savings Bank, which has been in existence for thirty years, and has \$12,000,000 of assets and owes \$11,000,000 in deposits, has decided to close its doors. Eight important firms in the dry goods trade of New York city have failed during the last year.

Less than eight per cent. of the area of this country is at present under cultivation.

The 366 members of the two Houses of Congress include 239 lawyers, 19 bankers, 17 merchants, 15 editors, 12 farmers and planters, 20 physicians, 7 manufacturers, 5 officers of railroads, and 4 school-teachers.

An iron mine which had formerly been worked, probably by the Phœnicians, and a layer of amber running through Lebanon, have lately been discovered in Syria.

Great Britain now cultivates nearly 1,000,000 fewer acres of wheat than she did twenty years ago.

Seventy-nine per cent. of the productive area of Ireland is in grass and forage.

The potato crop throughout Great Britain is unusually large.

The Eastern war largely stimulated the growth of wheat in Russia.

California's wool growth is becoming one of the greatest industries. The export last year was worth \$8,000,000.

Among our Indian tribes the Creeks, Chickasaws, Choctaws, and Cherokees, are steadily increasing in numbers and advancing in agricultural wealth, good order and education.

The investigation now going on at Washington into the management of Indian affairs, has developed a new species of fraud on the part of the contractors. It is accomplished by driving the same animals upon the scales twice to be weighed, and it is reported that the excess of beef thus fraudulently disposed of, and paid for by the government, amounts to millions of pounds.

15th.—A battle at Metchka on the river Lom, this week, was disastrous to the Turkish army in that quarter and its commander will retreat across the Balkans. Many peace rumors are flying.

17th.—Osman Pasha, the defender of Plevna, and who was wounded in his effort to break the Russian lines with his army before the surrender, is reported to have taken poison and ended his own life to escape the pain of amputation and the suffering to follow. Turkey pleads with the European nations in her present distress to mediate between her and Russia, her successful opponent. Germany and Austria reply that the Turkish circular does not furnish sufficient grounds for the proposed negotiations, and England holds off from any reply yet, and the Cabinet are to discuss it again. Russia holds that Turkey should treat directly with her, in which Germany and Austria seem to agree. A public meeting has been held in Pesth, Hungary, and a resolution was adopted to resist, with arms if necessary, the further extension of Russian territory.

Henry Ward Beecher in a sermon yesterday in Brooklyn, New York, created a sensation by denying the doctrine of the never ending punishment of a large majority of the people of earth, as taught by Calvin, and one of the cardinal theories of so-called orthodoxy. He said: "I swear by the Lord Jesus Christ * * that you will make an infidel of me," that is by trying to make him believe such a doctrine. Also he said: "I abhor and denounce it as the most hideous nightmare of theology; the doctrine is too horrible, I cannot believe it, and I won't."

The South Jordan Irrigating Canal, Utah, has been widened and improved, and the amount of land now benefitted by it is eight thousand acres.

In Pittsburgh, Pennsylvania, and vicinity there are fifty-four glass factories, nineteen for window glass, fifteen for table ware, ten for bottles and vials, eight for lamp chimneys and two for tumblers.

18th.—A gang of negroes fired a store in Salisbury, Chariton County, Missouri, last week after having robbed it, and six buildings were burned, and a large amount of property destroyed.

The Servians have taken part in the war and captured a Turkish post near Widdin; also a Montenegrin force are on their way to join the Servian invaders, the Montenegrins having great success for months against the Turks around their own borders. The Russians occupy Elena and push forward to Debrova. None of the great Powers reply favorably to Turkey's note for mediation. Several suggest that she deal directly with Russia.

A report from the Black Hills says that excellent petroleum oil has been discovered one hundred miles south of Deadwood City.

By direction of the United States War Department all available troops have been ordered to El Paso, Texas, the scene of the difficulty between the Mexicans and Texans. It is thought by many that the Texans are really trying to stir up a war with Mexico, as well as having some real reason to feel distressed.

It is stated that the colored race in the south is gradually tending towards extinction, and especially in the cities, such as Nashville, Memphis and many others is there "a frightful rate of mortality," being in Nashville, twice that among the whites, and in Memphis two and a half times as great. About the same in Mobile, New Orleans, Charleston and Richmond, the chief reason being their filthy and bad habits and ignorance of sanitary measures.

19th.—Turkey denies being conquered, but is willing to cry "enough." The British Parliament is to meet Jan. 17th, three weeks earlier than usual, by the call of the Queen and the Cabinet. It is believed that some decisive action has been decided upon, and that perhaps England will take the offensive.

Russia has ordered the mobilization of sixty additional battalions and orders a general advance along her lines; hence it is thought that England must now come forward if she would defend her old ally, Turkey, to any purpose, or give her up altogether.

The great coal producing corporations of Pennsylvania have entered upon another combination to keep down production and to keep up the prices.

The Mexicans have overcome the Texans while yet the United States troops were a hundred miles away, and they shot some of them after the surrender. It seems to be the belief at Washington that the Texans had little or no reason to be in their trouble.

Jack Hunt was hung in Monroe county, Tenn., yesterday, for wife-murder.

Burglaries, forgeries, suicides, fires, railway accidents, and various casualties are too numerous to give account of, as usual, daily.

20th.—The Montenegrin advance was defeated by the Turks and compelled to retreat to their own territory. The Servians are having some success.

The Government at Washington has no fears of any trouble with Mexico over the affair between Texan adventurers and the Greasers.

21st.—A five story building in New York City, occupied as a candy manufactory and wholesale store, was destroyed yesterday by the bursting of

the boilers in the basement and by the fire which immediately succeeded the explosion. The factory had capacity for making 25,000 pounds of candy per day, and employed 150 persons. The disaster came without a moments warning. The highest estimate of those killed and burned to death is fifty persons, and many wounded. The streets were crowded, and it is remarkable that more were not killed. The firemen who came had a narrow escape, many of them, from death, by the falling of several stories of the walls. The other buildings in the block took fire from it and most were destroyed, and glass was shattered in the buildings for some distance around. Total loss about one million dollars.

The insurgents in Cuba have been defeated in another battle with the Spanish troops.

22d.—Three persons were executed yesterday, one in Nevada, one in Maryland, one in New York.

A boy of thirteen drew a revolver and purposefully shot a boy aged nearly three years, at Boston, yesterday. The practice of boys carrying and using firearms is becoming a dangerous business, as circumstances of the kind, generally accidental, are frequent.

25th.—A driving snow-storm is reported in Bulgaria, by which the horses and wagons of a Russian transport train were covered up and the cold became so intense as to freeze some men and horses. In Asia Minor the storms previously reported have ceased, and the weather is fine, and the Russians are preparing to besiege Erzeroum.

The Mexican troops have co-operated with our forces in preserving order and peace on the Texas border.

Three companies of cavalry are following the trail of a body of Indians, near Deadwood, Dakota.

The unprecedented mild weather this season is illustrated by the fact that at Montreal, Canada, excursion boats are to run on the river to-day, something unknown before in that region at Christmas time.

26th.—The Servians since they declared were last week have advanced and made some important military movements. Severe weather now prevails, and the Danube is frozen over. A horrible story of the situation of the dead and wounded Turks in Plevna at the time of the sortie and capture, comes to hand. The dogs in famished throngs were eating the dead and attacking the living, while wild birds were feasting here and there, dogs and birds fighting over human flesh and blood; a terrible scene throughout the town, as left by the able bodied Turks when they went out to break the Russian lines, and they had also slain hundreds of Russian prisoners, and the dead and wounded lay in heaps. Such are some of the horrors of war.

Farmers are plowing in the neighborhood of St. Paul, Minnesota, and excursion parties went by steamer yesterday to Ft. Snelling and Minnehaha Falls.

Prof. Nordenskiöld of Sweden proposes to the Swedish government to explore the Siberian and Polar Seas next season, and he anticipates being able to sail west and out of Beerings Straits and return home via the Suez Canal, and, if he cannot do that, then to take two years for making explorations in those seas.

Correspondence.

EDENVILLE, Iowa, October 25th, 1877.

Editors Herald:—I have sent you a note of the death of sister Frele. Two of her sisters belong to the Church, and one of them writes to me thus:

"Brother White:—I would like to tell you what transpired at our house last Wednesday night. When I lay down to rest, the night after the funeral, I felt so weak, on the account of losing so much sleep, that I was afraid to go to sleep, for fear that I would sleep too long, and thus make myself sick. So I committed myself into the hands of the Lord. I soon went to sleep, and slept sweetly for about two hours; when I thought the Lord spoke to me and said, 'You have slept long enough and must wake awhile.' When I awoke, mother and father were talking.

Mother told me she had seen a great light in the house. I staid awake until about midnight; when I went to sleep again, with an angel by me, which awoke me, after I had slept about two or three hours. I staid awake a little while, and then went to sleep again, and slept until morning, with the angel watching over me. When I awoke, I felt strengthened. Fannie told me the next morning 'That an angel stood by her until midnight. Eva and Fannie told me that they wanted to be baptized; but would like to have mother's consent.' * * I will write you again, and if mother gives her consent, would like you, and brother Nirk to come down, if convenient."

Rebecca J. Thomas.

All that know sister Rebecca Thomas, will not doubt the genuineness of her testimony. Mrs. Thomas has been much of an enemy to the work, until the late sickness of sister Freel. The great manifestations given, on the first night after the funeral, have awakened quite an interest in the Latter Day Work, in that vicinity. There is no doubt in my mind, but that the time is close at hand, when many in that vicinity will be gathered into the Kingdom of God. Yours in Christ, I. N. WHITE.

SCRANTON, Pa., Nov. 23d, 1877.

Editors Herald:—I feel to write and send a kindly word of encouragement to all the brethren and sisters. I feel good in the work of the Lord, and am thankful that I am numbered with his people. I have been in the Church for many years, and I took the weary journey to Utah, believing I was going to Zion; but I was sadly disappointed, and I feel thankful to my Father in heaven for removing the veil from my darkened eyes. I now enjoy the Spirit of God. The Lord has blessed me greatly, and has favored me with some very comforting dreams, one of which I will send. I dreamed on the night of the 5th of September, that I was in a room in which a woman sat weeping and wailing. Around her other women were kneeling, and I knelt and inquired of one of the women what was the matter, and she answered that this woman had lost her husband. I then arose and left; and, as I went along the road, a woman appeared to me and she said, Look! there is the Son of God. I looked and replied, Yes, it is the Son of God, and the cross is behind him. He was standing on the sun, and a crown was on his head, and the light and glory that shone around him is beyond my power of description. He seemed to be descending in clouds towards the earth. I raised my hands upwards and ran to meet him, crying out, Let us worship the Lamb, now the time has come to end the strife and all will know which religion is right. There was a multitude of people running to and fro, some of them looked terrified almost to death, but none were crying out excepting myself. I cried, "Oh where, where are our Elders, that they may come to help me greet him?" I was so thankful that I had loved and worshiped him; and when I awoke my feelings were too deep for utterance. I wish to be faithful to the end, and to meet with all his Saints in the holy city. Yours in gospel,

MARY A. JOHN.

BOONE, Iowa, Dec. 6th, 1877.

Herald Editors:—It cheers my heart and gives me energy to think and read about the steady onward march of truth, the blessings in store, and the hope before us. Let us progress in kindness, in courtesy, and in true philanthropy.

We find some with more spunk than devotion, more would-be dignity than prudence, and those who are self-willed and stubborn. Others who are clamorous about the law, and in some few instances denying the atonement, forgiveness of sins, the pardon and mercy of God, and ignoring the miracles of Christ. There are also to be met the sage orthodox, heterodox, and numerous phases of skepticism, infidelity and rank heresy. Old wives fables should give way to the meditation of the law, and tattling and backbiting to the study of the word.—See Acts 17: 11, and John 5: 39-47.

I have labored in harmony and connection with my brethren quite considerable, and we have been gladdened and encouraged by results. Six

young ladies were taken to the clear cold waters in Cherokee county, and two persons were recently baptized in Green county. My efforts in Western Iowa have been blest and appreciated by some. The Saints in this branch are generous, tender, compassionate, punctual and industrious. I pray that no charlatan or parasite may ruthlessly abuse confidence, impair their faith, or hinder their good works of love. If the branches would do just one half as well as the above named one many a tied hand would reap, and ages to come would call you blessed. There is a healthy growth in the temporal aid given. For the first year I received no dollar, although I traveled some few thousand miles, but this year I have received nearly one half of my expenses. I am willing so to labor until confidence is restored and built up, which will be at no distant date.

When no doors were opened we went to work and opened them. While the masses are outside of the "spiritual house," and know comparatively nothing about "the faith," the messengers will have to carry on the war of aggression. The design of the gospel is a universal diffusion. Friendship and hospitality increases when and where the law of liberty is expounded, vindicated and made honorable. The cold, dark stream of opposition, must be sounded and navigated. The wicked powers cannot overcome the one that occupies upon the talent intrusted.

I have been retarded on account of inclement weather, but intend to begin a series of meetings to-night. I am slowly working my way back to Illinois. My soul is fairly in the work, and I do pray that God's love may be and abide with his people henceforth and forever.

M. T. SHORT.

PEORIA, Ills., Dec. 11th, 1877.

Brn. Joseph and Henry:—I do not often trouble our *Herald*, but I now wish to say a word to you to ask your advice, and that of the thousands of its readers.

From every quarter of our district, (Kewanee), comes the Macedonian cry, "Bro. Robinson, come over and help us." Those who utter this are, as a rule, poor in this world's goods; but some I know are rich in faith, and are heirs of the kingdom. What is to be done? I read that he that "will not provide for his own household is worse than an infidel and has denied the faith." I do not desire to place myself in such a position. I have a steady situation; but if I neglect it by going from home, I should lose it, and per consequence my family would come to want; says some, "That would be no worse than mine."

Only to-day, I as president of the district received a letter with this cheering news, from a brother who started on a mission: "Houses packed, and God has blessed me with liberty and power in presenting the Word. Pray for me, and please see that *wife has some potatoes*, for she had only a few and no money when I left home." *Saints of Kewanee district*, and you who profess to be Saints, are you bringing your tithes and offerings and placing them in the hands of Bro. Benjamin, the Bishop's Agent, so that the wife of the noble man may fare as well as you do who are at home. Sisters, think, when you sit down to a well filled table that one of those pies might gladden the heart of that lonely wife, who is alone for the *Gospel's sake* with her two dear children, whose faces look pinched. You have your husbands to comfort you. Who is making the sacrifice spoken of by Bro. Derry in the last *Herald*? Let me beg of you to turn over a new leaf, and at once commence to forward to the Bishop's Agent such monies or other gifts that may be for the nourishment and comfort of the saint, who sits alone at home with pinched face, bearing it nobly, for the gospel's sake, while husband and father are breaking to man the bread of life. I have been asked to take the field, once for all *I am ready*, when my family can, *without grudging*, have the common mercies of life provided. I now have a salary of \$700.00 per year. Give my family one-half of that to support them and I will sacrifice the other half, home comforts and all for the *kingdom's sake*. I now hold aloft the ensign, at home, and have the satisfaction of reaping precious sheaves. When I came to Peoria not a Latter Day Saint lived here; now a nice

branch is here; and besides, our members have gone North, South, East and West; and are telling the story, but the glory be to our Heavenly Father. I shall, I think, still battle at home for the cause of truth, to the few who may come to hear, unless the Saints rise in their might and shake off the coals from their garments. We all have a work to do that none can do for us, whether it be giving of our riches, or of our poverty. And those who are called to break the bread of life *must* have the bread that perisheth, broken to their loved ones in return. I am in hopes the day is not far distant when those who are resting with rusted blades, may be armed with strength by the proper supplies of the sinews of war at home, that those blades may become bright through defence of the truth, and promulgation of the same. There are ten thousand Latter Day Saints in the Kewanee district who never heard the gospel, nor ever will, in the flesh, unless those who rise up in testimony meeting and testify that *they know* this is the work of God, (then go home and never think this work is intrusted to them), and that its onward march depends on each individual effort. Brethren, Sisters, commence; place your shoulder to the little stone, set it rolling that it may become a great mountain and fill the whole earth. Let no man take your crown. *If we love this work we will make it beautiful presents.* By our fruits we shall be known. Yours, in hope of the triumph of the kingdom, J. A. ROBINSON.

ALLENDALE, Worth Co., Missouri,
December 10th, 1877.

Brn. Joseph and Henry:—About the first of September I made arrangements with Mr. Tilton, one of the school directors, for the use of the upper room of the school-house in this place to hold our meetings in. Soon after Elder C. E. Blodgett came from Illinois, and preached three times; large congregations in attendance. Then Elder Joseph S. Lee and family arrived from Wyoming Territory; and through the curiosity of the people, and by request of the presiding officer of this branch, Elder Lee preached three sermons on the restoration of the gospel in this dispensation, the house being crowded each night. Then the ministers, getting afraid for their flocks, went to the director, and wished him to close the house against the Mormons, and he closed the lower room against all, as it was the school-room; and now they are trying to close us out of the other. How it will terminate, time will tell. On Sunday evening, the second notice was given that Elder Lee would preach the next Sunday evening; subject, *Literary fulfillment of prophecy*. People came from the country and the house was crowded. The Baptist elder and a United Brethren one took the stand and occupied the time. Brn. Lee and Caleb held two meetings, Tuesday and Wednesday evenings, and writings have been signed for a public discussion, proposed by the Baptist elder. 1st proposition, That the Church of Jesus Christ of Latter Day Saints is the only true Church of Christ at the present time; Elder C. E. Blodgett to affirm. 2d. That the Missionary Baptist Church is the only true Church of Christ at the present time; Elder McLane to affirm; debate to come off about December 25th, four days to be occupied.

Brn. Lee and Caleb are preaching in four different school-houses, and the people are much interested, as the brethren are able defenders of the latter day work. Bro. Gregg is preaching out east some, and Brn. Hammer and Himes are doing all they can by helping the elders in financial matters. Since my last writing I have baptized five, making seven since I came here, and the Spirit manifests that there will be more.

There have been two cases of healing by God's ordinance of late; one of a young lady not belonging to the Church. She had been sick three weeks, and was given up by the doctor, and she wished for the elders. When we went in, her face was crimson red with fever, her lips parched, her tongue swollen, and a heavy coat was on it. I saw that it was about the last stage of the disease, as she could hardly get her breath. I spoke words of consolation the best I could, (my faith was weak at the time), and she promised that if the Lord would spare her life, she would join the Church. We applied the ordinance, and the

Spirit of the Master was with us, and all doubt vanished; and in less than five minutes the fever was gone, the heavy breathing ceased, and she gained every day, and is now about her work.

The other case was that of sister Mary Jane Husher. She had no doctor and sent for the elders. I had to go alone, (my wife with me), five miles. When we got there we were surprised to find her so low. My wife being acquainted with diseases said that she was in the last stage of typhoid fever, and inflammation had set in, but truly the Master did bless us with his Spirit, and she had the promise in the administration to be healed. Her father (not a member) confessed that in less than three minutes the fever was gone, and a great change for the better had taken place; but wisdom not being used, she got worse in about four days, and the word came about eleven o'clock at night that she was dying, and wanted the elders to come quickly. I was unwell and Elders Lee and Caleb went. They found her in a critical situation, but they administered, and she is able to be up; we give all the praise to God.

At our last business meeting Elders J. S. Lee, and Caleb E. Blodgett and wife united with the branch, as members in good standing, and the branch passed a resolution unanimously requesting brethren Lee and Caleb to preach in and around the branch as much as they can. There is a better feeling in the branch now than there has been for years. We desire an interest in the prayers of the Saints, as we are in a hard place.

In the bonds of the covenant,

A. J. BLODGETT.

PORTLANDVILLE, Plymouth Co., Iowa,
December 15, 1877.

Dear Herald:—Always anxious to see your face, and always made glad with the light of your countenance, I should be very ungrateful if I did not contribute my quota to your pages, in order that others might be gladdened by at least one little ray from my humble pen. Since our General Conference I have been busied in a variety of ways; preaching the gospel, making home comfortable for the family, and visiting and trying to strengthen the faith and hopes of God's children. One day I was summoned fifty miles from home to preach the funeral sermon of Sister Annie Wicks, of Deloit Branch, a young sister who had passed away in her budding womanhood, and who in her health had thought only of pleasure, but whom the Lord loved nevertheless, and had laid his hand upon her. And when she felt the pressure of his rod she meekly bowed in obedience to his will, cast aside her gay apparel, and gave her whole heart to Him. Thus the fervent prayer of her loving parents was heard, and their child was born to a new life here, thereby adding another comforting testimony that the fervent prayer of the sorrow stricken mother and the cries of the anxious father shall not plead in vain. It is also another evidence of the power of early training and good example when prayerfully resorted to by parents.

Beloved Saints, never despair! I well remember how, since I became a servant of God, my mother has told me of her prayers on my behalf, even before she knew the fulness of the gospel; and the willful boy, for whom she prayed so much, led her in the true footsteps of her Redeemer, and buried her with him in baptism.

But to return: This dear young sister, after her adoption into the Kingdom of God, was chosen to form one strong, bright, connecting link, between her parents and friends and the Paradise of God. Thus the Father "does all things well," and the bereaved ones have another incentive to continue in well doing, that they may embrace again their sainted Annie when death has lost its power.

Children of the Saints one word to you: Are you wrapped up in the follies of the world? Does gay and changeful fashion have more charms for you than your father's and your mother's God? Is it too soon for you to dedicate yourselves to his service? Are you sure the bloom of life will last forever on your cheeks? Will you say, "It is enough that I give to God a decrepit, soured, wearied old age?" Will that be an acceptable gift, after all that he has done for you? Are you

certain that he will accept it then, when you cannot longer enjoy the pleasure of sin, and when life has become a burden? Is there no echo of gratitude in your hearts? Shall God bless you in vain with loving parents, who, with pleading tears, bear your names before his throne, and beg continually for mercy on your behalf? Can you spurn the pearl of great price with safety, and still count upon his mercy? Remember "Now is the accepted time, now is the day of salvation." "To day if ye will hear his voice, and harden not your hearts," he will receive you; to-morrow may bring no such offer from his throne; your day of grace may be past, your life a blank! The pearls you are treading under your feet will prove piercing thorns; the precious days you are squandering in folly will rise up before you as hideous things that no tears, no prayers, can bring again. You will have lived in vain, you will have squandered God's priceless gifts for less than vanity, unless you speedily and heartily repent, and dedicate your lives to him. But, if you will give yourselves a willing, living sacrifice to him, he will give you the choice jewels of his kingdom; he will fill your hearts with joy and gladness here, and will crown you with all the blessings of eternal life hereafter. Hear the voice of wisdom while it calls, for it will not call forever.

December 1st and 2d I attended the district conference, at Magnolia. Only a few were present from a distance, and some of those came with hearts depressed, yet they were among those who love the cause of truth, and the Master was true to his promise, and he blessed us. The enlightening and cheering influences of the Holy Spirit, were felt and enjoyed; the Saints were instructed; the sinners were warned; the downcast lifted up; the mourner made to rejoice, and the weak were strengthened. Bright and powerful testimonies were borne respecting God's goodness in manifesting his power in the hour of need. But what cheered me as much as anything was the testimony of a trembling sister, whom God had blessed with the power to understand and interpret the tongue of angels, as she heard it roll forth in heavenly accents from the lips of another of God's children in a former meeting of the Saints. A blessing she had never anticipated, but which, when it came, was an abiding testimony of God's truthfulness and of the divinity of this work. One brother had been kicked almost to death by a horse, but was instantly healed by the power of God. Another young but noble brother had been afflicted with an evil that had paralyzed his limbs, locked his jaws, and brought him nigh to death's door; but, on being administered to, in God's appointed way, he was restored the self same day. All this since the General Conference. Many other blessings were testified of, but I cannot write them all.

At night a large concourse of people, swelled the chapel, while your humble penman broke the bread of life. The president and Elders and Saints, returned home full of joy and satisfied that it did not pay the Elders to sit brooding over their troubles instead of attending the district conferences, which the law directs. Wake up, ye Elders, burnish your swords; do something for God, and you will want to tell it at the next conference, and then you will find the cause of Zion is not dead, and that God has not forgotten to be gracious unto those who will serve him. The only reason we feel dead is because we are dead; but the man who continually thrusts in his sickle never dies; he cannot die; he has no time to die. He sees every day greater incentives to life and activity; he is full of the principles that bring life and sustains it; but those who do nothing for God see Zion drooping; her chariot wheels seem stayed to them; but it is because they are standing still; their swords are rusting; their armor is falling off them, hence they mournfully deplore the sad condition of the cause of God. Gird on your armor, fight as you once fought, pray as you once prayed, live as you once lived, and then say, if you can, that Zion is forgotten, that truth is dead, that God has turned his back to his chosen people. Nay! but you will be loudest in the praises of God, foremost in the glorious ranks, boldest in the conflict, and unflinching in your testimony of Zion's ultimate triumph.

After conference I returned home to get some necessary winter clothing which my wife was making, and which kind hands had blessed me with, but on the 8th, Elder P. Cadwell brought me to Little Sioux, where kind hands again furnished me with blessings, while I tried to bless them and the world around; so that, although I left home without purse and scrip, my way was open to this place, when only at the throne of grace had I plead for help. Thus the Lord fulfills his word; to his name be all the praise.

17th—I baptized my first one in Dakotah yesterday, sister Lilly Smith. Bro. Longbottom had preached to her, and she was also reading the Book of Mormon. I preached twice there yesterday, at night having a full house of intelligent listeners. The prospect is bright and so may it continue, that souls may be born to God.

Brethren Joseph, William and Henry, and all: Please accept my best wishes for you all during the coming year; and may God's choice blessings crown you all, and give you joy in seeing a ten fold increase to the Church, both in numbers, in faith and in the enjoyment of that heavenly power which is promised, is the earnest prayer of your co-laborer,
CHARLES DERRY.

SHELBY STATION, Iowa,

Dec. 16th, 1877.

Bro. Henry A. Stebbins:—You will find enclosed fifty dollars. This is a free will offering, to help send our Elders into the field. Perhaps a short account of how this money was donated may be interesting. Thursday night, December fourteenth, the Saints of Spring Creek Branch, Harrison county, Iowa, met in prayer meeting, and the Spirit of God was with them freely. One brother was blessed with the gift of prophecy, and the Lord spoke of the great and marvelous work which he is about to perform, and how his Saints had been asleep to their duty these many years. He also told us that he had blessed his people with health and strength, and with abundance of this world's goods, "and will they not impart some of the abundance I have blessed them with, to send my servants forth to the world?" And with many more words did he exhort us to faithfulness, till our hearts were made to rejoice, and we thanked God for his kindness to us.

O, how we desired that all the Saints could have shared with us in the enjoyment of God's Spirit; it was so powerful and glorious. Only part of the members of the branch were present, and only two or three members in said branch own any homes. The others are poor and can hardly get along, but those who were present at the meeting responded to the call of the Spirit, forthwith, and subscribed the above amount. But the question with them was, "When shall we pay it; and what shall we sell to raise it with?" It soon was decided to get ready the next day with their loads of corn and wheat and all start early Saturday morning, as we had ten miles to go to town. We went, rejoicing together, talking of the glorious things God had in store for his Saints if faithful, and the result we send. Our prayers are that we may be able to stand firm in such a glorious cause, fighting the good fight of faith, under the banner of King Immanuel. Since September six have been baptized into our branch.

DAVID CHAMBERS, Finance Clerk.

LILLY DALE, Indiana, Dec. 4th, 1877.

Bro. Henry:—The tracts and pamphlets that you sent I value very much, for in them I find many things clearly explained that seemed puzzles before; indeed they abound with important instructions to all people, if they would only receive and obey them. I have given away all the Epitomes of faith and have calls for more. The powers of darkness seem to be giving way to the light and truth of the gospel. I was baptized by brother C. Scott, last July. The Saints here seem energetic and determined. We have meetings and manifestations of the Spirit are often enjoyed, and all the Saints seem desirous for the upbuilding of Zion. We would be glad if some Elder could come this way and stay in this county for at least two or three months, as there are many that have never yet heard the truth, and who enquire, "Why don't some of your Elders come

this way?" or, "When will there be preaching at the Gleason School House?" I enclose money for two Saints' Harps and for Epitomes.

S. C. GRUVER.

PROVIDENCE, R. I., Dec. 9th, 1877.

Bro. H. A. Stebbins:—I feel thankful to God that some of my brethren are beginning to feel like gathering. When I read the article of brother Cooper's, it made my heart glad; and, being anxious to get a home in Zion or about her borders, I wrote to him that I wished to get a home, and that I wanted to send money to him, but he wrote me to be patient and to take care of it and to wait till the time comes. I thought what a difference between the Elders in the true Church of Christ, and those in the Brighamite Church. They are ever ready to take all the money they can, and to tell you as soon as you have enough to emigrate. The servants of God say, "Wait patiently, and not go till you are prepared," but the others say, "Get all the land you can." The servants of God say, "Only take what is needful." The Brighamites say, "Every one for himself," the servants of God say, "Love and help one another."

O, what a difference. I hope that my brethren and sisters who are willing to keep the commandments of God, will not lose sight of this. I want to gather where the faithful Saints gather, and to be one with them, and should God bless me so far, and any of my brethren stand in need of help I would be glad to give them all the help I could. And where is the one who does not like a good deed done for him? Then let us love one another; and, if we do, God will bless us, and how good it would be to live together. With kind regards to you and all, I am yours in Christ.

T. H. MOORE.

MANDEVILLE, Missouri,

December 7th, 1877.

Mr. H. A. Stebbins:—I renew my subscription for the *Herald* quite cheerfully, for several reasons: First, I gain several new, and I trust good, ideas from the *Herald* during the year. Second, I want to be free, if I can, from partisan bias, and also from prejudice; but try, however hard we may, it is next to impossible for us to be entirely free from that monster. My third, and perhaps one of my strongest reasons, is because my mother takes great delight in reading it. She says it is all the preaching she gets. She is old and in poor health, generally, and as there is no branch of the Church near here, and no preaching by the Elders where she can attend, she derives the greater pleasure from the *Herald*.

I saw Mr. A. Young and two other Elders a few days ago. They were on their way to conference, and called to see if I would go with them.

Elder Young belongs in the Carrollton Branch, and reports the branch in a flourishing condition, with five additions by baptism lately, and quite a number by letter from other branches of the Church; and, if I mistake not, some from the "Great West." I know of but two branches of the Church in this county now, Valley and Carrollton, though there may be others that I know nothing of. Elder Young seemed to be alive in the work of the Latter Day Saints, and happy. It is a real pleasure to see a man who is doing well in whatever he is engaged in, provided he is not doing any body else any harm. I have not heard what kind of a time there was at conference, but as the days appointed for the session were fair and nice, I suppose everything passed off pleasantly. I really enjoy myself in the company of the Saints, among whom I number some of my best friends, but I am pretty sure that some of the Saints look upon me with distrust, and some may possibly regard me as an emissary of his "sable majesty;" but, let me say to all such, Fear not, for I will do you no harm, if I know it; for, while I do not believe as you do, I will not seek to take any undue advantage of you, and hope to get along with you, even more pleasantly in the future than in the past.

If I am permitted to live a few years longer, I expect to see great numbers of Latter Day Saints flocking to this, to them, promised land of rest and freedom. I sometimes go out to hear some of our "Orthodox" ministers preach their plans

of salvation, but it does not take a great deal of their isms to satisfy me. In fact, I do not know that I would go to hear them at all, if it were not to set them example worthy of imitation. Poor people! I pity them, when they preach "damnation" to all who do not believe as they do, and when called upon to give a reason for their faith and hope, they only bring forward such reasons for their belief as, "I believe because I am taught it," and "My mother and father both lived and died in this church, and I know that my mother is in heaven; and if it can save one, it can save another to belong to this church."

Wishing you all a happy and a prosperous year, I am, as ever, yours truly,

J. L. TRAUGHBER, JR.

ROCKWALL, Texas, Dec. 8th, 1877.

Brethren Joseph and Henry:—I send you some papers so that you may see how things are moving along in Texas. You will see in the *Christian Messenger*, published at Bonham, a much more liberal spirit manifested. The writer from Red River County speaks highly of brother Cato and of the prospects of an ingathering there, beside the goodly number he has already taken out of the Christian Society, and I wish that all men, when they speak of the Latter Day Saints, (let call them Mormons or what they will), would dare to speak the truth and give them justice.

I was surprised to learn through the *Messenger* that brother Cato had gone north again (via Little Rock) so soon, for, when I heard he was on the Red River I was waiting with anxiety for a visit; but the result was as usual. A number of Elders have come around this way but few of them have stopped long enough to tell their names, much less their business. They come on a run and go on a run, and effect little. Brother D. H. Bays called here a few years ago and preached several days and nights, and he put several of their smartest preachers to flight. The door was well opened then for a good work, but nothing has been done to keep them open. But, through the many tracts that I have sent around, also my *Heralds*, there were many besides ourselves that were much elated when we learned that the late Conference had appointed brother Bays to a mission in this country, and I expected it was him when the rumors came that a Mormon was turning things upside down on the Red River.

I fled from the restraints of Brighamism; I went to Nauvoo to learn what to do; that was in the winter of 1847. I learned that neither "Little Joseph" nor his mother had taken any stand, except to denounce Brigham and his mates. I found Brigham leading the people to perdition, and my wife and myself determined that we would not go along with them. Our place was sold and we had to move. We picked up everything we could bring along and came to Texas, and we settled here, the first settlers on the Rock-wall hill, to wait till God called out his people according to the teaching of Joseph the Seer, and we have been here thirty years. I am near seventy years old. During the thirty years I have erected a good, comfortable home, and we will make any and all Elders comfortable who will come to Texas and call on us, let them stay as long as they will, so they are performing their duty as ministers and Elders of the Church of Jesus Christ. I don't expect ever to be able to do much more than this, for of course my days are few. Yours in the everlasting covenant.

B. F. BOYDSTUN.

HOLDEN, Johnson Co., Mo.,

November 19th, 1877.

Mr. Editors:—I am aware that many of your people would like to settle in this section if they really understood the advantages presented, and were in possession of the necessary information. I came here ten years ago; and Henry Scarcliffe and family, formerly from Janesville, Wisconsin, and Latter Day Saints live here also. Holden is two hundred and thirty miles from St. Louis and forty from Independence. South West Missouri is regarded as a healthy country. The pure, bracing atmosphere; the clear skies overhead, and the soft sunshine contribute to health and longevity. This country offers cheap homes to the thousands of families who are willing to la-

bor. The surface of the country is gently undulating; there are no abrupt hills, but a gradual swell and decline, render the broad extent beautiful in variety, and well adapted to all the purposes of successful tillage. Johnson, Lafayette, Cooper, Pettis, Jackson and Bates are regarded among the best counties of the State. Second hand farms (improved) can be had from ten to twenty dollars per acre; uncultivated from five to ten dollars per acre some on long time at that. Wood, coal and stone in abundance. Osage Orange grows to perfection, and most of the fencing is made by it. Much interest is taken in education, a Normal State School, is located at Warrensburg; said to cost one hundred thousand dollars, which is turning out school teachers in abundance. There are a better class of school houses than in many of the northern states having been built mostly since the war. We have at this place a very large, intelligent and refined class of northern and eastern people. Missouri has been blessed with good crops for the past two years and I regard this a good winter wheat country, it having yielded from twelve to twenty-five bushels per acre, and now wheat covers the ground.

OUTLAWS.

Missouri has a hard name; Minnesota kindly caged the Younger Boys, and the James Boys have left so that the only thieves we have left are legal thieves; some of them are sent to Congress; so we feel that we are safe in person and property. Some forty families are expected from California in the Spring. Any other special information will be freely given,

JAMES M. MOORE.

INDEPENDENCE, Jackson Co., Mo.,
December 8th, 1877.

Bro. H. A. Stebbins:—Three have been baptized in this branch of late. I have been carpentering about eight miles south of town, for several weeks. I preached once in that neighborhood. The people are friendly and express quite an interest to learn the doctrine.

I love this country. It is the most grand, to my mind, of any country yet found. You ought to come out some time when convenient, and, while here, take a little walk three or four miles south of town. There you can have a view for miles around of the most noble prospect of country found on earth. The people in this part, as far as I have seen, are, in general, friendly towards the Saints, as much so as in other places. The first time I went to the post-office the post-master said that he wished that the Church would establish their printing press here. At another time he said he wished about fifty thousand would come and settle in this part. But all things must move in the Lord's time, and not according to the will of man; yet we are thankful for their expression of kindness towards us. Accept well wishes and regards. Yours in faith,

C. G. LANPHEAR.

Snaked to Repentance.

A Methodist circuit rider was called to administer spiritual advice to a young man belonging to a family notoriously wicked and profligate. He had been bitten by a rattlesnake and it was feared that he would die. The preacher was something of a doctor, and saw quickly that there was no danger that a little larger than usual dose of whiskey would not remove. The preacher determined to give the whole family a wholesome lesson, so he began prayer for the sick as follows: "O Lord, we bless thee for a rattlesnake. We thank thee especially that thou hast sent a rattlesnake to bite Tom, and bring him to repentance and to call on thee for mercy. Send another to bite Jack and Jim. And we pray thee, O Lord, send the biggest kind of a rattlesnake to bite the old man, for nothing but rattlesnakes will ever bring this awfully wicked family to repentance."

Never pronounce a man to be a wilful niggard until you have seen the contents of his purse. The distribution should be in accordance with the receipts.

The tomb of David, just south of the walls of Jerusalem, has been explored. It is now a Mohammedan mosque, with marble columns.

Conferences.

Pacific Slope Mission.

A conference was held at Washington Corners, Alameda county, California, October 6th, 1877; D. S. Mills, presiding, and H. P. Brown, vice president; Peter Canavan, secretary, and J. H. Parr, assistant.

The minutes of the previous conference were read, and attention called to the apparent error in the minutes noted by the editors of the *Herald* with regard to the release and subsequent sustaining of H. P. Brown as president over the San Francisco and Alameda sub-districts. This gave rise to considerable discussion, which brought out the fact that both resolutions had passed in the order as printed, the secretary having preserved the original resolutions. The minutes were then approved of unanimously.

A motion to adopt the "Rules of Order" was carried by a majority vote.

At 1:30 p.m., prayer by Daniel Brown.

An appeal from Angus McMillan, to set aside the decision of the court of elders held in San Francisco, April 1st, 1877, and the subsequent action of the San Francisco Branch in expelling him from the Church, was entertained, and John Garner, J. M. Parks and R. R. Dana were appointed as a committee to investigate the case, Br. McMillan stating that he was willing to have them do so.

DISTRICT REPORTS.

D. S. Mills reported the work in the California District as favorable; gave a synopsis of his labors; had traveled up and down the coast dispensing the word; had been to Los Angeles and other parts south, and also north to Mendocino county, and elsewhere, wherever and whenever an opportunity offered. Also visited the district of Nevada and attended their conference; found there many of the old time Saints, who had grown cold, but who, having met together and felt the fire of the Spirit, made resolutions that they would endeavor to arise and work for the Master's cause in the future. He stated that he expected a more complete report from there, as Br. Thomas Millard would probably be here from that district. He made favorable allusions to Brn. T. R. Hawkins, A. B. Johns, and others, as live members.

Oregon District.—J. C. Clapp reported that he had preached three times a week on an average; had baptized 35, organized two branches, ordained one elder, one teacher one deacon, blessed seven children and solemnized two marriages.

Br. Clapp was asked for the list of names of those uniting with the Church in Oregon since last report, but he stated that he had forwarded them to Br. H. A. Stebbins, Secretary and Recorder of the Church, at his request.

Br. Peter Canavan, the Secretary of the Pacific Slope, stated something of what he had done for the perfecting of the record of this Mission: had labored for this end nearly eleven years, and had done all he could as the servant of the conference without money and without price, with scarcely any facility for doing the work as it should be done; felt that his task has been a very thankless one; was sorry to see such obstructions to the work as were interposed by his brethren.

Bradbury Robinson reported as president of the Humboldt Sub-District. Has traveled as his circumstances permitted; held meetings every Sabbath; finds quite an interest prevailing; has had to disorganize the Eureka Branch.

Alfred Nethercott has done what he could; has baptized two since last conference.

J. B. Price reported by letter, as president of the Yolo Sub-District: has been assisted by Elders A. Nethercott, Orren Smith, Albert Hawes, J. R. Cook and others. There is but one branch in his district, the Davisville, which numbered fifteen at last report, but there are five others with them who are not on the branch record, Br. Owen Dinsdale and Br. A. Nethercott and family, who, not having the necessary certificates, have not been received into the branch.

Orren Smith, president of the San Joaquin Sub-District, reports a desire among the people to investigate the doctrine. He asked to be released.

Priest Wm. Garner reported the Los Angeles

Sub-District as in a prosperous condition. The Newport Branch has increased from a membership of 16 to 108, two having been baptized since the report to conference was made out.

Letters of removal were ordered to be made out for Br. A. Nethercott and family (six in all), of the disorganized San Francisco Branch.

H. P. Brown reported, as president of the San Francisco and Alameda Sub-Districts. Has not visited all the branches, for he has been confined mostly to Oakland and San Francisco; has been assisted by other elders; three baptized in his district; asked to be released. He amended his report by stating that he would have held district conferences, but on consulting many of the brethren it was thought best not to have any, as it would incur considerable expense.

Albert Haws has preached in Sacramento, Yolo and Amador counties; has been blessed with good liberty; has seen some healed who had seemed nigh unto death.

H. P. Robbins, of Stockton, reports the work in his vicinity as in a prosperous way; some intend to be baptized.

G. W. Harlow said that he thought the people in his vicinity were case-hardened; reported the Brighton Branch disorganized.

Daniel Brown, president of the Watsonville Branch, reported favorably of the work there.

Br. Mills stated that the editor of the *Watsonville Transcript* was favorable to us, and solicited articles from our elders upon the work of the latter days, which he would gladly publish.

John Roberts, president of the West Oakland Branch, and Samuel B. Robinson, of the Alameda Creek Branch, reported.

John Holmes, president of the Long Valley Branch, said that some of the members had moved away; there was a desire among the people in his vicinity to hear preaching; some of his family have been healed of the diphtheria by the laying on of the hands of the elders.

Evening.—Prayer by E. H. Webb. Preaching by H. P. Brown.

SUNDAY, OCT. 7TH.

At 10 a.m., a prayer meeting. At 11 a.m., D. S. Mills preached from 1 Kings 13th chapter. At 2 p.m., sacrament and testimony meeting; John Garner and Bradbury Robinson in charge. Some manifestations of the powers of darkness and some of the power of God were experienced. Prayers for the sick and afflicted were offered. At 7 p.m., preaching by J. C. Clapp.

MONDAY, OCT. 8TH.

At 9 a.m., prayer by George Oman.

John Garner, of the San Bernardino Branch, said that though in numbers they are the largest branch on the Pacific Slope, yet there seems to be about one half who do not care about the work; what is done is done by a few; some are not able; the branch has seven elders; there seems to be a lack of interest in the work; yet there is plenty of chance for preaching, if there were one or two good preachers.

D. J. Phillips has done what he could in the past and is willing to do what he can in the future.

Lyman S. Hutchings said that his temporal affairs had kept him at home; occasionally gets over to San Juan.

J. M. Parks spoke of changes in the Santa Rosa Branch, and promised to furnish the clerk with the details. There seems to be a good feeling prevailing where he has been; went to Potter Valley twice and baptized two; returned and preached at Lower Lake; made another trip to Potter Valley in company with Br. Mills; also went to Anderson Valley, where the people are anxious to hear Br. Mills, Br. Brown or Br. Clapp; reports the Healdsburg and Pine Mountain branches dissolved.

R. R. Dana reported having administered to a lady at Santa Maria, who had been given up by the doctors, and she was healed and joined the Church, and is now a member of the Newport Branch. He had preached at Gospel Swamp and many have been added to the Branch; there is a good interest. Br. Burton desired him to say that he would like Br. Mills, or Br. Clapp, or some other able brother to labor awhile in that vicinity.

E. H. Webb, president of the Sacramento Sub-

District, said that he had no opportunity to preach outside of the branch on account of the illness of Br. Bagnall, but Brn. Cook and Parr had done considerable preaching in the district.

George Oman, Earl Marshall, Joel Edmunds and Peter Canavan reported in person, and H. G. Cahoon, J. H. Lawn, John Carmichael, J. R. Cook, J. F. Burton and Wm. McLean by letter; J. F. Burton reporting the Los Angeles Sub-District and Wm. McLean the Butte Sub-District. These reports did not arrive till after the conference closed.

Priest Wm. Garner reported his labors and travels with Elder J. F. Burton. Teacher Lyman E. Hutchings, of Watsonville, reported.

Officials present: 1 High Priest, 1 Seventy, 25 Elders, 4 Priests, 3 Teachers, 2 Deacons.

The committee appointed to investigate the case of Angus McMillan reported that they had made a thorough examination of the proceedings of the former court of elders, held in San Francisco, August 19th, 1877, and that they find no illegal proceedings, and that they fully sustain the decisions of said court. Signed John Garner, James M. Parks, Roswell R. Dana, committee.

The chair appointed H. P. Brown, J. M. Parks and David J. Phillips to audit the books of John Roberts, the Bishop's Agent.

A recommendation from the Sacramento Branch to ordain Br. J. H. Parr and elder was read.

At 1:30 p.m., prayer by S. B. Robinson.

Branch Reports.—Alameda Creek 62 members, including 1 Seventy, 4 Elders, 1 Priest, 2 Teachers, 1 Deacon; 5 received and 11 removed by letter, 1 expelled, 2 died. S. B. Robinson, pres. and clerk.

Sacramento 44, including 4 Elders, 1 Priest; 3 baptized, 1 removed by letter. Marcus Lowell, pres.; E. H. Webb, clerk. [The above does not agree with the details of the report, which shows that 2 have been received by certificate of Br. Mills, 1 baptized in branch, 4 received by vote, 6 removed by letter, 3 died].—P. Canavan.

Watsonville 63, including 3 Elders, 1 Priest, 3 Teachers; 5 baptized, 4 received, 5 removed by letter, 1 marriage, 1 ordination. Daniel Brown, pres.; Isaac Tuck, clerk.

Stockton 49, including 2 Elders, 5 Priests, 1 Teacher, 1 Deacon; 7 received, 1 died, 1 expelled. H. P. Robbins, pres. and clerk.

Humboldt (formerly Eureka) 17, including 2 Elders, 3 Priests, 1 Deacon. Thomas Daley, pres.; Samuel Weldon, clerk.

West Oakland 49, including 1 High Priest, 6 Elders, 1 Priest, 2 Deacons; 3 baptized, 11 received, 2 removed by letter, 6 expelled, 4 died. John Roberts, pres.; P. Canavan, clerk.

Santa Maria 28, including 1 Elder, 1 Priest, 1 Teacher; 16 baptized. James R. Jeffries, pres.; N. W. Best, clerk.

Newport 106, including 8 Elders, 4 Priests, 1 Teacher, 1 Deacon.

Santa Rosa 70, including 5 Elders, 1 Deacon; 1 received by certificate of baptism, 2 received by letter, 1 by vote, 3 removed. J. M. Parks, pres.; Jacob Heger, clerk.

Central House Branch (mentioned in Br. Wm. McLean's letter) consists of 22 members, including 2 Elders, 1 Priest. Br. McLean baptized 3 in September. (The list of names is not with this report).—P. Canavan.

Nortonville Branch reported by H. S. Green, clerk; no change.

Branches disorganized: San Francisco, Healdsburg, Pine Mountain and Eureka.

The following was moved; Whereas, there being some grave charges against Elder J. R. Cook, be it Resolved that we recommend that the president of the conference demand Elder Cook's license until such time as the matter can be looked into.

A motion to lay the resolution upon the table carried by a large majority.

A motion that it was deemed advisable for Br. D. S. Mills to visit the Oregon District as soon as practicable, was defeated, it being thought that the president knew best where he should labor.

Upon separate motions, the following were sustained: John Roberts as Bishop's Agent of the Pacific Slope, and Richard Allen, Sen., for Southern California; J. M. Parks, as president of the Petaluma District; H. P. Brown, of the San Fran-

cisco and Alameda Districts; J. F. Burton, of the Los Angeles District; A. B. Johns, of the Nevada District; Bradbury Robinson of the Humboldt Sub-District; John Carmichael of the Santa Cruz Sub-District.

The resolution of October, 1876, providing that the conferences of the Mission should only be held in October, was rescinded and provision made for the April session as well as the October one, as heretofore.

Orrin Smith was, at his request released from the presidency of the San Joaquin-Sub-District.

The recommendation of the Sacramento Branch was accepted, and the ordination of J. H. Parr as elder was ordered, which was attended to in the evening.

Resolved that we sustain D. S. Mills as president of the Pacific Slope Mission, by our prayers, faith, and means.

That J. R. Cook labor under the direction of D. S. Mills.

That the Stockton Branch be added to the San Francisco Sub-District.

A motion to take into consideration the propriety of disorganizing the San Bernardino Branch was tabled.

Whereas, the San Francisco Branch has been disorganized, therefore, Resolved that Sr. Sarah Chester and her daughter, Mary Ellen Bollinger, receive letters of recommendation and fellowship from this conference.

H. P. Brown, J. M. Parks and D. J. Phillips were appointed to audit the books of the Bishop's Agent.

Resolved that we sustain Br. Joseph Smith as President of the the Church of Jesus Christ of Latter Day Saints by our faith, prayers and means, also all the constituted authorities of the Church in righteousness.

That we take into consideration the propriety of dispensing with a General Church Record on this coast.

That the consideration of this question be deferred until the April Conference.

That the president appoint a committee of three to confer with the president of the Church and Br. Henry A. Stebbins, Church Secretary and Recorder in reference to the propriety of doing away with the records of the Pacific Slope Mission, and report the correspondence and conclusions at the next conference at Oakland.

P. Canavan, John Garner and S. B. Robinson were appointed said committee.

Resolved that we continue and sustain P. Canavan as secretary and recorder of the Pacific Slope Mission.

The auditing committee reported the books of the Bishop's Agent, John Roberts, to be properly kept and vouchers for all monies; balance on hand \$6.03, and the committee was discharged.

Evening, preaching by James Parks.

Adjourned to meet April 6th, 1878, at Oakland Alameda county, California.

Philadelphia District.

A conference was held at Danville, Pennsylvania, November 24th and 25th, 1877; L. D. Morgan, president; John Edmunds, clerk.

Branch Reports.—Philadelphia 44, including 5 Elders, 2 Priests, 2 Teachers, 1 Deacon. Hyde Park 30, including 5 Elders, 2 Priests, 2 Teachers, 1 Deacon; 1 baptized, 6 removed by letter, 2 ordained. Hornerstown not reported. Highland 3; 3 removed. Danville 8, including 1 Elder, 1 Priest; 1 baptized, 1 expelled. Plymouth 10, with 2 Elders, 1 Priest, 1 Deacon; 7 received, 2 cut off, 1 died.

Elders John Stone, Henry Jones, Thos. A. John, Jas. Jenkins, J. R. Griffith, Henry Gill and W. W. Jones reported by letter; Lewis Thomas by proxy, and Wm. Crum and L. D. Morgan in person; Priests W. Harris in person, and Isaac Weldey by letter.

Archibald Cameron was elected treasurer of the district.

Resolved that we oppose the division of the district, it being unable to keep an elder in the field, and if the distance be too far for officers to come, they may report by letter.

That we desire that Br. J. T. Phillips be returned to this mission when his domestic affairs

are settled, but in our present position we can not warrant him his expenses.

That the financial condition of the district does not at present warrant us in accepting the services proffered by Br. Henry Jones.

That it is the feeling of this conference that the Philadelphia Branch has gone beyond their jurisdiction in ignoring the district authorities in their action against Elder G. W. Clark, and that it is in violation of the spirit of Sec. 13, Book of Rules.

Preaching on Sunday by J. Edmunds and L. D. Morgan, and a sacrament meeting was held.

Adjourned to meet at Philadelphia, February 23d, 1878.

Alabama District.

A conference convened at the Lone Star Branch, Oct. 20th, 1877; G. T. Chute, president; W. D. Clark, clerk; prayer by F. Vickery.

Branch Reports.—Lone Star 90, with 3 Elders, 2 Priests, 2 Teachers, 1 Deacon; 2 received. Butler 27, with 2 Elders, 1 Teacher, 1 Deacon; no change. Flat Rock 18, with 1 Priest, 1 Teacher; no change. Pleasant Hill 44, with 2 Elders, 1 Priest, 1 Teacher; 1 received.

Elders John Booker, George Vickery and Franklin Vickery reported. G. R. Scogin has opened new fields; baptized 3. G. T. Chute has preached in all the branches but one; has monthly appointments in some; prospects are good.

Priests W. D. Clark, W. B. Booker and W. Allen, and Teacher J. M. Pickens reported.

Some discussion on Rules of Order, and on the financial affairs of the district.

Franklin Vickery was recommended to the Bishop as Bishop's Agent for this district.

Resolved that it is the duty of the presidents of branches to instruct their members in their duties about offerings, tithings and consecrations.

Evening, preaching by W. J. Booker; Sunday at 11 a.m. and 6:30 p.m. by G. T. Chute. Adjourned to meet at the Butler Branch, Saturday, Feb. 23d, 1878.

Miscellaneous.

Notices.

DISTRICT ORGANIZATION.—There will be a special conference held at Blue Rapids, Kansas, Jan. 12th, 1878, convening at 10 a.m., for the purpose of organizing a district in north-western Kansas, as it is believed that it will be for the good of the work. This is according to the wishes of the Blue Rapids, Nobletown and Solomon Valley branches. All who have an interest in the work may consider themselves invited. We are in hopes that Bro. Anthony or Bro. Caffall will be with us. Geo. W. Shute, President Blue Rapids Branch.

EXPELLED.—Marinda Fauver and Valentine Morris, were expelled from the Dry Fork Branch, Wayne county, Illinois, March 26th, 1877. Published by order of the branch. John F. Thomas, president and clerk.

EXPELLED.—John Chapman was expelled from the Church by the action of the Platt Valley Branch, Nebraska, for apostasy. Wm. R. Elston, Secretary.

Long-Hand Writing.

A rapid penman can write 30 words in a minute. To do this he must draw his pen through the space of a rod—16½ feet. In 40 minutes his pen travels a furlong, and in five hours a third of a mile. We make on an average 16 curves or turns of the pen in writing each word. Writing 30 words a minute, we must make 480 to each minute; in an hour, 28,800; in a day of only five hours, 144,000, and in a year of 300 days, 43,200,000. The man who made 1,000,000 strokes with a pen in a month was not at all remarkable. Many men, newspaper men, for instance, make 4,000,000. Here we have, in the aggregate, a mark of 300 miles long to be traced on paper by each writer in a year. In making each letter of the ordinary alphabet we must make from three to seven turns of the pen—or an average of three and a half to four.

Birth and Death notices inserted free; Marriage notices one dollar each.

Married.

LILES—PARMELEY—At Glenwood, Mills county, Iowa, December 11th, 1877, by Elder E. Hyde, Bro. H. Liles to Miss Ella N. Parmeley.

Died.

EVANS—At Cleveland, Lucas county Iowa, November 19th, 1877, Mary Hannah, daughter of Bro. John R. and and Sr. Lucy Evans, aged 1 year, 3 months and 14 days. Sermon by Elder John Watkins.

PETTIGREW—At Braidwood, Will county, Illinois, December 7th, 1877, Jane G. Pettigrew, aged 1 year and 7 months, daughter of Bro. James Pettigrew.

PARKER—Killed by being thrown from a horse, whose halter strap he had tied to his leg, and was thus dragged three-fourths of a mile, George Alma, son of Bro. B. S. and Sr. Eliza J. Parker, aged 8 years, 5 months and 19 days. This occurred near their home, Unionburg, Harrison county, Iowa, September 24th, 1876. When found his neck and leg were broken. Services by Elder James Caffall.

STANLEY—At Streator Illinois, December 15th, 1877, of spasms, Elizabeth, infant daughter of Bro. Jacob and Sr. Elizabeth Stanley, aged 14 days.

Sleep on dear babe, God thought it best,
To call thy spirit home to rest.

Family Worship.

There ought to be no sweeter hour in the day than that in which comes the morning meal and the family worship. Yet it is so sorrowful to see what sometimes passes for the latter. A chapter of the Bible hurried through, a rambling, stereotyped prayer mumbled over, and the participants rush off to the work which they have been meanwhile thinking about, and which they enjoy a great deal better. The exercise is wrapped in fog, instead of being crowned with heaven's light. It is a mistake to suppose that fluency or education are specially needed in conducting family worship. It wants a heart most of all. Let there not be a single petition that is not born of real desire, even if the prayer be not two minutes long. Blessed be the home where the spirit of song dwells and adds its charms to the morning worship. The exercise need not be long, but it should be crowned. Break up the formality; carry all the soul-life you have into it; and its savor shall not go through the day alone, but among all the home memories none shall be stronger to hold the grown up children to the faith of their fathers. —*Christian at Work.*

DURING the session of a temperance meeting in a neighboring town, one of the persons who occupied the stage was an enthusiastic deacon, who frequently interrupted the speaker by yelling: "Thank Heaven for that!" One gentleman was called upon, who arose and said: "Ladies and gentlemen, I am heart and soul in this cause, and feel that it will be a great benefit to the people of this place." "Thank Heaven for that!" yelled the deacon. "But, ladies and gentlemen," he continued, "I am going to say that it will be impossible for me to address you this evening." "Thank Heaven for that!" said the absent-minded deacon.

When the Breton mariner puts to sea, his prayer is—"Keep me, my God; my boat is so small, and Thy ocean is so wide."

The bride-cake originated as a token of the most firm conjunction between man and wife, with a cake of wheat or barley.

THE SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Illinois, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and is edited by JOSEPH SMITH and HENRY A. STEBBINS. \$2.15 per year. All remittances, orders, and business communications intended for the office of publication, must be directed to Henry A. Stebbins, Box 50, Plano, Kendall Co., Ills. All sums over Five Dollars should be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express. Remittances sent in any other manner will be at the risk of sender.

The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Mrs. S. Bourguoin
1878

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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No. 2.

MIRACLES.

For some time past we have been collecting such articles as came under our notice on the subject of miracles, and the possibility of their being wrought in the present age as well as in the past; and it is interesting to see the various views and writings of the supposed believers in Christ and his doctrine, that is those who profess the faith of Christ yet who deny, as far as they can, the presence if not the possibility of divine interposition in healing the sick and performing other, so-called, miraculous deeds, those like unto the ones of old, such as were promised by Christ to the believer without limit of time and only limited because of unbelief.

Our attention is more especially called to the subject by a letter in the *Sacramento, California, Record-Union*, of December 22d, 1877, concerning the power of prayer as believed in by our people in that city. In the same paper is also an editorial upon the subject. The correspondent referred to writes as follows:

"SACRAMENTO, December 20th, 1877.

"*Eds. Record-Union*:—On Sunday afternoon last, December 16, 1877, passing Graham Hall on Sixth street, between J and K, I felt induced to enter and observe the proceedings. There was nothing unusual from what is common in other congregations for awhile, except a manifest deep interestedness by many of the participants in the Sacrament, confessing their deficiencies in religious duties, and as if trying to criminate themselves, without any evidence of conscious guilt. They expressed much love to God and their religion, and great affection for each other. One of the ladies spoke with great earnestness, and said she had been deaf up to last Sunday, December 9th, when she requested the Elders to administer to her, which was done and she immediately had her hearing restored. "And it is perfect," she said, "and it was the Lord that did it, and I give him the glory. I went to Dr. S—, but he punished me, without affording me any relief." Another lady spoke in an unknown tongue, and gave the interpretation. But, just before the meeting closed, an elderly gentleman arose, and spoke about the dry weather, and want of rain in this State, this year, observing that many farmers and others were consequent sufferers to an alarming extent, and should we have another dry season next year, it would be impossible to estimate the terrible result. He said: "We have over a thousand Latter Day Saints

in California—over a thousand men and women who are serving God according to the revealed will of God, and consequently are righteous in God's sight, and if God would not destroy Sodom if ten righteous had been found in it, He surely will not destroy California as long as over a thousand of his Saints are in it. But they will be great sufferers, in common with other people, if we get no rain. I know the Lord is punishing the world with his sore judgments, and the hearts of men are failing them for fear of the greater and impending miseries. * * * I feel, therefore, that we ought to pray that God may send rain enough that we may have abundant crops; that there be food in plenty for man and beast, and no cause for complaint in our streets." He said nothing implying a possibility of not having such prayers heard. All required was the unanimous agreement to present the prayer and the desired result was certain.

"The same elder was requested to pronounce the benediction, who prayed that we may have enough rain in California to produce unusually abundant harvest, and that God may send us a speedy token that the prayer is heard and registered in heaven.

"All day Monday I could not help thinking of the prayer, and have often felt to say since, Surely God has given the token. Shall we not have the harvest? SUBSCRIBER."

The editorial mentioned reads as follows, in which it will be seen that the coming of the rain on Monday, the day succeeding the one on which the prayer was offered for rain, is spoken of by the editor as one of the best attested instances "of the efficacy of prayer," although it is not for us or for the Saints to make any such declaration, even if it be so known, lest any touch of the spirit of boasting get the better of us:

"MODERN MIRACLES.

"A local correspondent, whose letter is presented in another column, soberly informs us that we are in the midst of miracles. He says that on last Sunday, in a religious meeting held by members of the Reorganized Church of Jesus Christ of Latter Day Saints a woman for many years afflicted with deafness was blessed with a perfect restoration to hearing by the imposition of hands in the name of the Lord. The same correspondent further relates that the officiating Elder at the same meeting presented before the Lord the suffering condition of this people in consequence of the threatened drouth. He cited as a precedent in point the willingness of the Almighty to spare Sodom if ten righteous could be found

therein, and informed Him of the statistical fact that over one thousand Latter Day Saints reside in California, and that therefore the decision in the case of Sodom was strictly applicable. Upon this showing rain was invoked. The rain on Monday is devoutly attributed by our correspondent to this supplication. We know full well that these alleged instances of the miraculous interposition of Providence will provoke only a smile of derision. They will be regarded as evincing a degree of superstitious credulity in the minds of any who are weak enough to believe in them. Further than this they will be rejected most unequivocally and denounced most emphatically by that class of persons who believe in the miracles of a past age, and who still hold with unquestioning faith to the actual and practical efficacy of prayer. Yet it may be seriously questioned whether in all the history of supernaturalism there ever existed better attested instances of the power of miracles or the efficacy of prayer. The invocation for rain was followed by a generous outpouring. The prayer was the precedent and the rain the subsequent fact. The facts arrange themselves in the same order in the story of the rain which fell in answer to the prayer of Elijah. The history of the one transaction is remote and obscure; the history of the other is recent—its theater is near us. In the case of Elijah generations of men have believed that the prayer and the rain stood related to each other as cause to effect. But in the mind of the most devout believer in the rain miracle, wrought through the instrumentality of Elijah's prayer, the claim of the Mormon Elder will be regarded as the impious pretense of an impostor seeking to impose upon a credulous and superstitious following. They will be apt to remind him that irrigation had to be resorted to in Salt Lake valley, although that country is occupied by hosts of praying saints. They will, no doubt, recall the prayers long, loud and devout, which were not answered with rain, and attribute the apparent success of the present instance to a fortunate coincidence. In very truth, all practical tests of the efficacy of prayer are offensive to the minds of even the most devout believers. And yet a vaguely indefinite belief in its efficacy obtains among men. A belief that the prayer of last Sunday did not produce the rain of Monday will be regarded not only as a harmless, but rather as a meritorious kind of skepticism; but any doubt concerning the prayer of an unknown prophet three thousand years ago, on the shores of the Mediterranean, is a rank heresy, deserving the purgative fires of the stake here, and the eternal torments of a positive hereafter. If the rain of Monday fell in answer to the prayer

of Sunday, then we must suppose that in the laboratory of nature there was a special evaporation not previously contemplated, and a change in wind currents not before determined upon, and a degree of temperature reduced for this occasion, and a pluvial deposit upon this valley which otherwise never would have fallen. All these are necessary to fill up the measure of an answer to the prayer. Anything short of this would not adequately relate the prayer to the rain as cause to effect. If this happened last Sunday, or three thousand years ago, or at any other time, then the science of meteorology, which ignores the possible disturbing influence of prayer upon evaporation and wind currents, is a false science. But, on the other hand, if prayer can exert such a disturbing influence, then all scientific calculation and research may as well be forever abandoned, since the caprice of prayer, directed by the conflicting interests of petitioners, knows no law and is past finding out. It may not have occurred to our modern prophets that the claim set up by them to all the merit of the rainfall of last Monday will fix upon them the responsibility of any drought which may hereafter occur."—*Sacramento Record-Union*.

The editor gives some good words about those who believe all the wonders of the past ages and generations but who will not believe any thing recent of the same sort, notwithstanding they make pretensions of believing in the same God. As he says, the believers in the miracles of a past age think that anciently prayer and the answer thereunto stood as cause and effect in their relationship to each other, and the cause was as certain to produce the effect as any other cause was to produce its corresponding effects, but not so now.

The reference to the Salt Lake people has, of course, no bearing on the case, and the idea that if there is such a power in prayer that then it contravenes the laws of nature as to evaporation and the wind currents is absurd, for the laws of nature are the ones that are set in motion to produce the rain, which is natural rain, hence neither unnatural law or its unnatural working, nor unnatural rain. It is also out of the way to say that the responsibility of any future drouth in the land will be fixed upon those who appear thus to have received rain in answer to prayer; for there is in man no such controlling power as to demand, nor any inherent right in him to receive these blessings, but he only obtains them according to his faith, obedience, and humility before God, who alone is the giver. "According to your faith shall it be done unto you."

The editor of the *Pittsburg Methodist Recorder*, in his issue of February 24th, 1877, writing of the reputed healing of a Mrs. Robinson in Chicago just previously, makes these remarks:

"All this we venture to say, without any thought of discouraging prayer. Neither would we excite doubt touching the divine power to heal all manner of diseases now, as in the Savior's day. But we see confusion

and selfishness in the presumptuous claims that are sometimes made upon God's sovereignty. The Roman Catholic Church still announces a miracle, here and there, now and then. Some isolated believer is relieved from suffering in answer to faith, in some miraculous way, while millions of others, as good, as worthy, as sincere, as suppliant, and as allegiant, are permitted to remain in their anguish. Such a doling down of blessing upon the human body—so rarely, so exceptionally, it seems to us, does not accord with the Gospel teaching of a Father's love. Is He so remote, so unfeeling, so hard to approach, that only by a miracle shall our bodies have relief? Rather let us pray, 'Our Father, Thy will be done.' His will is always best for us. And if we observe the laws of health, honor our bodies by proper attention to the rules of life, and use our influence in helping all others into normal conditions of health and work, we shall thereby show as much faith in the laws and in the love of God as by going to Him in emergencies, in expectation that He will perform miracles to deliver us from local bonds."

Now, suppose that "confusion and selfishness" do exist, and that "presumptuous claims" are made by some, that does not set aside the actual promises of God to his children, nor the fact that they have never been repealed, abrogated or limited, only as men ceased or failed to believe and, consequently, to receive.

The idea that because the blessings received are rare, only now and then one being healed out of millions, therefore they are not worth seeking after, God being "hard to approach," and "doling" them out so exceptionally, may have been used as an argument in the days when "many lepers were in Israel, * * and none of them was cleansed save Naaman the Syrian," and "many widows were in Israel" when the great famine existed throughout the land for three years and a half, "but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow," just as much as it is now, but it is not of any value. This demand for a multitude of miracles to attest the goodness of God and the presence of the Spirit or the existence of the true faith or church, or there is no good in having any, seems to be a common view of both unbelievers and of those who profess faith in Christ and all his promises, but it is not a sensible demand. The purposes and designs of God we know not or why other lepers and widows were not relieved from distress, but, doubtless, with lack of faith and righteousness on their part, there may have been other reasons.

The words about observing the laws of health and honoring the rules governing the well-being of the body are good, and we commend them to the Saints to be practiced.

The editor of the *Recorder* continues:

"We do not wish to dissuade sufferers in the flesh from going to God with their distress; but we do not think the New Testament miracles of healing are promised to us in these

times. The Lord's ways of blessing his children are not limited; nor is his grace withheld from any that ask him in faith believing. But, with the Bible in our hands, we can do better than approach the Infinite Redeemer with a plea for miracles. The meaning of the miracles was other and vastly better than the mere opening of blind eyes, healing of withered limbs, or raising the dead to life. Nowhere, in the Scriptures, have we any encouragement to ask the Lord to arrest the ordinary laws of nature in our behalf. Never need we put up a supplication that our dearest dead be raised to such a mortal life as this. There are nearer, richer, more enduring gifts for us than any of these things.

"The Chicago 'miracle' proves nothing new or old in Christianity, unless it be that pretenders and eccentrics are as much to be pitied now as when they first began their impositions.

"Let us pray for all such, that they be healed from their moral paralysis; and that when their lock-jaw of unbelief be broken, they may forever after speak, and live, and magnify the truth. There are greater works than physical reconstructions. For the divine power which blesses both soul and body forever, bringing light, liberty, peace, joy and perfect love,—for this promised power, let us pray, and it shall be given."

Now, while we think a great deal of the *Recorder*, as being one of the best and most liberal religious papers we ever saw, yet it seems strange to read, in the light of God's promises that these signs or gifts "shall follow them that believe," that "we can do better" than to come to God "with a plea," not for miracles, but for promised aid to comfort, heal and bless all who have faith in the word of promise in their time of need.

Again, the thought that a miraculous interposition tends to "arrest the ordinary laws of nature," is a strange one, considering the belief of the writer that healings were done in the past, and will he say by the arrest or contravention of the laws of nature? In an editorial on the same page the writer speaks of the infinite tenderness that the Savior felt for men while he was on earth, how he healed the child that was "grievously vexed," and how he raised the daughter of Jairus from the dead. It is evident that the exercise of the power of God in healing or doing other so-called miracles does not overthrow the ordinary laws, but simply exhibits a greater law, or one that seems so, not being so commonly illustrated. If one who is bruised, wounded and broken has one certain course of treatment that heals him, but does so slowly, and he finds another plan or another physician who understands his case better and applies other treatment by which he is healed and made strong rapidly, he does not thereby overthrow the law that says that he must suffer pain and anguish for months, and, failing to seek for aid that he must die, but he uses the means, (as a higher law), that not only saves his life, but, further still, that heals

him quickly and soundly, without loss of limb or being a cripple. So with the greater law which works contrary to that of gravitation and raises the giant, massive tree far up towards the clouds. It is only the exhibition of another law and of its power, not the doing away with the old.

In the same, paper with these editorials, or one in that month, the following selection is published, showing some one's belief in the power of prayer, and, if it be acknowledged as such, why is any, or should any effort be made to deny that the gifts "are promised to us in these times," especially if "the Lord's ways of blessing his children are not limited." The extract is as follows:

"A few days ago there was a severe thunderstorm which seemed to gather very heavily in the direction where my son lived; and I had a feeling that I must go and pray that he might be protected and not be killed by the lightning. The impression seemed to say: 'There is no time to be lost.' I obeyed, and went and knelt down and prayed that the Lord would spare his life. I believe he heard my prayer. My son called on me afterwards and speaking of the shower, said: 'The lightning came downwards and struck the very hoe in my hands, and numbed me.' Said I, 'Perhaps you would have been killed if some one had not been praying for you.' Since then, he has been converted, and I trust that he will be saved in God's everlasting kingdom. I have felt it my duty to state this fact, as a proof of the providence of a prayer-hearing God."

If one instance of miraculous interposition to "arrest the laws of nature" is believed in, published, and probably given to incite faith in God, is it not thereby commended to readers and believers as an example worthy to be followed by those who believe in God? And who shall forbid the following of this example and the obtaining of all the blessings possible to be obtained, those promised in the word of God, healings, prophecy, revelations, tongues and interpretation of tongues, according to the will of God and his Holy Spirit. H. A. S.

Continued.

Hot Water for Wounds.

Hot water in the treatment of bruises and wounds is strongly advocated by certain medical authorities. In proof of its efficacy, the *New York Medical Journal* cites the following case: The hand of a workman in a machine-shop was crushed under the fall of a trip-hammer weighing 700 pounds. The hammer was arrested when within a half-inch of its bed, but the palm of the unfortunate hand receiving the blow was reduced to a pulp. The metacarpal bones were extensively comminuted, yet, in the hope of saving the member, it was kept immersed in hot water for two or three weeks, and then taken out and dressed. In three months the patient was dismissed from the hospital, and in nine months was able to move his fingers and demonstrate that he still possessed a useful hand. The temperature of the water employed in such cases should be about 103 degrees Fahrenheit.

General Stonewall Jackson held that three kinds of courage prevail among soldiers in battle, based respectively on insensibility, pride, and duty.

SECOND COMING OF CHRIST.

THE *Chicago Times* of January 1st, 1878, mentions the meeting of Methodist ministers in that city the day before, in which the subject of the coming of Christ was discussed. How little knowledge of the subject they have is plainly to be seen; one of them looking for peace and righteousness among both Jews and Gentiles throughout the earth before that event, and the other believing that the preaching of the gospel in Paul's day was the witness of the end, together with other things that show a lack of light and intelligence on this all-important matter, if they are of those who are to lift up their heads as they see the day approaching, and if they are part of the elect whom Christ said should know the signs of and be looking for his coming with certainty and knowledge that he was "near at hand."

The question and discussion upon it were as follows:—

"Resolved that the signs of the times do not indicate the immediate coming of our Lord.

"The affirmative side of this negative resolution was taken by the Rev. A. Gurney, D.D., who read an essay expressing his views. He said the only errors mentioned in the New Testament about the time of our Lord's coming all implied that some disciples would date it too early. The first instance of this was (Matt. 24: 45) in the parable of the servant who expected the Master to come sooner than He did come. Being disappointed, he concluded that He would not come at all, and ruined himself by looking too early for his Master's coming. In Luke 19: 11, our Lord told a parable to correct the impression "that the kingdom of God should immediately appear." In 2 Thes. 2: 1-4, St. Paul corrects this same impression. It would appear that efforts had been made to persuade Christians that that great event might occur soon; in fact, that it was at hand. The Holy Ghost and St. Paul did not desire Christians to live in daily expectation of Christ's personal coming, and St. Paul wrote to warn the Thessalonians against error.

"Dr. Gurney had several reasons for thinking that the second coming of Christ was not near at hand. It would not come till the end of the gospel dispensation. In speaking of the Lord's supper, Paul told the disciples that as often as they partook of it they did show forth the Lord's death, *till He came*. Dr. Gurney inferred from that that at the second advent all gospel means would come to an end. Peter wrote in regard to the second coming: 'One day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.'

"Peter here accounted for the delay of Christ's coming through thousands of years by God's willingness to give men as long an opportunity as He could, consistently with His own dignity, to obtain a part in the great salvation. This reason was dependent on the fact that the second coming would render any further conversions impossible.

"Dr. Gurney then called attention to some things that must occur before the second advent. The doctrinal and ecclesiastical apostasy of Rome must be extinguished, Mahomedanism must disappear at about the same time. The Jews must all be converted, and take their place in the kingdom of Christ, and the Gentile nations must become nominally Christian, and embrace the faith of the gospel. Before the second advent there must be a long period of unexampled prosperity in the church, the operations of evil agencies must be checked, and piety must prevail.

"In view of these facts Dr. Gurney judged that the present condition of the world was not such as warrant the belief that the signs of the times indicated the immediate coming of the Lord.

"Mr. Blackstone, a lay evangelist, was invited to reply, and did so extemporaneously, having had no opportunity to prepare for the occasion.

"To Dr. Gurney's first argument he replied that there was only one thing that must necessarily occur before the second coming. That was that the gospel should be preached as a witness throughout the world. That this was done in the days of the apostles he inferred from Col. 1: 23.

"In regard to the second point, Paul threw out the same thing in 2 Thess. 1: 4. The 'coming' about which Paul pleaded with them was entirely different from the 'day' in the third verse. Luke 21: 28, indicated that the second coming would occur before the tribulation, and the 31st verse indicated that the kingdom would come after the tribulation. This distinction between the church and the kingdom must be kept in mind. The church was mystical, Eph. 5; and would be taken out of the world before the tribulation, and thus escape it.—*Vide* 1 Thess. 4: 15-18.

"Mr. Blackstone gave several reasons for believing in the pre-millennial coming of Christ. The church was commanded to watch. Men could hardly watch for a thing that they felt sure would not come for a thousand years. At His coming Christ would destroy anti-Christ. Mr. Blackstone didn't believe that the Roman Catholic church or Mohammedism were anti-Christ, but intimated that this was some form of evil yet to appear. Christ was raised 'out from the dead ones,' and at the second coming Christians, the Bible said, would be raised 'out from among the dead ones.'—*Vide*, Phil. 3: 11; 1 Cor. 15: 23. The theory of the post-millennial coming was the creation of the eighteenth century. It was not believed in the early times. The idea of the millennium was obscured till the Reformation, when it was earnestly revived, and in the seventeenth century it became the most prominent doctrine of the church. The post-millennial theory originated with Whitty at the beginning of the eighteenth century. It required a spiritualizing of the scriptures that did injustice to correct interpretation. This spiritualizing process originated with Origen, and was condemned by Luther, Clark and others. The hope of the church was the pre-millennial coming of Christ.—*Vide* Titus 2: 15; 1 Thess. 4: 18.

"After some discussion by other gentlemen it was voted to take the subject up again next Monday, and give an hour to Messrs. Blackstone and Gurney. The meeting then adjourned."

PROPHECY AND TESTIMONY.

I have long desired to bear my testimony to the truth of the gospel of Jesus Christ, as taught by Joseph Smith the martyr, and the Elders of the Church of Christ. Also to produce some strong reasons for the testimony that I shall bear; and, as this testimony is to be a declaration of what I verily know, as well as what I sincerely believe, I will take as a starting point, the words of our blessed Redeemer:

"If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 17.

Why should it be thought a thing incredible for us to testify that we have the truth? Does not our text warrant us in this claim? Christ tells us in it that it was not his doctrine that he came to teach, but that it was his that sent him. Then if Jesus came to teach the will (doctrine) of the Father, and in his teachings has declared that if any man will obey the same he shall know (in positive terms) of the truth of the doctrine, may we not, both in faith and in reason, expect to obtain a knowledge for ourselves of the true gospel of the Son of God? My text does not read that we shall know that we are spotless, pure, and white; nor that we shall know that we have been cleansed from all our sins. Nor again, that we are wholly sanctified, and have not committed a sin in word, thought, or deed, in over ten years, as I once heard a preacher say; and I do not know where the scripture is that warrants any one in making such a declaration; but I can find where, if we make the boast, that we are without sin, that we "deceive ourselves, and the truth is not in us" (1 John 1: 8).

O how comforting, how consoling, and how cheering is the promise, that amidst the thousand and one contradictory doctrines, taught as the gospel of Christ, we have the blessed assurance, the soul-cheering promise, that if we obey the true gospel of Christ, the plan of salvation, we shall know of the truth of the same. How in harmony with this are the words of Paul:

"Even so the things of God knoweth no man, but the Spirit of God."—1 Cor. 2: 11.

That Spirit we receive through obedience to the gospel. If the reasons already given are not correct, neither the words of my text, "If any man will do his will, he shall know of the doctrine," whether it be true or not, where would be our confidence in any form of religious doctrine. If, after we had complied with all the ordinances and ceremonies of the same, we could not obtain a knowledge that they were true, would it not be *prima facie* evidence that we had not embraced the true gospel of Christ?

There may be individual cases where one has from the heart, and with pure motives, obeyed the true gospel, and yet have not received the (to them) satisfactory evidence that they have got the truth; but such cases are very rare; they are the exception, not the rule. Not long since I asked a very prominent man among the Methodists, one who is well informed and well posted in the Bible, and we believe a very good man, if he had ever heard a Methodist or a Baptist testify that they did positively know that the doctrine to which they had subscribed, was true and of

God? His answer was, he never had. Now why is this? You will often hear them testify that they have been cleansed from all their sins; that they feel and know that they are spotless, pure and white, before the Lord, and are ready and willing to go (die) at any moment; that their calling and election are sure, and that their names are recorded in the Lamb's book of life; but we never hear them testify to the truth of the doctrine that they have embraced.

Now, where is the Scripture that will warrant any one to make the above claims, and at the same time know nothing concerning the truth of their doctrine?

Now, if I can receive perfect knowledge of the gospel of Jesus Christ, which is the doctrine and will of God; if I can convince others of the same, then I benefit them materially in securing their salvation. But suppose that I could know that that my name was recorded in heaven, would that benefit my neighbors?

But how can I know of the truth of the doctrine, which my text claims? Paul wrote to the Ephesians:

"To the saints which are at Ephesus, and to the faithful in Christ Jesus."—Eph. 1: 1.

Then Paul is writing to the Saints, is he not? And we find him making a prayer,

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."—Eph. 1: 17, 18.

Here the apostle prays for God to give unto his saints the spirit of wisdom and revelation, in the knowledge of him. How in perfect keeping this is with Matt. 11: 27. We are also told:

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17: 3.

Has the day of miracles ceased, and is the day of revelations past? Was it not necessary that Paul should pray for the spirit of wisdom and revelation to be given to the Saints in his day, that they might know, (in accordance with our text) of the truth of the doctrine? I say, was it necessary for the people of that day, many of whom had undoubtedly seen the miracles that Jesus wrought, or perhaps had partaken of food, when with the five loaves and two fishes he fed the multitude of five thousand men, besides women and children. Or perhaps they were those who were present on the day of Pentecost, who witnessed the mighty manifestation of the Holy Ghost on that occasion; or who saw the miracles that were continually being wrought by the apostles. And shall we not be entitled to the spirit of wisdom and revelation in our day, that we may know of the doctrine?

Or must we in this day, when the world (religiously) is full of sects and schisms; when one denomination will say, "This is the way, walk ye in it;" and another will say, "No, we have the truth; come, go with us;" when one denomination will teach,

"That hell is cram'd with infants damn'd,
Without one day of grace."

While others will say there is no hell, but that all mankind will be saved. Still another class of religionists will teach that God will punish the wicked in the liquid flames of hell, not according to their deeds, but to all eternity.

While still another class teach that the souls of the wicked, as well as those of the righteous, will die, the same as their bodies; but that God is going to reproduce, or cause to come forth, both soul and body; that he will take the righteous unto himself, but that he will destroy the wicked by fire, so that they become extinct. Again, there are others who teach that all the resurrection there is, or ever will be, takes place at the death of the body; that then the soul, or life part of man, leaves the body and ascends to higher spheres.

Now, as we read that God is the same yesterday, to-day and forever, and that his course is one eternal round, without variableness or shadow of changing, shall we be left to grope our way in the dark, amidst all these conflicting and contradictory doctrines, without the beacon star of revelation, to guide poor erring man in his search for truth and righteousness? Again, shall we be denied the gifts, blessings and privileges that the former day saints possessed, and found our hopes of eternal salvation upon the testimony of dead witnesses? All this when the very source to which they (Spiritual Babylon) will point us, (viz., the holy Bible), as the only true and reliable source, or means to settle theological difficulties; as the only reliable source to gain a knowledge of the will, purposes and designs of God; together with the plan of salvation, and upon (or from) which they individually or collectively, each and all, profess to build their religions or systems, when from this very book I glean the facts that they deny.

I am told in this very book that Jesus would pray the Father to send them (his saints) the "Comforter, * * * even the Spirit of truth."—John 14: 16, 17). What was this Comforter? It was the Holy Ghost. What was its office work, or what was it to do? It was to teach them all things. It was to bring all things to their remembrance whatsoever he had told them. (Verse 26). Again, it was to guide them into all truth, and show them things to come. (John 16: 13). Now what do we learn here? We learn that the Comforter, the Spirit of truth, and the Holy Ghost are synonymous terms, or different names applied to the same thing or person. We also learn that it was to teach them (the saints) all things; that it was to bring all things whatsoever Jesus had told (or taught) them, to their remembrance; that it was to guide them into all truth, and teach them things to come. Then is it any wonder that the beloved disciple should testify, like some Latter Day Saints, that "We know that we are of God, and the whole world lieth in wickedness."—1 John 5: 19.

Now, if we can prove from the Scriptures that the same Holy Ghost is for us, that Jesus promised the saints in his day, may we not have the same knowledge that the Apostle John had in his day? And if so, may we not testify with the same boldness that he did? We know that we are of God; we know we have the truth, and that all who have embraced a different doctrine, or gospel, are built upon a sandy foundation. But is the same Holy Ghost, the same Spirit of truth for us? Let us see.

We find that Jesus commanded the disciples to tarry at Jerusalem until they were endowed with power from on high. (Luke 24: 49). Now this is but another name for the Spirit of truth, and it was to come from above. In the

first and second chapters of Acts we have an account of their tarrying, also of the descent of the Holy Ghost. Before ascertaining whether we, in this age of the world, have the promise, and are entitled to the Holy Ghost, let us learn if we can what the effect or result of this Spirit of truth is, when received; so that, should we be so fortunate or blessed of the Lord as to receive it, or witness it in others, we may not be deceived; because now, as then, there are many false spirits gone forth to deceive if possible, the very elect.

"And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."—Acts 2 : 4.

When the Holy Ghost fell upon Cornelius and his household, "they spake with tongues and magnified God."—Acts 10 : 46.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied."—Acts 19 : 6.

By turning to the twelfth chapter of First Corinthians, the reader will find a fuller and more complete view of the workings of the Spirit of truth; and that these precious gifts are for us, is manifest from the reading of Acts 2 : 17, 18.

"And it shall come to pass in the last days, saith God, [are we not living in the last days, or was it nearly two thousand years ago], I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy."

Question: Was the Spirit of God poured out upon *all* flesh on the day of Pentecost, or only on about one hundred and twenty souls gathered in an upper room? Paul says:

"All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds."—1 Cor. 15 : 39.

"What," says the objector, "you are not going to have the Holy Ghost poured out upon the dumb brutes, are you?" Certainly, what short of the Spirit of God will produce the results prophesied of in Isa. 11 : 5-9, and 65 : 20-25. Again, when Peter, who was filled with the Holy Ghost, that Spirit which was to guide into all truth, was asked by the people what they should do to be saved, he answered:

"Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2 : 38, 39.

What promise? Why, that they should receive the gift of the Holy Ghost.

"Rejoice my soul, give God the praise
That he has spoken in latter days;
And brought the truth again to light;
That he revealed the gospel plan,
To Joseph Smith, his chosen man;
Because he did in truth delight.

"He's called, and sent his servants forth,
To preach the truth in all the earth;
To warn the Gentile and the Jew,
That all who will his laws believe,
The Holy Ghost they shall receive;
They then may know the gospel's true."

Now, having proven by the Scriptures that the Holy Ghost is for God's people in all ages of the world, I will try and prove that whenever and wherever God has a church or people that there he has apostles and prophets, hence wherever these cease to exist, there his church also ceases to exist. That the gift of prophecy is to be with the people of God is evident from the work that belonged to the Comforter,

which Jesus said he would pray the Father to bestow upon his saints; one of which was, "He shall testify of me."—John 15 : 26. Hence, to testify of Jesus one must have the testimony of Jesus; and as no one can know the Son (as I have before quoted) save the Father reveal him, it makes necessary the spirit of revelation. And as is said in another place, when John was about to fall down and worship his instructor:

"See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy."—Rev. 19 : 10.

Then, if the man who has the testimony of Jesus, must have the spirit of prophecy, would that not make him a prophet?

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17 : 3.

And no one can know them only through the light of revelation. (Luke 10 : 22). "But," say the religious world, "there is to be no more revelation or prophets; such are among the things of the past, and they are never more to be enjoyed on earth." Now, please turn to Rev. 16 : 1-3, and tell when and where that prophecy was fulfilled. You can not tell, for it has never been fulfilled, and if the beloved disciple was a true prophet it must come to pass. In verses 5 and 6, he says:

"Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

What! The Lord righteous for giving the people blood to drink, (who shall stand in the day when this prophecy is fulfilled), because they slew the prophets, and there be no prophets; if so be that the gift of prophecy ceased with the ushering in of the Christian dispensation, some eighteen hundred years ago.

But let us turn to St. Paul again, and see what he has to say on this subject.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Cor. 12:28.

To ascertain for what purpose God hath set these things in the church, and how long they were to continue therein, we will interview St. Paul again:

"And he gave some, apostles; and some, prophets; and some evangelists; and some pastors and teachers."

What for? Paul.

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. 4 : 11-14.

Now, will he not tell us how long these precious things were to continue? Yes, here it is.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—Eph. 4 : 13, 14.

Is this not plain; is it not conclusive? What greater evidence does any one want, who says that the Bible is the word of God? Surely none from that source. I wish now to notice one source more from whence (to me) is the strongest evidence of the truth of the gospel that I have embraced, and to which I

stand subscribed. For the last three hundred years or more the religious world has been trying to find out God. They have been satisfied that the church, through Catholicism, had become corrupt, and they have sought to overcome that evil, by a system of reformation. They (the reformers) have had good men, whose motives are pure. They have had wise and learned men, whose talents and ability were energetically used. Indeed, some of the most profound and eminent scholars that the world has ever produced, have been engaged in this work of reformation, striving to bring back the pure principles of the gospel. And yet with their goodness, virtue, piety, wisdom, learning and wealth; they are, as a whole, as far from the pure principles of the gospel of Christ, as taught by himself and his apostles, as they were when they first set out in their work of reformation. Why is this? Had the world by their wisdom, learning, and wealth, succeeded in restoring and bringing back the pure principles, the true order of the gospel, what would we have done with those passages of scripture, which show that the world by their wisdom and learning cannot find out God. That the wisdom of the world is foolishness with him. Is it foolishness with him, to find out his ways; to restore the true order of heaven? Again, "The things of God knoweth no man, but by the Spirit of God." Then the whole religious world acknowledge that the pure principles and doctrines of the gospel have been lost. If not in word, they do by their efforts to restore the same.

Then if this be true, (and it certainly is), whenever the pure gospel of Christ, with all its ordinances, officers, ceremonies, doctrines, gifts and blessings is restored; then there must be a man, or men, raised up for the very purpose, and inspired of God, to accomplish this undertaking. For a man must have the Spirit of God, to understand the things of God, and to restore that which was lost. Then if the true order of God, the gospel, or plan of salvation, with all its ordinances, ceremonies, officers, gifts and blessings has been restored through the instrumentality of Joseph Smith, as I have proved in part, and as can be abundantly proven from God's most holy word, what does it prove? How often it has been said by those who will not embrace the truth, "If the Bible be true, then the Mormons have got the truth." And even by those who do not call the truth of the Bible in question. They will say, "That is Bible doctrine," "That is truth, every word of it," "O, if it was not for old Joe Smith and your golden Bible, we would go with you heart and hand." Well, if "old Joe Smith and the golden bible," or rather the Book of Mormon, has been enabled to find out God, and the things of God, and to establish the true order of his kingdom, then am I content to embrace that system of faith that he established; for he must have had the Spirit of God; also to receive the precious Book of Mormon as divine, and place it on equal footing with the Bible, for it is equally sacred, equally true and equally divine.

Let us consider one thing more in connection with the work that Joseph Smith has brought forth. When we consider the disadvantage under which he labored in contrast with the advantages with which the reformers have done their work; it increases the evidences in his favor, many fold. What were

those disadvantages? First, He was an unlettered, illiterate youth, and still in his teens when called of God to do this work. Second, He was poor, (in this world's goods at least), and without the means to accomplish any great work. But he was rich in faith, knowing that God had called him. Third, He was alone and without friends in the world, save a very few of his immediate connections, and they, like himself, were poor; except those whom God raised up for him. Fourth, He was despised and persecuted from the time that God called him to accomplish his great and glorious work till the day of his death. Fifth, His enemies were the rich, the wise, the learned, the honorable, and the popular people of the age. They were pious christians, professedly so at least; they were deacons, preachers, lawyers, doctors, judges, and governors. Still further; this mighty host resorted to every means that the wisdom of man, or the ingenuity of demons could devise, to thwart the work of God, and to destroy his servants. But glory be to God, they have not been able to accomplish their object.

O, what a mighty manifestation of the power of God in honor of his cause, and in proof of this great and glorious latter day work. "O, how firm a foundation" is laid for the Saints of the Lord; that amidst all these disadvantages under which the servants of the Lord have labored, they have been enabled to bring forth a system, and establish a doctrine, that the religious world with all their advantages have been striving in vain. Why wonder then, that the Saints can testify that they do positively know that they have the truth, and that the whole world lieth in wickedness, or spiritual Babylon. May God keep his Saints in the light, as they are in the light, is the prayer of one who has long desired to bear this testimony to the world, even so. Amen.

W. R. C.

A MORAL ATMOSPHERE.

A certain something resembling an atmosphere attaches itself to the presence, character and influence of every man. It is comparatively slight with some and strong with others, according to temperament, knowledge and will-power; just as the physical air may either be imperceptible in effect, or may freeze, or may burn; may gently breathe as a zephyr, or may rush and roar as a gale. Those who are with us feel an influence in our very presence which impresses them favorably or unfavorably; and we, in turn, are drawn or repelled by their silent qualities as well as by their spoken words. To sit quietly in a room with certain men is to receive an impression on the soul, as when light is reflected from an object before the camera upon the sensitive photographic plate to make a negative; or as when a perfume from a bouquet spreads through an apartment. One man, in look, tone, gesture, and manner, suggest intellect and learning; another sagacity and wisdom; another courage and resolution; another patience and endurance; another gentleness and love; another indignation and severity. The instant we approach certain persons we feel elevated, encouraged, inspired, purified; but when we draw near other characters, there is an effluence of evil qualities, and we at once begin to be depressed in thought and feeling, to be lowered in the whole tone

of our minds, and to be measurably incapacitated for high resolve and noble endeavor. What a relief it is, in the latter case, simply to change company. It is like ascending from a low malarial region to a mountain range—from the Dismal Swamp to the breezy summits of the Alleghanies.

DISSERTATION ON PHYSICAL LAW.

Thousands of people are ignorant of the laws that govern their physical system. Many are ignorant because they do not strive or make any effort to inform themselves. They eat, drink, sleep and awake, day after day, and die in *ignorance* of those things which they should have known or studied. They will read novels, or fictitious stories, day after day—and store the mind with *trash*—whereas they might take the money thus expended, and study or read that which might benefit themselves and others of their fellow creatures. If people would only observe physical law in every respect, we might possibly dispense with sickness, and people would "die of old age," instead of disease.

Food is necessary to all—it is necessary for the existence of all organized beings; but the requisite quantity and quality depend very much upon the circumstances of each individual case. Prof. King, in his medical work, says:

"The quantity of food to be taken at a meal, depends entirely upon circumstances; generally individuals eat nearly twice as much as is necessary for the requirements of the system. Two meals a day with moderate refreshments between, are sufficient for health; but never should exceed three. Breakfast should be taken soon after rising, excepting in cases where an early breakfast disagrees, and where active exercise before this morning meal appears to benefit the individual. Dinner should be taken about six hours after breakfast. This meal with a hard-working person should be a full one. Supper should be light and ought *always* to be taken two or three hours before retiring for the night. The quality of food is a very important consideration. Man requires both animal and vegetable food; the first yields a larger amount of nourishment than the latter; but it must not be forgotten that too highly nutritive diet is as detrimental to health as that which contains an insufficient quantity of nutriment."

In animal food beef and mutton are more readily digested, and are more healthful than veal and lamb. "Vegetables cooked, are not," says Prof. King, "*always* adapted to the nutrition of the system; from the fact that the application of heat more or less destroys their organization." Animal food digests more readily than vegetable. "Yet vegetable diet affords much nourishment to the system, and without occasioning as much stimulation, heat or repletion of the blood vessels; and as a general rule they who eat sparingly of animal food, have a better appearance, more strength, and are more cheerful spirits, than those who partake largely of it."

Food should always be well and finely masticated before it is swallowed; the finer the better; and the act of chewing or masticating,

instead of being rapid, as is too often the case, should be performed with care and moderation; taking ample time to perfect the complete mastication of the food; thereby inviting a flow of saliva to the mouth, which by mixing with the food, assists in its thorough digestion in the stomach.

Next, we will notice briefly the liquids people drink. Whisky drinking never benefitted any man; although there is a large amount of it done. A certain liquor inspector says: "In my inspection I have found only seventeen to twenty-nine per cent of alcoholic spirit, when it should have been forty-five to fifty; and some of it contained sulphuric acid enough in a quart to eat a hole through a man's stomach."

Of brandy, he does not believe there is a gallon pure in a hundred; the imitations having corn whisky for a basis, and various poisonous acids for their condiments or seasonings. Of wine, not a gallon in a thousand purporting to be Sherry and Port, is pure; but "they are composed of water, sulphuric acid, alum, cayenne, horse-radish, and many of them without one drop of alcoholic spirit."

Liquors are very injurious to the physical system. "They destroy of nature the equality of weight, augment the alkalies of the mucous membranes, and thereby destroy the harmonious evolutions of vital electricity carried on by the combined action of the internal and external fluids."

Next we come to "tea and coffee." These are used to an unlimited extent. Prof. Foote in his medical work, apprises us that "coffee thickens the blood, and apoplexy is sometimes the result of its long continued use." Coffee and tea only answer as a stimulant, as whisky does to the tippler. "Coffee not only thickens the blood, but also colors the skin, changes the complexion, gives a dark yellow appearance." Tea is a stimulant. It injures the nervous system. Prof. Foote says: "Tea acts at once upon the nervous system, quickening the circulation of electrical elements." It only stimulates, and does *not* afford or impart any strength to the system whatever; and whatever is only of a stimulating nature, and not of a strengthening character, is not beneficial to the nervous system. Any thing that simply stimulates and imparts no nutriment, is not and was not calculated by the Creator to be used; for, instead of deriving any permanent good therefrom, it is only injuring the system, and becomes a transgression of physical law. Any person using tea and coffee, let them "leave off" using it for a day or so—what is the result? They have the headache, are nervous, peevish and fretful, become disagreeable to those about them; and they'll say: "O, if I had a cup of good tea (?) I'd feel better." Better? Better? Now we may discover by so doing exactly how it is operating or acting upon your nervous system. It is injuring you every day you use it; and when you take a "cup of tea" to make your head cease aching, and make you feel better (?) it only stimulates, and causes a reaction upon the nervous system; and then you are just as "bad off" as you were before. Purchase a new tin tea pot, "make tea" in it, and in a short period of time examine the inside of it, and you will discover that the tin is turning black; this is caused by the action—the chemical action—of the acids in the tea and tin coming in contact with each other. Then think how it must act upon

the stomach—the acid in the tea coming in contact with the gastric fluid of the stomach; the stomach will be coated *black*. From the use of coffee, the effect is as injurious, only in a little different form. Tea will penetrate even into “stone-ware,” and will color the white enamel. Tea comes from heathen lands. Just think of it; heathens shipping their poisons here to civilized (?) people—and they are just sufficiently civilized to accept it and pay for it.

We need *pure drink*, just as God has given it. See the beautiful clear water issuing from the fountains and springs, and flowing down the mountain's side, gurgling through the valley, and then man—the image of God—will put tea and coffee and other poisonous ingredients into it, and adulterate it; as much as to tell God he did not give you suitable drink—you can improve (?) it.

Some people talk about *fashions*—others endeavoring to improve their forms or general appearance, by the use of cosmetics, tight lacing, etc.—and ask, “Did not God make you perfect? Can you improve your general appearance?” Let those very persons ask themselves the question, “Can I improve the liquid God has given me to drink?” If you can't, then why do you adulterate it? The effects of the violation of physical law may sometimes be slow, but always sure.

Next thing we wish to speak of is “pure air.” Our earth is surrounded by a peculiar transparent, elastic, compressible, and invisible fluid, called air or atmosphere, the condition of which has a powerful influence in promoting health, or inducing disease. This fluid exerts a pressure of nearly fifteen pounds to every square inch at the surface of the earth, but the pressure diminishes, as well as the density of the air, in proportion to its distance from the surface. It is a compound substance, consisting of oxygen, nitrogen, carbonic acid gas and aqueous vapor. Prof. King says: “The constituent of air which is necessary for respiration and health is oxygen.” “Mephitic air and carbonic acid gas, are both unfit for respiration or combustion, and will speedily destroy life when inhaled.” “In consequence of these facts, oxygen is frequently called *vital air*.” “The atmosphere is composed of oxygen twenty-three, and nitrogen of seventy-seven parts, by weight; or twenty parts of the former, and eighty of the latter by volume.” “Oxygen is constituent of air upon which *health and life depend*.” When it is inhaled into the lungs, it enters into the circulation and aids in the destruction of all matters which are dangerous to the animal or physical body. And if the oxygen be destroyed by some cause, then there is a retention of carbonic acid in the system, which is detrimental to the same. “All living creatures must breathe oxygen, or death will speedily and inevitably take place.” Hence all houses and apartments therein should always be well ventilated, and the air kept pure as possible. Prof. King says: “Just as soon as the oxygen comes in contact with the blood in the lungs the impurities thereof are destroyed and pass off, and the blood becomes of a bright red color and more purified.” “Nine pints of pure atmosphere will purify four pints of blood—imparting to it a power which gives heat and activity to the whole system.” People should be very careful how they expose themselves to the influence of unhealthy air. Some idea of the vital process may be had,

when it is estimated that about nine pounds of blood are presented to the lungs for oxygenization every minute, or about 12,960 pounds in twenty-four hours. How great the necessity of breathing pure air! There are many things which are calculated to destroy the purity of the air. Steam emitting from boiling tea and coffee will impart impurities to the air; the boiling of clothes on “wash day;” the lifting of stove lids or opening of stove doors, causing the smoke to emit therefrom will do the same; the boiling of dye-stuffs—when coloring is wont to be done; and also *tobacco smoke* is a *great* auxiliary in destroying pure air. It *poisons* the air we breathe.

Bring into a room where there is tobacco smoked, a pail of clean water—say you bring it in the morning—let it remain in that apartment until the next morning, then take a drink of that water and you will taste tobacco in it; water imbibes all impurities from the air, hence the condition of stagnant or still water—it imbibes whatever impurities there may be in the surrounding atmosphere. I do not presume a user of tobacco could detect it as readily as one could who is not addicted to the habit. Dishes standing in an open cupboard, or one that has crevices in it, will smell of tobacco smoke; (where it is used); the knives and forks, bread and cakes and pies, all tainted with it. Do you who indulge in the use of tobacco think that God ever designed you should be a walking engine? Do you really think it improves your general appearance to put a “pipe” in your mouth? Some chew tobacco, and when they expectorate the juice from their mouths, they also empty out the saliva that the action of the jaws in masticating the tobacco has drawn from the mouth's glands, which God gave for a better and wiser purpose. Do you suppose God ever designed that mankind should make a tobacco-box of their mouths? or a snuff-box of their nostrils? Do you think he designed that his “image” should thus be defiled? God's “express image” never did so—why his image? Paul said: “Know ye not that your bodies are the temple of the Holy Spirit of God, and whosoever defiles that temple, him will God destroy.” Is not a saturation of the body a defilement thereof—saturated with tea, coffee, and tobacco? Do you think the Holy Spirit can possibly dwell in a house full of tobacco smoke? No, indeed!

Prof. Foote says: “One drop of the oil of tobacco has been known to destroy a dog of common size.” “Two drops of tobacco oil placed on the tongue were sufficient to destroy the life of a cat that had been brought up as it were, in the midst of tobacco smoke, in three or four minutes.” Mr. Barrow, an African traveler, assures us that the Hottentots use tobacco plant in destroying snakes. Dr. Rush informs us that tobacco, used in *moderation*, causes dyspepsia, headache, tremors, vertigo, and epilepsy, and produces many of those diseases which are seated in the nerves. Learned German physicians have asserted that it “burns out the blood, the teeth, the eyes, the brain.” People using tobacco, when talking of “sacred things,” have to utter the holy names of God and Christ through a mouth tainted with tobacco—tea, and coffee—so the very words, as it were, necessarily partake of the impurity. “Unto whomsoever [whatsoever] ye yield yourselves servants to obey, his [its] servants ye are.”

If brother so and so, and sister so and so, are addicted to any of the foregoing habits, they must abide the consequences of it; it is no excuse for *you* my friend. There is but one passage of Scripture that substantiates the using of tobacco; it is Rev. 22, second line of the eleventh verse.

Jos F. McDOWELL.

FORS CUTT AND BUSH DISCUSSION.

The following notice from Bartlett, Fremont county, Iowa, appeared in the *Riverton Advocate*, of December 20th, 1877.

“What portends to be a very interesting discussion, is to commence at this place on Monday evening, December 17th, between Elder Mark H. Forscutt of the Latter Day Saints' Church, and Rev. B. F. Bush of Lincoln, Nebraska, on the part of the Campbellite Church. Will give more full particulars of this another time.”

In the *Advocate* for December 27th, there is a brief account of the discussion. Four days were used with two sessions in each. The following embraces all the essentials given by the reporter concerning the causes that led to the debate and the results accomplished. Evidently the writer thinks that Bro. Forscutt was the successful man:

“Early last spring, Rev. W. A. Denton of the Campbellite Church delivered a series of lectures at this place, against Mormonism. The Mormons were greatly incensed at the expositions he made, but were unable to get a man of their own persuasion to reply to Mr. Denton. After a time the matter seemed to cool down, and there would probably have been nothing more done about it, had not Mr. Denton returned this fall and delivered another series of lectures like unto the first. This was more than the Mormons could stand and they set diligently to work to procure a man that would take their part. On the last evening of Mr. Denton's lectures, on closing he stated his willingness to discuss certain propositions with any man that the Mormons might furnish. The Mormons had succeeded in having Elder Mark H. Forscutt present on this evening, and he immediately expressed his willingness to accept the propositions named, and to meet Mr. Denton any time that he might set. The arrangements were made and the time set.

Mr. Forscutt then delivered a series of lectures in behalf of the Mormons and satisfied the people that if there was a man living that could put a decent face upon the doctrine he was the man. He certainly displayed an amount of ability that is seldom met with. Mr. Denton declared that the Latter Day Saints' Church was but a sugar-coated arrangement of the Brighamite Church. That it would eventually lead its proselytes to Salt Lake City where they would be consigned to Brigham's ‘grease house.’ Mr. Forscutt thought that a combination of Latter Day Saints grease, and Campbellite lye (lie) would enable Brigham to set up an extensive soap factory. I think the probability is we will, when this arrangement is consummated, have at least a bountiful supply if not a desirable article of soap. After each had got through

with his lectures, and had met with flattering approbation, they took their leave.

"But in the final outcome, Mr. Denton was dropped (certainly to the detriment of his side) and Mr. Bush of Lincoln, Nebraska, chosen instead. I think Mr. Bush came anticipating an easy conquest, but found, before he got through, that he had 'reckoned without his host' and that there was more 'method in Mormon madness' as it was presented by Mr. Forscutt than he had dreamed of.

"Mr. Forscutt has but few peers as an orator and scholar. He talks so rapidly, forcibly and eloquently that one listening never gets weary. There seems to be nothing in literature or science beyond the scope of his mind. He is a severe and pitiless critic. Some find it hard to believe that he can be sincere in professing a belief in anything so absurd as the Mormon religion. He looks more fit to grace the bar than the pulpit. The judging of the results of the debate was left to the people. Of course each side considers that it got the best of the argument.

JOB."

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, January 15, 1878.

RETURN TO NAUVOO.

On the last Sunday of our stay in St. Louis, we spoke in the Saints' hall again, to full house; and we think that there can be no charge laid that we did not preach "Mormonism," in that last discourse.

The Saints at Belleville, Gravois, Cheltenham, and St. Louis were very kind indeed, and made our visit a very pleasant one.

We left Monday, the last day of the year, and reached Nauvoo on the first day of the new year, and spent the day with "Sister Emma," our most excellent mother. She has been quite ill, but is improving slowly.

While at Nauvoo, in a stay of two days, we heard much about the return of the Saints to Nauvoo, and everybody seemed to be of the opinion that there could be but one voice and that was to "come." On the evening of the 2nd the citizens came together in the City Hall, and we addressed them on the subject of the return, and recounted some of the things necessary to put the old town into the line of progression, that would make it attractive to those abroad. The meeting was a large one, and much enthusiasm upon the subject of the return of the Saints and the building up of the town, was displayed.

Some of the citizens present had never heard that there was a meeting held in 1860, over which the mayor presided, in which meeting resolutions were adopted suggesting that we go elsewhere to propagate the peculiar tenets of Mormonism, as they were of the opinion that the possible return of the Mormons would be a bad thing for the advancement of the place. These, who had never heard of this action were quite shocked and indignant, at what they could now see may have had its influence in keeping a part of the people away. And time having helped the vision of many that remain, they can now see that a class of people who have won every foot of moral vantage ground that they now occupy, by sturdy

blows for the right against wrong and oppression, would have been and would even now be a strong auxiliary in rebuilding the fast fading enterprise of the old town.

Of late there have been some fair improvements in the business center of the place; but there is much room for more; and the leading men would be much pleased at a change for the better. We certainly sympathize with them in the dull outlook and surrounding of our "beautiful resting place."

We felt sad that we were so frequently and so eagerly asked, "Well Mr. Smith, what are the prospects of your coming back?" We felt sad that there seemed to be so much apparent necessity that something out of the ordinary line must happen, or the same listless, dull, monotonous existence remained for the "city of the Saints."

But while I was sad I was also very glad, inexpressibly glad that so fair a vindication of the people with whom we try to serve the God of our fathers, had at last come; and while the citizens, our old neighbors and the newer ones, were crowded around us, all evidently anxious that we should favorably present the claims of Nauvoo to the brethren with whom lies the deciding of the question of removal and re-location of the business center, we were almost for the moment proud that our co-workers were so well entitled to the good name warranting so general an invitation to settle in the midst of the dwellers in the once famed city.

Nor was our joy made less upon seeing in the *Carthage Gazette*, a paper published at the county seat of Hancock county, by Mr. Thomas C. Sharp, whom all Saints have reason to remember, the following editorial:

"The *Nauvoo Independent* says that a petition, signed by some four hundred persons, has been forwarded to Joseph Smith, Jr., requesting him to make Nauvoo the Head Quarters of his reformed church of Latter Day Saints. Some of our old anti-Mormon citizens are a little nervous over this matter—we are not. Young Jo is a different man from old Jo, and don't seek to gather all the faithful together, that he may use them politically and financially as the Brighamites do. There is nothing objectionable in young Joe's church, that we have heard of, except his creed, and as to creeds we have nothing to say."—*Carthage Gazette*, Dec. 26th, 1877.

The foregoing, while decrying the character of our father, as we fully believe unjustly, does ample justice to the policy of the Reorganization, and is as fair a commendation as we could expect from one so long, so avowedly and so strong an enemy to the "Mormons." We thank Mr. Sharp for his good opinion of the fair intention of the present body of Saints.

"But," says a timid soul, "woe unto you when all men speak well of you," and "Blessed are ye when men speak all manner of evil against you, and despitefully use you for my sake and the gospel."

To this we reply that equal authority has said, "Ye shall find favor in the eyes of the people;" and it is by the use of the means stated that the Church now receives these commendations. Besides this, notice, "There is nothing objectionable in young Joe's Church * * * except his creed." It is still our gospel that is objected to, if anything.

We promised the people to lay the matter before the Saints; and have done so. About four hundred names are appended to the invitation, comprising the mayor John U. Bechtold; the post master, A. W. Burt; the richest business

man of the place George Ritter; and a host of our old neighbors, L. C. Bidamon, A. Wetzell, S. M. Walthers, A. Fischer, C. Walter and many more; may their kindness never be less, but their prosperity much more.

INGRATITUDE.

ONE of the most difficult things for really worthy men to become reconciled to, or to make up their minds to endure, in the battle of life, is the unthankfulness of those for whom they labor, and to benefit whom they toil and serve.

Scorn, poverty, neglect, abuse and not unfrequently death at the hands of their fellowmen, have been the measure meted to reformers, benefactors, prophets, and the apostles of real good, as a rule, since the struggle for emancipation from the thralldom of sin and wrong began. Nor has man so far advanced, notwithstanding the boast of the generation now living that this is the enlightened age, but what those earnestly devoted to the cause of man are made to feel that appreciation of effort does not lie with the race.

Great souled men, whose highest ambition is to be benefactors to their fellows, are sorely tried; and very many grow sad and morbid in their trials, by the settled apathy with which their efforts are met; and sensitive spirits as they all possess are constantly wounded by misconception, doubt, and lack of appreciation. It is to them a sad thing to labor, and toil, think, strive, suffer, and energize for the race to which they belong; and then to be compelled to know that those for whom this is all done care neither for the effort nor for those who make it—who even affect to despise both.

Nobleness of soul does not inhere from father to son always, nor do vices always follow in the line of descent; but both occur sufficiently often to warrant the correctness of the rule, "like parent like child." Hence it must follow that an ungrateful parent will implant ingratitude in the children born to him, and thus, sooner or later, a generation ungrateful, unthankful, despising wholesome restraint will be the result. This was foretold by the apostle, when he wrote that there would be a generation, "heady, fierce, incontinent, lovers of pleasure more than lovers of God, despisers of them that are good," and like characteristics. It would seem that we had lighted upon those very days, and this may enable one to abide under this trying ordeal of ingratitude; though it is poor consolation after all.

To be duly appreciated, or at least to behold a proper manifestation that the effort a man is making to benefit others is understood and appreciated gives confidence for further labor; but to receive only suspicion, mistrust, misapprehension, and misconception in return for the best thoughts, labors and intentions, the purest fidelity, the strictest integrity, is terribly mortifying—it may be mortification unto sanctification—to the man of noble principles and true manhood, to say nothing about the effect upon a man of God.

Every talent vouchsafed of God to men is to be used with a view to the best results possible, and self abnegation, or the ability to sacrifice the things of self, is not an exception from the rule; hence, self appreciation is necessary. This does not mean an undue love of self or the thought of self to the exclusion of others; though it does mean a proper understanding of one's own pow-

ers, that to which one is best adapted, together with a will to do that and do it well; adopting the motto, "That which is worth doing at all, is worth well doing."

The practice of self judgment, passing sentence upon self, if allowed to have its proper effect upon the man, will gradually give tone and strength; because it will show us to ourselves as others see us. It will besides this enable us to see others in a proper light; for he who is able to judge of himself correctly will be better able to approximate more nearly to the truth in judging others.

But self abnegation, or denial of self, must not degenerate into servility, or sycophancy; and this adds another pang to the pain of him who feels that he is not properly appreciated. He has denied himself, has schooled himself into a proper knowledge of himself, has made the examination of himself and has made all the sacrifice demanded and warranted by this examination, has even approached servility and his abject rejection and subjugation of self;—and now, after all this to find himself but partially understood and wholly unappreciated by those for whom he has done it all—cruelty has no gall with which to embitter the cup.

Well—our Master endured all this—and why not we? Surely, we are not better than he. No, not better; no, not so good; nay, only faintly imitating his goodness; but, if we bear and abide, we shall be crowned, because it will be by his example and the spirit that he gives that we shall abide; and only in that can the noble strivers find true consolation—Christ fully comprehends us, and does not fail to appreciate all.

CLAIRVOYANT'S NORTH POLE.

BRO. D. F. CRANE sends us a St. Paul, Minnesota, *Weekly Pioneer*, with an account of a clairvoyant exploration after Sir John Franklin, in the north, by Peter M. Gideon, with a request to publish it, together with our opinion upon its correctness.

We cannot say that the gentleman did not see, in dream or vision, the things he states he did see; but that the things really exist as seen, may be doubtful. Bro. Isaac Sheen, one of the brightest intellects and keenest researchers the Church has had, was of the opinion that the earth was hollow, and that the lost tribes were dwelling in the interior lands. He thought it very probable that what was called the "Symm's Hole" theory, as stated by Lieut. Maury, of the United States Navy, some years since, was true. It is certain that, so far as the explorations of Kane, Hall, and others demonstrate anything, there is not much chance for there being any extensive country just at or around the supposed North Pole, a country large enough to contain so large a population as there must be of those same lost tribes. If the earth be hollow, as indicated by Symms, Maury, and this clairvoyant searcher, there may be a country on the inner side of this shell of earth large enough and good enough to contain them all; and it is within the power of the same hand that hurled the globe into infinite space, to so control the elements, to such an extent that some unusually fine winter, or some extraordinary variation of the isothermal lines may melt down the barriers of ice and set the wanderers free to escape from their long isolation from the outer, and possibly worse world.

There does not seem to be to us any way of

solving the question; but we can make an examination of the various ideas advanced respecting the tribes, and the country they may inhabit; and possibly approximate sufficiently near to the truth, not to be surprised when it is fully known.

The brother who sends the paper thinks that there is something suggestively near between the relation in the Book of Mormon, respecting the lost tribes and the statement of Mr. Gideon.

We have no opinion that we care now to state, as to the correctness of the statement. We do not object to the idea that the globe is hollow, a "world within a world," or that it is inhabited by human beings, no more than we have to its being round like an apple flattened at the poles; or flat like a pancake, and cold at its edges. We believe, quite firmly, that when it is needful for the good of mankind to know exactly the truth about it, that truth will be made manifest; in the meantime, to adopt the language of a puritan of 1780, when the day was darkened and it was thought the day of judgment had come: "Our Lord commanded that we occupy till he come. Let candles be brought, that if this be the day of his coming he may find us at our posts, doing our duty."

EDITORIAL ITEMS.

It would appear that there are also some living at Independence, Missouri, who would welcome the Saints there. A brother has been interviewed by some of the business men there, who seem to think it would be a feasible thing for the Saints to return there. Business houses can be bought, so says rumor, for half the cost of building them.

Bro. O. A. Richey writes that the Saints at and near Kingston, Missouri, are feeling well in the work.

Bro. Archibald McKenzie, of Baddertown, Ontario, writes that he and the other Saints there meet every Sunday at his house and try to keep together in the way of life.

Bro. J. F. Patten, of Charles City, Iowa, sends the third piece of money to have the HOPE go to those not of our faith, his belief being that the Saints might do much good by sending the HERALD and HOPE to such ones, that they may know of the gospel thereby.

Brethren J. W. and T. W. Chatburn have been preaching at Hacktown, near Harlan, Iowa, finding a good interest and hopeful of good results in saving some. Houses filled and liberty of the Spirit given.

Bro. M. B. Oliver is now living at Osceola, Clark county, Iowa. He has been afflicted with much sickness, which we are very sorry to learn, and hope that he may have a change of fortune unto health and brightness of life's day.

Brother and Sister Patten, of Charles City, Iowa, commend Sister Burton's plan for sisters to raise means for the aid of the work, and propose to act upon the suggestion, as also do Brother and Sister Halstead, of Harrow, Ontario, by economizing and living plainly.

Bro. J. J. Cornish wrote from London, Ontario, that while he was in Lapeer county, Michigan, eight were baptized and others were to be immediately. Five baptized in London during his absence.

Bro. Tally Clark, of Des Moines District, Iowa, writes of Bro. M. T. Short baptizing some recently, and that Bro. I. N. White is going to take the field again.

The article or letter, whichever it may have been, to which Bro. W. C. Kinyon refers in this issue, we have no recollection of ever having seen. We aim to insert letters and articles according to their value or fitness, not according to the size of the man; but, like the one now inserted, to be judged upon their merits or usefulness by the general reader; though we may sometimes unintentionally err, and insert one not so valuable as some one else may think theirs is. Did we publish all the articles, all the selections made by ourselves and others, and all the letters, with all that each contains, a weekly HERALD would not hold it all. Hence we are forced often to leave out, or can only notice correspondence that it would be a pleasure to put in, had we the room before it got old. As for articles in first half, necessarily months pass sometimes before we find space for really valuable things.

Bro. T. W. Smith wrote from Millersburg, Illinois, January 8th, that he was then preaching there and designed going thence to Buffalo Prairie. After that he comes to Kewanee and Plano.

Bro. J. S. Patterson wrote that he would leave Kewanee the 10th inst for Truro, to give a series of discourses. May he have good success. His health is not good and his wife is in quite poor health.

Uncle Wm. B. Smith, the only surviving brother of the Martyrs, is on a visit to the Saints of Plano and vicinity. He is quite hearty for a man of sixty-seven years. He still delights in talking of the Latter Day Work. We hope for favorable results from this visit.

Bro. James Hunter writes of the severe times had among the miners at Braidwood, Illinois, caused by the troubles between them and their employers the past year. Many cannot get work even now, some of them our brethren.

Bro. Fred. J. Gerber, of Kansas City, Missouri, writes that the cause is onward there; three baptized recently and others in prospect.

Sister Caroline Wyat, of Glen Easton, West Virginia, gives her testimony for the work of the Lord. She feels that she has been blest in her obedience. The Saints there (Fairview Branch) have two prayer and testimony meetings per week. She asks to be remembered in the prayers of the Saints.

Bro. Stephen Pope, of Salt Lake City, says that he continues to rejoice in the gospel and its blessings. Recently his wife was healed through the ordinance of God's house under the hands of Brn. Warnock and Rensimar.

Bro. Francis Earl writes from Clear Lake, Indiana, that he feels very much encouraged about the work there. After Bro. Bond and he arrived there in November they had meetings nearly every night in different localities around there.

Sister A. M. Halstead of Harrow, Ontario, joined the Church in 1873, and by her own work has bought books, tracts, and paid for the HERALD, circulating all that she could among her friends and through the mails that people may learn the truth.

Bro. Edward Delong writes from Reese, Michigan, that he is doing all that he can for the advancement of the gospel, but there is plenty of opposition and some of the spirit of persecution, but if they endure he thinks that they will flourish all the more in due time.

Can any person give us D. W. Palmer's post office address.

Bro. A. Johnson, of Miami Station, Missouri, writes of being much edified by the **HERALD** articles and contents of the various kinds, especially some upon finance and tithing, believing that it is high time that the Saints were making some sacrifice, real sacrifice, for the work of God. He fears that many of us will be found lacking on account of doing too little, and exhorts to the reading Book of Covenants 64:5 and Malichi 3: 10, 11, and to the consideration that the Lord gives a promise by which he may be put to the test in this matter, the blessings following God's people upon one hand or being withdrawn upon the other, in all ages of the world. Bro. Johnson mentions four cases of healing that were under his observation or administration.

Bro. Samuel Platt, of Beckville, near St. Louis, Missouri, writes of his pleasure in seeing Bro. Joseph Smith for the first time, December 26th, and of entertaining him and Brn. Hazzledine, James Anderson and others, when he was preaching there on his late tour St. Louis way.

Sister Annie Smith, of Stewartville, Missouri, feels that that they have been greatly blessed spiritually since they went to that land. They were also aided by the Saints when they were seeking a home, and feeling willing to entertain others who may come on like errands.

Bro. Thomas N. Hudson, as with pleasure we record, writes from Salt Lake City, Utah, that the branch of the true Church there never felt better than it does now, and the light grows brighter and brighter with them, and their meetings are attended by many seekers after truth. Also there is no contention or strife, but peace rules in their midst and the branch is clear of debt. We are glad to learn this good tidings from the branch of the Reorganized Church which is so peculiarly situated in a land of spiritual darkness. They ask the kind remembrance and prayers of the Saints for their continuance in God's favor and in well doing as lights to those who inquire, or who may yet be brought unto salvation by the light of the faithful in that city. May they be saviors of men indeed.

Bro. Thomas R. Davis, of Nortonville, California, writes that they are alive in the work of the Lord, and some who have separated themselves are now joining their voices with them in the worship of God. Brn. A. Haws and J. M. Parks have been preaching and teaching in that locality and baptized two near there.

Bro. James Steel is at Rocklin, Placer county, California, and says that he feels firm and strong in the faith of the gospel restored.

Bro. Gomer Reese writes from Gallatin, Montana, that there are no elders preaching in that territory now, but he believes that if an active Elder would come there, good would be accomplished, as calls for preaching are heard. The branch at Gallatin is disorganized, which we are sorry for.

Bro. B. B. Anderson, of Audubon, Minnesota, says that the Saints are trying to do the best they can, both spiritually and temporally.

Bro. Wm. Friebbens writes from Streator, Illinois, that they have meetings regularly each Sabbath twice; and he and Bro. Stanley, with all the Saints, are striving to let their light shine, and to preach the gospel, both by voice and by example.

We are out of the Inspired Translation of the Scriptures at \$2.20 and 2.40; therefore send no orders for those prices.

Sister Thirza Jackson, of Cleveland, Ohio, rejoices in the proposal of Sister E. B. Burton, for raising means to aid the work, and thinks that every little put together will make a great deal, if the brethren and sisters will act. She refers to the widow's mite, and says: "Never mind how small our beginning is, the Lord will bless us in basket and in store, and if we do this then our Elders can go into the field."

Bro. F. C. Warnky writes of going north from Garland, Colorado, to preach in various places.

Bro. F. M. Sheehy has felt compelled to leave Texas on account of the unhealthy climate causing him and his family so much sickness. His child died at Ft. Scott, Kansas, while they were on their way north.

Bro. J. W. Bryan, who has traveled and preached in Texas a good deal, writes from Cheeseland, of baptizing some there, the result mainly from the circulation of tracts and other efforts of Bro. Robuck, who lives there. A spirit of inquiry exists. Bro. Bryan preached in Panola county before that with good results. So many friends were made to the cause that his expenses were paid, according to the promise to them who go out declaring the gospel of the kingdom.

Sister Jane Frost, of Bennett, Nebraska, says that there are a few there who are trying to serve the Lord. They were expecting Bro. R. J. Anthony when she wrote. She has confidence in the coming redemption of the pure in heart and of Zion.

Bro. J. H. Hansen wrote from Lafayette, Georgia, that he arrived there December 20th, and that the prospects were good for the cause of truth. He says that Bro. Heman C. Smith did much good in confirming and strengthening the Saints in Kentucky while he was there, and Bro. Hansen esteems him as being an able and fervent man. May both of these brethren be towers of strength in their Southern Mission, by God's help.

Bro. C. G. Lanphear writes that the branch at Independence, Missouri, is doing very well and a good feeling exists. He has been preaching in Cass county.

Bro. Frank Reynolds, of Harlan, Iowa, writes of the labors of Brn. Bays and Chatburn. The former starts for Texas soon, as also does Bro. Ralph Jenkins.

Sister Eliza Hunter writes of the meetings at Alton, Illinois. Father Whitehead is still spared to them, which the Saints esteem as a great blessing, because of his zeal and devotion.

Bro. Joseph Smith arrived at home on the evening of January 7th. He is suffering much from neuralgia in the face. He called at Nauvoo on his way, and also preached at Colchester on Sunday, the 6th.

The card photographs that we advertized are single one, not group ones; therefore those ordering will please mention the one they wish.

Bro. and Sister Samuel and Manada Chambers, of Fish Creek, Door county, Wisconsin, are anxiously waiting for an Elder to come and build up a branch there. There are four families there now—Brn. Hickox, Franklin, Kinney and Chambers. They had written to Bro. Montgomery to visit them.

For the information of the brethren in the British Isles as to their payments to Bro. Thomas Taylor and others for books, **HERALD**, **HOPE**, &c., we would say that it takes more of their money now than it did some years ago, or even one year

ago, to pay for the same things, from the fact that the value of gold and foreign exchange has fallen so near the value of our own currency that we cannot realize the prices for their sale that we once did. Then we gave English Saints credit often for more than they expected, but now one shilling of English money will only make about two shillings of ours, or four shillings about one dollar, which was the value before the war of the Rebellion or before the advance of gold prices. Hence in order to pay us and to make no loss for the Book Agents, four shillings should be counted as not more than a dollar, where three and six pence once sold for that, and even less than that brought a dollar. We pay for books and goods so much money in greenbacks, and if we do not realize enough of these from the sale of gold and foreign exchange that we receive for them, then we would suffer loss. A par value between this country and England is not quite two shillings of our money for one of theirs. It is \$4.84 for twenty shillings, or twenty-four cents and a fraction for a shilling. If the English Saints will calculate it thus they will be nearly right, and whatever premium we may get will be allowed them. We obtain 1½ per cent., where not long ago we got 6 to 10 per cent., which reduction in value causes the increased cost to them for books.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Dec. 27th.—The Servians have captured several important positions of the Turks. Thirty thousand of them are besieging Niesic in Eastern Bulgaria. The signs of severe distress in the famine districts of India are passing away, as the earlier crops will soon be gathered.

The banking house of Netter & Co., of New York City has failed for \$200,000—extravagant living and unsuccessful speculations the cause; creditors few and able to lose.

The Passaic (N. J.) Savings Bank failed through the speculation of the president and directors.

And now Dr. Farrar, Canon of Westminster Cathedral, London, disclaims belief in the old doctrines of Calvin, and does not believe that the millions of earth are doomed "irrevocably to everlasting perdition." He said that many men of the past, those whose dust lay in that cathedral were not saints, were erring in fact, yet were noble men, and, "though they and we alike shall suffer and suffer bitterly, both here and hereafter the penalty of unrepented sin, yet we cannot and will not think of them as condemned to unutterable torture irreversible decrees. * * * I repudiate the ghastly travesties; I denounce them as blasphemies against God's exceeding and eternal love." He said that the object of his sermon was to prove that the word eternal did not necessarily denote endlessness, and with a view that there was hope for the spirit of man beyond the grave. His text was 1 Pet. 4: 6: "For, for this cause was the gospel preached also to them that are dead," etc. H. W. Beecher, as quoted in our last **HERALD** and Dr. Farrar's words are about alike.

28th.—Russian army movements are checked by the severe weather that has now set in, except in Asia, where they are still closing in around Erzeroum. On the Danube the bridge at Nicopolis has been destroyed by the ice, and the one at Sistova will go unless removed. Russia has ordered 1200 Krupp field cannon. The Montenegrins have been successful in another battle with the Turks.

Nine of the miners at Wilkesbarre, Pa., who committed acts of lawlessness during the strike last summer have been convicted and sentenced to pay fines of \$50 to \$100 each and to be imprisoned from one to nine months each.

An idea of the East Indies is gained from the statement that it is nearly as large a country as the United States and has a population of 300,000,000, or 250,000,000, two hundred and fifty million people. Eight million have died during the famines of the past fifteen years.

29th.—In accordance with the request from Turkey that England should act as Mediator to obtain peace from Russia, the British Parliament sent a note to Russia at the time, but no answer has been received, though ten days have passed, Gen. Grant arrived at the island of Malta in the Mediterranean yesterday.

31st.—The war feeling in England is said to be increasing daily in strength and intensity, and the opening of Parliament it is expected will bring some decisive action against Russia. Meanwhile Russia has ordered a levy of 480,000 more men for spring campaign and that the Baltic fleet be in readiness for service when navigation opens. The Servians in their late battle at Pirot had a complete victory. It is said that England has sent to India for 80,000 native troops and 20,000 English regulars to be ready to march on short notice, and stores of provisions and munitions of war are being taken to Malta by English war vessels.

The loss of property on the western rivers during the past year, caused by explosions, fires, ice blockades and other forms of destruction, is set down at \$5,380,000, the most of it by the famous ice break on the Ohio last spring.

A vein of copper has been discovered at Westboro, on the West Wisconsin railroad, eighty-three miles above Stevens Point. It is eleven and one-half miles long and from one and a half to twelve inches thick.

Within five years the police in Philadelphia have committed eight murders and shot seventeen persons without fatally injuring them.

Jan. 3d.—In the talks of a mediation and peace between Russia and Turkey, England claims the right to have a hand in the final settlement. The Russians are making another raid down into the Balkans.

The banking house of Jacob Bunn, Springfield, Illinois, has failed. Liabilities \$750,000; assets \$500,000.

By an explosion of Nitro-Glycerine at Negaunee, Michigan, yesterday, ten men were blown to pieces. They were unloading it from the cars, and the engine, cars and telegraph line near, were all demolished, as well as a school-house and several other houses badly damaged.

The Chicago *Tribune* contains a list of sixty-three boiler explosions during the year 1877, by which 131 persons were killed and 123 were wounded or maimed. Loss of property unestimated.

At Ferndale, Pa., yesterday, John Haddock, because of jealousy, killed the girl he loved, Lizzie Davis, by stabbing and shooting her, and then he shot himself.

4th.—The British Cabinet has decided to inform Russia that no separate negotiations between the belligerents will be sanctioned by Great Britain, and that Russia's propositions in the matter will be regarded as necessary before Turkey's proposal for a truce can be made. Gen. Gourko and his army are advancing into and south of the Balkans, with success, defeating the Turks in a battle Dec. 31st. The Russians are still concentrating around Erzeroum, Armenia. A prolonged siege is expected.

W. F. Endicott, late president of the Central National Bank of Chicago, has arrived in Liverpool, England, with \$150,000 of other people's money with which he fled. He has been esteemed as a man of great business honor and ability.

The New York *Sun* gives a list of defalcations, embezzlements and breaches of trust by which money has been stolen since the panic in 1873, and the amount, counting no defalcations, etc., that were less than \$5,000 each, reaches as high as \$30,000,000, thirty million dollars, in four and a half years.

Rev. Thomas Rosenberg of Columbus, Ohio, has sent a petition to the Emperor of Russia for him to give Palestine to the converted Jews, for the purpose of establishing them in the land of their fathers.

5th.—Russia reiterates her desire to end the eastern controversy, and wishes to settle with Turkey without intervention or molestation from other powers. Her terms of peace are more moderate than were expected, the rumor being that these are for only a slight accession of territory in Europe and Asia, the independence of Servia and

Roumania and more territory to Montenegro. The Russian Balkan expedition is hindered by heavy snows.

Chinese emigration to Peru is being encouraged. One steamer line has contracted to take 14,000 of them from Asia to Peru annually.

The owners of goods destroyed by the mob in the great riot of last July at Pittsburgh instituted thirty suits yesterday against Allagheny City for the value of the goods destroyed.

Another effort is to be made to tow the Cleopatra Needle to England. During the storm, when the vessel and her charge were off the Spanish coast some time ago, they were forced to put into Ferrol, Spain, where they still remain. It seems to be a troublesome job.

7th.—The Russians have captured Sophia, a large city in south-western Bulgaria, and also they have full possession of Schipka Pass, the Turks having retreated. The Servian force of 50,000 men, now assisting Russia, is of great value to Russia. A desperate fight occurred in the Balkan raid of Gen. Gourka, in which the Turks were defeated with loss of 1,000 killed. In one night one Russian expedition had 53 men frozen to death and 820 frostbitten. The Turks lost enormously in the battles and by the cold. Five thousand more troops have sailed from Egypt to aid Turkey. England replies to the French note of enquiry and assures her that she will not lay hold upon Egypt, as France began to fear she would.

Victor Emmanuel, King of Italy, is very ill.

Gen. Grant is on his way up the Nile.

Prof. Swing, of Chicago, in a sermon yesterday joined in with Beecher and Canon Farrar concerning the eternity of torment being incompatible with God's love for man. Heaven for the people of God, and a less place for sinners.

9th.—A dispatch from Pera says that a communication has been received there from England advising Turkey to open negotiations with Russia through the military commanders. The Servians have been defeated in one engagement.

Since the developments made by the Indian Bureau Board of Inquiry, Shurz, Secretary of the Interior, is more fully determined to put an end to the great evils by which agents and contractors have for years swindled the Government out of millions of dollars, and also the Indians out of their rights, and have thereby caused numerous wars and much needless bloodshed.

10th.—Victor Emmanuel, King of Italy, died yesterday afternoon, after a brief illness, aged 58 years.

Correspondence.

BEKNAK, Iowa, Dec. 17th, 1877.

Brn. Joseph and Henry:—I retired from the east to this place. I had to return home on temporary business. Since I wrote last, I opened a new field of labor, in Carbon county, Pa., in a neighborhood that none of our Elders had been. I preached several times, and baptized one and ordained him an Elder. The Lord blessed him under my hands with a testimony. He had been a Brighamite. I left Carbon county for Minersville, where I labored about ten days, and preached on Sunday, October 14th twice, to a large congregation. I was requested to preach in Welch at two o'clock, and in English at six o'clock. There has been none of our Elders there excepting myself. I baptized one of the old time saints there, October 13th, and confirmed and ordained him an elder the same day; the Lord blessed him with manifestations of the spirit. I called at Ashland, and met an old time saint; she was very glad to see me, and to understand that the church was reorganized. She could not welcome me until I had made known the difference between us and the Brighamites to her husband, he was so much against them. He desired to have a talk with me, and I went to see him. I showed him the difference between us and the Brighamites; he treated me very kindly, and told me to call whenever I came there; his name is George Morgan. I called at Gilberton, also at Shanandoah, where I attended a Brighamite meeting. After they closed their meeting, they gave me the privilege to show Brigham's illegality to lead the Church, and young Joseph's

rights; and by the aid of the Holy Spirit I showed them. The president cleared out; and I do not know what will be the result. I leave the matter in the hands of God. I called at Danville, I preached twice in the Saints' meeting house. The Saints treated me very kindly there.

You can see it needs an Elder in that field. I met with some opposition on my travels. Some men accused me that I wanted an easy life in living off the people; to this I reply that all the money I received in nine months traveling was nineteen dollars and fifty cents. Thanks be to the Lord, He was with me everywhere.

Your brother in the gospel,

JOHN T. PHILLIPS.

WEBSTER, Winston Co., Mississippi, December 17th, 1877.

Dear Herald:—After receiving my appointment from General Conference I preached at Galland's Grove, Magnolia, Logan, Crescent City and Council Bluffs, Iowa; Nebraska City, Neb.; Atchison, Kansas; St. Louis and Gravois, Mo.; and at Belleville, Ill. I also called at Good Intent, Kansas, and Independence, Mo., spending a few days in each place. At all these places I was cordially received by the Saints and friends, and I sincerely thank them for timely assistance, as well as for their kind words of encouragement. The fervent "God bless you," breathed by many in the parting hour, will never be forgotten by me. I was pained to leave my former field, and judging from expressions, as well as from letters received, I think the Saints were loth to part with me. The Saints of Kansas and Nebraska are poor, but I always felt myself to be a welcome guest, and believe that in most cases they did the very best they could for me. When I was in want it was because those I was with was in the same condition. I am grateful for the manner in which I believe I was sustained in their prayers, and for the charity they exercised towards my weaknesses and short comings. I hope they will not forget that I still need their prayers, for I am very weak.

I solemnized one marriage at Good Intent, and baptized two at Belleville. November 7th I met Bro. Hansen near Farmington, Ky., and spent three weeks very pleasantly with him. He has a hard mission, and he not only needs, but is worthy the support of the Church. I think the fears of some that his marriage will militate against his usefulness are groundless. On November 26th I sealed my labors in Kentucky by the baptism of one, and the next day left for the Sunny South. I am glad to say that all the Elders of the Reorganization who had labored in Kentucky before I came here left a bright record behind them. I arrived, November 29th, in the neighborhood where I now am, and found two members of the Church, those baptized by Bro. Hansen two years ago. The next day, after a ride of twelve miles I found five more, these seven constituting the membership in Mississippi, as far as I can learn. December 2nd I commenced meetings, and though it was a new place I think I was never where a congregation believed so universally. I never heard a word of opposition from any one who attended the meetings. I preached eleven times and will return there next Sunday, when I hope some will obey. I am satisfied that some are fully convinced. Yesterday I commenced labor here, the same place Bro. Hansen preached, but not with the same result as my meetings in the other neighborhood, there was considerable fluttering.

I will remain in this county about two weeks, and go to Florida the 1st of January. I am fully persuaded I have a hard mission before me, and some times I think that if the Church had fully understood the difficulties of the mission they would not have entrusted me with its prosecution. I realize more and more the responsibility resting upon a representative of the cause of Christ. He says, "Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me." O, brethren, are we worthy to be received in Christ's stead? Some times when I think of it I hang my head with shame, but, thank God, He is merciful and kind; and, so far, I have had the assurance that He has accepted my labors. He has most assuredly blessed me abundantly.

I feel already that this climate will not agree with me, I am scarcely able to prosecute my labors at the present time, but trust that "He who tempereth the wind to the shorn lamb" will give me strength for the work before me. Will the Saints every where pray for me? I have set my mind to do the will of God, and while my brethren sustain me here I will, with God's help, prosecute this mission, or perish in the field.

I can hardly realize that winter is here; the woods look green, the birds are warbling in the trees, and it is as warm as a summer's day. In the hope of a glorious triumph for Zion and her children, I am, as ever,

HEMAN C. SMITH.

BRYANT, Ill., Dec. 17th, 1877.

Bro. Joseph :—On Thursday, the 6th inst., I parted with Bros. J. S. Patterson and J. W. Mather at Peoria, the former going to Davenport, Iowa, via Princeville, and the latter for Knoxville, Ill., where I learn he could find no place to preach in. I left the same day for Canton, where I found a welcome at the house of Bro. Jeremiah Jeremiah. Attended Saints' meeting in the hall of the Saints on the same evening, and from Thursday till the following Wednesday night I spoke in the hall. Had good liberty, and the word was listened to by attentive audiences.

Bro. Jeremiah is well liked and much respected by the branch, and by the world outside. There are many faithful saints there. Most of the brethren are either coal miners or connected with the mines. The country around Canton being quite level or flat, the coal is reached by shafts, and not by slopes or drifts as is generally the case in a hilly country. Times are still hard, although tolerably steady work is had by the diggers, yet the price paid per bushel for coal is so little that it takes about all that can be earned to keep out of debt.

Bro. Hyrum C. Bronson reached Canton on the 8th inst., and left the same day for Bryant, and on Sunday commenced preaching in Kelly's Hall and has delivered a number of able, earnest, and effective discourses, to large audiences, about two hundred persons at least being present. I tried to assist on Thursday and Friday nights of last week, and last night. On Wednesday and Thursday nights, opportunity being afforded for remarks to be made, it was accepted by an Irish Catholic, who amused the crowd by his peculiar "style." He made, as he supposed, a great hit, by assuming that if the preachers of the different churches didn't have any authority to administer the "sakrimint of matremony, then yees may judge what yees all are." He was very sure that this "Mushroon Church" was "jist the same thing as Brigham Young's." "Iv coorse these men will deny it to desave yees." It was decided that it was unwise to have the convictions of truth through the Spirit, driven away from the people's minds by the buffoonery of this "defender of the faith."

I have found that very seldom indeed is there any profit obtained for the cause by permitting questions asked, and remarks made after the sermons of the Elders. Very few ask questions for the sake of being enlightened. Most always are they asked to divert the attention of the people from the subject just discussed than to any supposed inconsistencies, or misstatements in it. I find it better to leave the people go to their homes with the subject fresh in their minds; with instructions to search the Scriptures to see whether the things that are being taught are so.

If any party thinks that it is his privilege or duty to reply to any of the positions taken, there will be most likely plenty of time and opportunity to call the people together and refute the arguments, if possible.

Last Saturday night and Sunday morning I spoke at Saint David's, about three miles north of Bryant, where there is a small branch. The Saints are engaged in coal mining, as is the case also at Bryant. These towns are located on the Buda and Rushville branch of the C. B. & Q. R. R. Bro. Bronson will continue the meetings here till over the coming Lord's day. The interest is truly great here, and I am confident that some will obey in a few days. I expect to speak at Lewiston next Sunday.

Yours fraternally, T. W. SMITH.

GRAND MENAN, Me., Nov. 4, 1877.

Bro. Joseph :—I have spent a part of this day in running back over the past, in connection with the "Latter Day Work." Next Tuesday is the anniversary of my baptism, which, if I live to see it, will finish up nine years since I embraced the "truth." If that act was lunacy, as some at that time declared, (and I have reason to think, believed to be true), nine years, to me appears to be time enough to decide the question. Having carefully "counted the cost," I am prepared to say that the decision I came to on the 6th day of November, 1868, was the wisest I ever made. In looking back I regret that I have not labored more diligently. The last nine years of my life have been the happiest part of it—for I have realized that I have been made free through faith and obedience, and I am now prepared understandingly to recommend the "gospel," as contained in the Bible and Book of Mormon, and as preached by every true "Latter Day Saint," to the whole world, as being what all need for present and future good. Wherever I have labored in the past, I have endeavored to do so faithfully, my only motive being the wellbeing of my fellow man. I am aware that in some things I lacked wisdom, and feel that at times I erred; but I have this consolation, that I never persistently did wrong; consequently the error has been of the head. I have had the pleasure of proclaiming the "truth" to a large number of people, and have never shunned to do so on all proper occasions, and I am not "weary in well doing." I yet hope to live in the enjoyment of this great honor—proclaiming the gospel. I feel while writing, to be in fellowship with all my brethren who hold the truth in righteousness; and the great desire of my heart is, to aid my brethren in carrying forward this glorious work.

With kind regards to all, I remain, yours truly
JOSEPH LAKEMAN.

ELKO, Nev., Dec. 22nd, 1877.

Bro. Joseph and Henry :—We live seventy-five miles north of Elko, (which is our post-office), and over four hundred miles from the Carson Branch, to which we belong. We are engaged in placer mining, and as we had but little snow last winter, we had but little water in the summer to work with; and so far this winter we have had no snow, which is unfavorable for 1878. The *Herald* and *Hope* are the most welcome companions that we have; in fact we would be miserable without them, as we never see a Latter Day Saint out here. I would take the *Herald* and *Hope* if they cost ten or twenty dollars a year. I only wish the *Herald* could be enlarged, and I would like to see it a weekly or a daily. I would subscribe and send for as many numbers as I do now; and if all felt as I do, we would have it a weekly immediately.

I have been anxiously looking for something more of Bro. Cooper's proposition, as I feel that something of the kind will do much good. It would gather the saints more together, and we all believe it a true saying that where there is union there is strength. I will help any proposition leading in the direction of Bro. Cooper's proposition with what means I have. I hope before many years to be able to leave this country, and my mind and feelings are to go into the regions round about. Until that time comes I can only pray our Heavenly Father to guide me in what is right. I can now see (with regret) that I am further back in the great Latter Day Work than I was five years ago, not that I see differently, for I have the same knowledge now that I then had, and I have the same feelings, the same desires; but I see by reading the *Herald* that the instructions are more than the wisdom of man. When I, five or six years ago, while an Elder, felt some little of the guidance of the Spirit of truth, if I had only followed the teaching of the Spirit, but I was weak, and did as a great many others have done, allowed myself to be guided by selfish feelings. When too late I saw that I had disobeyed Paul's instructions in "Dearly beloved, avenge not yourselves."—Rom. 12:19; "See that none render evil for evil unto any man."—1 Thess. 5:15. But when it was too late I saw through my own follies by the light and knowledge that I had, that I had gone con-

trary to Paul's instructions, Hebrews 6th:1,2, for I could not live out of the Church, so I had to again lay the foundation of repentance from dead works, and faith towards God, etc. Where I should have left all things which I could not control in the hands of God, with kind feelings, and although I got through my trouble without injuring any one but myself, (for which I feel thankful), yet I sorely regret the loss I sustained spiritually, it was to me as if daylight had gone and night set in while I was a long way from home and friends, surrounded by everything that was unpleasant. As soon as I could, I returned to the Branch. I confessed my errors, and was received by baptism, and am now a member of the Carson Branch, Nevada. From my own experience I can safely say to all that it is better to bear what we think to be wrong than to do wrong. With prayers for all of God's people, I am a firm believer in the Latter Day Work.

E. PENROD.

CHEROKEE, Crawford Co., Kansas,
December 6th, 1877.

Bro. Joseph and Henry :—After a season of silence on my part, I drop a few items from this field. On Sunday, October 28th, I preached to a moderate congregation at Wier City. November 4th I preached twice in a new meeting house, three miles north of my residence, to good and attentive congregations. November 10th and 11th I preached three miles east of Nashville, Barton county, Mo., to congregations of anxious listeners; and on the 17th and 18th I attended two days' meeting at Oronogo, Jasper county, Mo., met several of the brethren and sisters there, and truly we had a good time—preaching by your humble servant and Bro. C. W. Short, from Joplin;—I baptized one that had come for that purpose from near Nashville. We had a fair testimony meeting Sunday afternoon.

The 24th and 25th, I attended a two days' meeting at Mound Valley branch, and we had a good time of it. We stayed over Monday for a prayer and testimony meeting, and we had one of the best meetings that I have attended for some time.

On my return on the 27th, I preached on the Neosho River, near Sherman City, where Bro. Ellis Short lives; and on the 28th, I preached ten miles south of Columbus, near the residence of Bro. Lee, to a small congregation. Owing to the severity of the weather, I left a promise to return and labor after our conference. I returned to the saints near Columbus on the 29th, and enjoyed the hospitality of brother Walter Taylor. On the 30th I returned home. On Dec. 1st, I went over to Galesburgh with Bro. J. A. Davis; and, on the 2nd, to Oronogo, and with Bro. C. W. Short and Bro. Ezzell, late from Texas, held three meetings, and baptized one. There are good prospects here of a branch at an early date.

Your brother in Christ,

JOHN T. DAVIES.

MIAMI, Saline Co., Missouri,
December 24th, 1877.

Brother Joseph :—There are some things that I would like to know regarding letters not being published in the *Herald*. I understand that in order to be the organ of the Church, through which all members have the right and privilege to communicate, it must be so indeed. If this be true, how is it that some can have their letters published and others are deprived of this privilege? Is it because they are not educated sufficiently? If so, I can account for mine not being published. It surely was not because there were things contained in the letters that you did not want known, for if I had written any thing that was not truth, it is the duty of others to expose it and set me right; for I would thank any one for so doing. Truth is what I want; truth is what I will receive, and nothing but truth. It don't matter with me if all the Church holds to something, if I do not believe it, I am not going to say I believe when I don't; but evidence will change me, that is, if I can't refute it. I am not bound to a creed and never will be, only this far, to prove all things and hold fast to that which is good. I expect I preach as much as any local Elder in the Church; but probably I don't make as big a show as some do by reporting to brother Joseph and having my reports published. Prob-

ably I could not get them published if I did. I see, in the *Herald*, a great many letters that don't amount to much. There are a great many elders that will go away from home and preach a week or two, then come home and make out a report of their travels and what they have seen, and what brother's victuals they have eaten, and this is published and looks large; when at the same time, if they would live right at home, they would not have to go away from home to preach, for the people would have confidence in them and would go out to hear them; but there are a great many elders who have not the confidence of the people, consequently, they have to go away from home to preach. Now I do not wish to make a man an offender for a word, but for an act; neither do I wish to stop the progress of the work; but I want to see it prosper righteously. God is no respecter of persons, and I don't think we ought to be, even though one elder is better educated than another. If one member is weak in the faith, those who are strong ought to bear the infirmities of the weak, and not to please himself. Now, brother Joseph, I know you have considerable to contend with, and you may think I am weak in the faith and that I am finding fault without a cause, and trying to weaken others; but if you do, I am sure you are mistaken, for what I have written I can prove; and what is the use for us for us to hold to anything that we can not prove? I know, according to the history of the past, that we have on record to-day, that there were many things introduced into the Church before the death of brother Joseph, that were not right; and the members became traditionized, and some hold to the same ideas to-day: saying, "Whatever the priesthood commands, that must be obeyed, and especially the head of Church." For myself, I am willing to obey all commands given of God, if I can believe them to be of God; and I cannot help believing when the evidence is sufficient, that is, irrefutable.

So far as the "Reorganized Church" is concerned, the signs following the members thereof are no more evidence of its being more in favor with God than other factions of the "Old Church," (according to your own evidence). Others, besides us, have the same gifts of the Spirit that we do, because of an unbroken chain of authority. I believe the same cause will produce the same effect. Then while we have the authority, as is evidenced by the gifts, let all the elders set to work unitedly (as the elders compose the main power in the church), and get everything in order in the Church, and be more charitable one toward another, and help those elders who are striving to understand the will of God in all things. As ever, your brother in Christ,

W. C. KINYON.

PROVIDENCE, R. I., Dec. 18th, 1877.

Brn. Joseph and Henry:—I have been thinking ever since I left your place last April of writing you. From Plano and Galien I went to Pittsburgh and Alleghany City, and then to Philadelphia, also to New York, and then on to Savannah, N. Y., and preached with Bro. C. N. Brown for about a month. I put up at Bro. Jesse Seeley's, and I enjoyed myself very much, and we were blessed in our meetings. When we returned home we still found work to do, and were blessed in trying to do it, and God is blessing us every day. I feel glad that I am in this work. We have had three conferences, one at Fall River, one at Boston, and the last was here in Providence. The manifestations of the Holy Spirit attended the testimony meetings in great power, and there seemed to be a good union of Spirit. It was one of the best Conferences that we ever held in this district. There was a better feeling among the priesthood than I have ever seen before in the district. The work seems to be moving on, and the Lord blesses us as we try to help it along. I am glad that I am connected with so rich a people, that do enjoy so much of the Spirit, and it makes my heart glad. I mean to do what I can in the work while I remain in the east, but I think of our home in the west, not because others are going, but because the times show me that the Saints should move slowly and surely, and find a home in the west, about the Land of Zion. Your brother in Christ,

G. S. YERRINGTON.

DETROIT, Minn., Jan. 1st, 1878.

Editors Herald:—Desiring to make a new start in the work financially I write to tell why I do so. I promised the Lord that if he would cause the grasshoppers to pass by my crops and not destroy them that I would begin to tithe myself, which I am going to commence to do this beginning of the year.

And, brethren, let us all commence on this the New Year, and not give way to the carnal desire of keeping all our means. Let us come to the altar with what we have, if it is but little, and continue so to do, and see if, at the end of the year, we cannot send the elders out into the field whom the editors speak of as being ready to spread the word of God. What little I can do will not send them, but what little we all can do will send them out. Let us also try and see if we cannot enable the Bishop to make one report without having the Church in debt to him. Brethren, this ought not to be, and it can be stopped if we all do as we are commanded to do, and give heed to the calls that are made by the authorities of the Church from time to time. I send what I have to the Bishop at the same date with this. May God help us all to see alike in this matter, and do as he would have us do, is the prayer of your unworthy brother,

C. A. SHERMAN.

ST. LOUIS, Mo., Dec. 28, 1877.

Bro. H. A. Stebbins:—Day before yesterday I went to Gravois, where I spoke at night to a fair assembly. On Tuesday night I went to Cheltenham and spoke to the saints in their chapel there.

Yesterday I went over the river to West Belleville, in company with the Angel of the Church there, and eat a piece of fish and bread with him. I spoke in the evening in the school house, to a fair audience. One man who had been helped by administration when sick, under the hands of the elders, gave his name for baptism before the services began. I was the guest of Bro. George Hicklin for the night, and broke my fast with Bro. J. E. Betts and family this morning. At a little after nine o'clock we repaired to the water and Bro. Hicklin baptized Bro. Vinson; his wife has been a member for some time. I returned to the city at noon to-day; shall remain till Monday, speaking to-morrow evening in the hall, No. 1302 Broadway, the same as last Sunday. The local press says I gave them no "Mormonism." I will try and do better next time. Have spoken four times already. Expect to start for Nauvoo and home Monday A. M., if all is well.

In bonds,

J. SMITH.

MT. Ayr, Iowa, Dec. 28, 1877.

Bro. Henry:—Our conference at Lamoni was a pleasant one; peace and harmony prevailed throughout, and the Holy Spirit was present to direct in all the business of the conference. All seemed to enjoy the rich gifts of the Spirit while bearing their testimonies. The time was enlivened by well-timed and spirited exhortations and in encouraging of each other in steadfastness and faithfulness. At 11 a.m., on Sunday, 16th, we enjoyed a well timed practical discourse from our worthy Bro. Ebenezer Robinson, one of the old time tried and true Saints. He bore his testimony to the work, and spoke of the trials of the Church when in its infancy. It is truly encouraging to me when I see those veterans standing firm and steadfast with a faithful testimony. I can only say, God bless them, and may my days be like theirs, full of years and good deeds for the Master's cause.

Sabbath afternoon was spent in partaking of the Lord's Supper, and in the evening we enjoyed a discourse by Bro. Joseph S. Lee. The conference was enjoyed by all, and all felt encouraged and determined to press on, and to live nearer to the Master. There seemed to be a willingness on the part of the Elders to prosecute the work, and we may expect a good report at our next conference of much labor performed and many sheaves gathered into the fold. Calls for preaching are on every hand; the Saints are comparatively in peace with each other and with all men. The branches of Allendale and Davis City have had a hard struggle, but, through the untiring efforts of Bro. Blodgett, at Allendale, things have been righted and the work is in a

prosperous condition, and if the Saints live as they should there will be much fruit gathered unto the Lord.

The labors of brethren O. B. Thomas and B. V. Springer have set the work at Davis City right, and there is also a good feeling towards our people among the world. The brethren at Allendale are making an effort to build a chapel at that place. If any of the Saints could spare a few dollars to aid them in getting the material it would be very acceptable, as the brethren are poor, but they have big hearts, and well filled with the love of the truth. Brethren, I see no reason why we should not help our brethren at home build chapels as well as to send our money abroad to help others. Any wishing to send can direct to Joseph Hammer, (branch treasurer), Allendale, Worth county, Missouri. May the Spirit of peace be with all Saints. Your fellow servant in gospel of Christ,

ALMA KENT.

NEBRASKA CITY, Neb., Dec., 29, 1877.

Br. Henry:—I am well in body and in spirit, for which I thank God. My ministry for the past year has been mostly confined to this district. The branches are a long way apart, but I try to go to each of them once every three months. I find most of them are alive in the work, and doing all they can, and on the whole the work is in a better condition than it was one year ago. At that time we were without organization, cut loose by the Conference of the Fremont district to drift for ourselves, but we thank God for all his mercies to us, and we have increased ever since, and we hope to keep increasing. Our district is poor at the present, but we hope to see our financial condition improve. Your brother,

R. C. ELVIN.

Conferences.

Far West, Missouri, District.

A conference was held at Delano, August 26th and 27th, 1877; A. J. Seeley, presiding; M. M. Ballinger, clerk.

Branch Reports.—Pleasant Grove 14; no change. Stewartsville 47; 1 removed by letter. Delano 37; 4 received and 1 removed by letter. Salt River 59; 3 baptized, 4 received and 3 removed by letter, 4 expelled, 1 died. Starfield 31; 4 baptized. German DeKalb 13; 4 received by letter. Far West 56; 2 received and 4 removed by letter. Cameron, St. Joseph and Hannibal not reported.

A motion that any one holding the priesthood may act as clerk of the district was lost.

Wm. Lewis, J. M. Terry, A. J. Seeley, W. T. Bozarth and J. T. Kinneman, were chosen as an adjudicating committee for the district.

Some excellent fellowship meetings were had, and there was preaching by T. W. Smith, J. M. Terry and W. T. Bozarth.

A conference was held at Pleasant Grove, Nov. 24th and 25th, 1877; J. T. Kinneman, presiding; W. T. Bozarth, clerk.

Branch Reports.—Delano 38, with 5 Elders, 1 Priest, 1 Deacon; 1 baptized, 1 received and 2 removed by letter. Stewartsville 85, with 7 Elders, 3 Priests, 1 Teacher, 3 Deacons; 1 baptized, 5 received and 1 removed by letter. Hannibal 22, including 5 Elders, 1 Teacher; 3 received, 6 expelled. St. Joseph 48, including 7 Elders, 4 Priests, 1 Teacher, 2 Deacons; 8 received, 1 removed by letter, 1 died. Pleasant Grove 14, with 1 High Priest, 3 Elders, 1 Priest. Far West 58, including 8 Elders, 1 Priest, 3 Teachers, 1 Deacon; 2 received. German De Kalb 15, including, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 2 received. Starfield 30, including 4 Elders; 1 removed. Bevier 61, including 7 Elders, 2 Priests, 3 Teachers, 1 Deacon; 4 received, 2 removed by letter. Salt River, no change.

Elders A. G. Weeks, O. A. Richey, F. M. Bevins, Wm. Summerfield, James Kemp, J. D. Flanders, D. J. Powell, T. Hinderks, — Sturges, W. Booker, A. J. Seeley, J. T. Kinneman, W. T. Bozarth and L. L. Babbitt reported.

The adjudicating committee of the district was continued, with A. G. Weeks added.

The request of the Bevier Branch to divide the district, was granted, making the dividing line the

west line of Linn county, running north to the Decatur District, thence south along the east line of the Central Missouri District to the Missouri river.

Two-days' meetings were appointed at various places in the district during December and January.

The following was adopted:

Whereas, reports have been circulated to the Saints abroad, concerning the indebtedness of Missouri, and that her citizens are not a law-abiding people; therefore, be it known that said reports are incorrect, and we consider it to be a hindrance to the Saints gathering to the place appointed; therefore be it resolved that this be published in the *Herald*.

Preaching Sunday morning by A. G. Weeks; in the afternoon by W. T. Bozarth, followed by a fellowship meeting, and a spiritual feast was enjoyed, one long to be remembered.

Adjourned till March 2d, 1878, at 10 a.m., Stewartsville.

Southern Indiana District.

A conference was held at Union, Jefferson county, Indiana, September 1st, 1877; W. H. Kelley, presiding; J. S. Constance, clerk.

Branch Reports.—Pleasant Ridge 37 members; 3 baptized, 2 died. Union 26; 4 removed by letter, 1 expelled. New Trenton 14; no change. Low Gap 22; 1 baptized. Olive 19; 4 baptized. Eden 34; 2 removed by letter. Amanda, not reported.

Elders H. Scott, J. A. Scott, Columbus Scott, Samuel Rector and W. H. Kelley reported in person; M. R. Scott and W. H. Chappelow by letter David Scott by proxy; the reports showing some labor performed, and a general desire to magnify their calling. Priests W. H. Burton and J. S. Christie reported in person, and Robert Evers by letter, their reports also showing some labor performed.

Olive Branch requested that J. S. Christie be ordained an elder.

At 7:30 p.m., preaching by Harbert Scott.

Sunday.—At 10 a.m., 3 p.m. and 7:30 p.m., preaching by W. H. Kelley and C. Scott.

Monday.—Bishop's Agent reported \$17.80 received, and \$26.00 expended; on hand \$12.80.

A deacon's license was granted to Abraham Evers.

Resolved that we sustain W. H. Kelley and C. Scott by our faith, prayers and means.

At 3 p.m., sacrament was administered and a short time spent in prayer and testimony. At the close J. S. Christie was ordained an elder by W. H. Kelley and Harbert Scott.

At 7:30 p.m., preaching by W. H. Kelley.

Adjourned to meet at Hall's Ridge, Jefferson county, March, 1878, the day to be fixed by W. H. Kelley.

Northern Minnesota District.

A conference was held at Silver Lake, Otter Tail county, June 9th, and 10th, 1877; Marcus Shaw, presiding; Henry Way, clerk.

Branch Reports.—Hope of Zion 18 members; 1 removed by letter, 1 expelled. Oak Lake 30; 1 removed by letter.

B. B. Anderson reported having received \$56.50 and expended \$34.10, leaving a balance of \$22.40.

Elders Geo. Gould, B. B. Anderson, M. Shaw, J. R. Anderson, Henry Way, C. A. Sherman, T. J. Martin, and Priest C. G. Gould reported.

C. G. Gould and — Hammer were called and ordained as elders.

A conference was held at Oak Lake, Becker county, November 3d, 1877; T. J. Martin, pres. *pro tem*; Henry Way, clerk.

Branch Reports.—Oak Lake 30, including 5 elders, 1 deacon; no change. Hope of Zion not reported.

Elders B. B. Anderson, T. J. Martin, C. A. Sherman, Marcus Shaw, Henry Way, and Deacon L. D. Sperry reported.

The financial condition of the district was spoken of, and Deacon Sperry reported \$12 in his hands. It was ordered that \$10 of this be sent to the Bishop, also the Bishop's Agent was instructed to send all of the district funds in his hands to the Bishop.

At 7 p.m., M. Shaw, presiding, Amelia Stillman was received as a member of the Oak Lake Branch. Sunday was devoted exclusively to preaching and testimony meeting. The best of feelings prevailed, and the blessings of God and his Spirit were present.

Adjourned to meet at 1 p.m., Saturday, Feb. 2, 1878. [Place not stated].—Eds.

Western Maine District.

A conference was held at Brooksville, Maine, November 17th and 18th, 1877; J. C. Foss, presiding; M. R. Cousins, clerk.

Branch Reports.—Bear Isle 14 members, including 2 Elders, 1 Priest, 2 Teachers, 1 Deacon.

Brooksville 32, including 1 Priest, 1 Teacher, 1 Deacon. Green's Landing, Rockland and Little Deer Isle not reported.

Officials present five: J. A. Eaton, J. Foss, Levi C. Gray, Peter Billings and Edmund B. Gray.

Jonathan H. Eaton was sustained in charge of the district, and J. C. Foss in his mission.

At 7 p.m., preaching by J. C. Foss.

Sunday.—At 10 a.m., a prayer and testimony meeting, the Saints nearly all bearing testimony to the truth of the latter day work and of their unwavering faith in the same.

At noon one was baptized, and many more felt the strivings of the Spirit.

Afternoon and evening, preaching by J. C. Foss. House well filled and good attention.

Adjourned to meet at Little Deer Island, Feb. 16th and 17th, 1878.

Miscellaneous.

Bishop's Quarterly Report.

The Church of Jesus Christ in account with Israel L. Rogers, Bishop of the Church, for the quarter ending December 31st, 1877.

ON TITHING AND OFFERING FUND.

1877.	Dr.	
Oct. 8.	To Paid the poor	\$10 00
" 8.	" Bills against Plano Meeting House	31 00
" 15.	" Sr. Gaud Rodger	15 00
Nov. 1.	" Sr. J. S. Patterson	20 00
" 6.	" Sr. W. W. Blair	20 00
" 13.	" M. H. Forscutt	20 00
" 13.	" M. Fyrande, to go on Utah Mission	150 00
" 21.	" The poor	5 00
" 28.	" " "	5 00
" 28.	" J. H. Lake	20 00
" 28.	" J. R. Lambert	20 00
" 28.	" J. F. McDowell	10 00
Dec. 5.	" W. W. Blair	40 00
" 19.	" Sr. Gaud Rodger	5 00
" 22.	" The poor	10 00
" 25.	" W. W. Blair	40 00
" 25.	" J. S. Patterson	20 00
" 25.	" D. H. Bays, to go on Texas Mission	75 00
" 31.	" The Poor	20 00
" 31.	" J. H. Lake	20 00
" 31.	" J. R. Lambert	20 00
" 31.	" Church Recorder	50 00
		\$626 00
	Balance due Church	86 22
		\$712 22

Cr.

Oct. 1.	Balance due Church	\$101 00
" 24.	From Sr. Lydia Van Leuven, Cal.	10 00
" 24.	" Wm. Leeka, Iowa	70 00
" 24.	" Sisters in St. Joseph, Mo.	4 25
" 24.	" J. F. Clengbak, Idaho	5 00
Nov. 1.	" Joseph Squires, N. Y.	2 00
" 5.	" Wm. Porter, Canada	20 00
" 5.	" Sr. Mary Leverton, Canada	1 00
" 10.	" F. M. Dennis, Kansas	5 00
" 10.	" Robert Ballentyne, Iowa	10 60
" 13.	" John Phillips, Utah	10 00
" 13.	" Sr. Caroline Phillips, Utah	10 00
" 14.	" J. G. Holman, Pa.	5 00
" 14.	" Sr. S. T. Holman, Pa.	5 00
" 14.	" A friend " Pa.	5 00
" 17.	" J. W. Chatburn, Iowa	20 00
" 21.	" Sr. M. A. Redfield, Iowa	5 00

Nov. 21.	" F. G. Pitt, Ills.	2 00
Dec. 4.	" J. H. Snider	5 00
" 5.	" Andrew Neilson, Neb.	40 00
" 8.	" Sr. Jemima Jones, Mo.	5 00
" 11.	" Ellis Short, Kan	5 00
" 13.	" S. W., Ills.	25 00
" 13.	" W. H. Curwen, Ills.	20 00
" 14.	" Frank Steffe, Mass.	5 00
" 15.	" Joseph Squires, N. Y.	10 00
" 15.	" Sr. Mary Squires, N. Y.	2 00
" 15.	" D. F. Crane, Minn.	5 00
" 15.	" Alice P. Dancer, Ills.	5 00
" 15.	" Oliver Hayer, Jun., Ills.	25 00
" 15.	" Thomas Hougas, Ills.	20 00
" 15.	" Hans Hayer, Ills.	10 00
" 15.	" Austin Hayer, Ills.	10 00
" 15.	" Henry Johnson, Ills.	10 00
" 15.	" John Hougas, Ill.	5 00
" 15.	" Oliver Hayer, Sen., Ills.	5 00
" 18.	" Wm. H. Harrison, Pa.	1 00
" 28.	" Sr. Melvina Hevener, Ills.	10 00
" 28.	" Sr. Lucy L. Lyons, Mich.	26 00
" 31.	" Sr. Mary E. Duncan, Ills.	2 00
" 31.	" Herald Office, Ills.	120 37
" 31.	" Henry A. Stebbins, Ills.	50 00

\$712 22

Church in account with Herald Office, as received by H. A. Stebbins, for the Bishop.

1877.	Cr.	
Oct. 8.	By C. W. Short, Mo.	\$10 00
" 19.	" W. A. Crompton, Mass.	1 60
" 20.	" C. L. Albertson, Idaho	10 00
" 30.	" Frank Steffe, Mass.	2 00
" 31.	" J. Gault, Nev.	5 00
Nov. 1.	" Martha Kent, Ills.	5 00
" 6.	" A. Nielson, Neb.	60
" 10.	" Annie Flower, Ills.	5 00
" 12.	" Oak Lake Branch, Minn.	10 00
" 13.	" E. Penrod, Nev.	24 85
" 14.	" Pleasant Ridge Branch, Iowa	8 00
" 16.	" Jemima Calif, Mo.	5 00
" 19.	" George Derry, Neb.	12 00
" 23.	" Ann Fosdick, Wis.	4 85
" 24.	" S. M. Sollenbarger, Ills.	1 00
" 28.	" B. B. Anderson, Minn.	5 00
" 30.	" James Perkins, Utah	1 25
" 30.	" J. W. Bryan, La.	6 00
Dec. 5.	" H. Billings, Me.	16 00
" 13.	" Mary Cornish, Ontario	5 00
" 14.	" J. Coffman, Va.	5 00
" 14.	" O. E. Cleveland, Va.	10 00
" 19.	" J. F. Gibbons, Wis.	15 00
" 20.	" Sr. Wm. Aldrich, Wis.	5 00
" 22.	" Sr. Susan Matthews, Wis.	1 85
" 22.	" Spring Creek Branch, Iowa	50 00
" 25.	" John McKenzie, Mo.	2 10
" 27.	" L. Mansfield, Me.	50
" 27.	" J. Macauley, Wis.	1 00
" 28.	" Margaret Davies, Mo.	5 00
" 28.	" I. N. W. Cooper, Ills.	8 00
" 31.	" Sr. Phebe Bigelow, Cal.	2 25
" 31.	" Sr. Susan Weaver, N. Y.	3 15
" 31.	" E. Penrod and wife, Nev.	25 00
" 31.	" T. Standeven, Iowa	5 00
" 31.	" Sr. Ann Davis, Wis.	5 00

\$276 00

Dr.

To Stamps and Postal Cards, used for the Church by First Presidency and Secretary and Recorder	4 35
" Book of Mormon presented to the Editor of Chicago <i>Inter-Ocean</i>	1 65
" Paid Bishop I. L. Rogers	120 37
" Paid Bishop's and Church Secretary	25 00
	\$151 87

Sister Eliza G. Page, of Hudson, Wisconsin, sends two log-cabin quilts to sell for the benefit of the cause. As soon as this is done the amount will be credited.

ISRAEL L. ROGERS, Bishop.

Notices.

INFORMATION WANTED.—At a business meeting held by the Galland's Grove Branch, January 1st, 1878, it was, Resolved that unless Henderson Wood, Nancy Ann Wood, William Carter, Ammis Thompson, Amy Fairbrass, Susannah Gerard, Mary Ann Gerard, William Thompson and Samuel

Blankenship report themselves to the clerk of the Branch within three months from date, their names will be taken from the Branch Record, and sent to the General Church Recorder as scattered members. By order of the Branch.

JOHN PETT, Clerk.

Information wanted of John Williams, aged 22 years, son of Daniel Williams, late of Aberdare, South Wales, England. His father was killed at the battle of Chickamauga, Tenn. John lived long at Pomeroy, Ohio. The last we heard of him, six years ago, was from Canton, Illinois. Any one knowing of his whereabouts will confer a great favor on his uncle by sending his address, or that John should himself come, as there lies a sum of money in Youngstown, Ohio, due him from Government. Address his uncle, John R. Lewis, Sodom, Trumbull Co., Ohio.

ERRATA.—In Bro. J. S. Patterson's article "A hole in the top and a hole in the bottom," December 15th *Herald*, it should have read that while he was on his mission to England in 1872 and 1873, not 1842 and 1843, as it read in his copy, which we thought was an error at the time. The original copy is before us as we write.

COLORADO DISTRICT.—A quarterly Conference will be held, February 2d and 3d, 1878, in the Saints' Meeting House, Rocky Mountain Branch, Jefferson county, Colorado. All the Saints are requested to attend. Thomas Stewart, President.

Frances Earl, Fremont, Steuben Co., Ind.

NEW YEAR'S GREETING.

TO THE MEMBERS OF THE QUORUM OF HIGH PRIESTS.

Beloved brethren in the Lord, I greet you in the name of our Divine Master with the salutation of peace and love. May that peace abide with you, and the love of God dwell richly in you until you have attained the fulness of the stature of men in Christ Jesus. May the dawning year find you indued with the ripe fruits of the gospel of peace, your hearts earnestly set upon the kingdom of God and his righteousness, and your eyes steadfastly fixed upon the "mark, for the prize of your high calling."

Since it is not possible for me to meet with you as a Quorum or as individuals, I thought it would be well thus to address you, in order to stir up your minds in remembrance of the things of God. Upon you, individually, is laid the responsibility of assisting to carry out the purposes of God, preaching the gospel, administering its ordinances, and building up a Zion most holy unto the Lord. I need not define your callings; you understand them if you have given due diligence to the revealed word. Suffice it to say, there is no calling more holy, none fraught with greater importance, none more honorable than that into which you are called. Prophets and apostles are your co-laborers, both ancient and modern, saints and angels, of the past and present, join you in the work, while Jesus Christ is your great and glorious Leader. The Holy Spirit your guide and the Eternal Father your succor and support and the rewarder of your toils. In such glorious company, with such an army of worthies, with such a captain, such a guide and such a King, how can there be a failure! The work will be accomplished, the victory will be won and God will be glorified. But, if you and I are to be sharers in the reward we must be sharers in the toil. We must partake in the sacrifice if we would partake of the glories it brings. We must not fold our hands and gaze listlessly in the struggle; we must not wait until the Church is set in order, we must help set it in order by righting ourselves individually; and then warning our neighbors, and then setting an example worthy the imitation of all saints. We have no time to parley about our rights and privileges. We must do our duties and leave for God to adjust the wrongs and He will defend our rights.

The honest in heart are crying for the gospel, the bread of life. They must be fed. It will not do to wait until our way is opened. We have been

called and we must go, and God has pledged himself to open our way, and at the same time has forbidden us to provide for our journeys, assuring us that as he "clothes the lilies of the field," and "cares even for the sparrows," he will much more clothe and care for us. Can we trust him? Is not he faithful to perform? Has he ever failed in his promise when we have been faithful to ours? I can say with David, "I have been young, but now am getting old, I have never seen the righteous forsaken, nor his seed begging bread." Brethren, the kingdom of God has come unto us, and we are called to bear it to the world. It will be no excuse for us if other individuals, or other quorums fail to do their duty. Ours is our individual concern. "He that putteth his hand to the gospel plow and looketh back is not fit for the kingdom of God." Others may complain "the treasury is empty." It will not answer for me to hang on that excuse; will it do for you? If those who have now covenanted to give themselves and their all to God withhold their means, let us go out and fetch in such as pertain for the truth and are willing to spread it when they find it, and the treasury will be full, and those who might have been partakers of the great reward will gnash their teeth in disappointment and despair. Let us not tarry to mourn over our past negligence, but thrust in our sickles and reap while the day lasts. Let us prove to the Church, and to God that we are alive as a quorum, and not let all the burthen rest upon the Presidency and those who are willing to labor. Let us bear our part, even though we never see the "six hundred dollars" Bro. Franklin dreams of an elder spending in a year; and God will give us all we need.

Brethren, among the rest of our duties let us remember our annual reports to our worthy secretary. Let us attend all General Conferences that we can, that we may be benefitted and instructed as a quorum, that we may become better acquainted with each other, and thus learn to love each other better. Attend your district conferences, give them the benefit of your wisdom when desired, be willing to be presided over, and preside over yourselves; and the Church will learn when you are fit to stand in your appointed lot. Covet not place. Thirst not for power or position, only that power which cometh from above, to help you overcome every evil. "Preach the word; be instant in season and out of season," and live the same. Set an example worthy of imitation in your families. Keep a standing altar there, and let your sacrifices be fresh and sweet upon it daily. Let us not bear the sacred calling to disgrace it at home or elsewhere. Then, our peace will flow as a river, and our hearts will be green with the fruits of the kingdom of peace. May God bless you, brethren, and give you a good and glorious new year. May your faith grow stronger, your hopes brighter and your joy more perfect at the close of the year than at the beginning, is the humble prayer of your brother,

CHARLES DERRY.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

SHERMAN.—At Oak Lake, Minnesota, December 21st, 1877, to brother C. A. and sister Editha Ann Sherman, a daughter.

BRYANT.—At Millersburg, Illinois, to the wife of Elder E. T. Bryant, December 23, 1877, a son.—Name William Earnest.

ADAMS.—At Millersburg, Illinois, to Br. S. N. and Sr. Martha Adams, December 5th, 1877, a daughter. Both doing well.

Married.

JONES—DAVIES.—At the residence of the bride's parents, Bevier, Macon county, Missouri, January 1st, 1878, by Elder David D. Jones, Mr. David J. Jones to sister Mary A. E. Davies.

O God protect the happy pair,
O'er them extend thy loving care;
And whilst they live a life of love,
O may they trust in one above.
May they through all the scenes of life,
In trouble and in joy,
The praises of their God may still
Their hearts and tongues employ.

NEWBERRY—BELLAMY.—At Montrose, Lee county, Iowa, at the Saints' Chapel, Sept. 13th, 1877,

by Elder Mark H. Forscutt, brother Charles W. Newberry and sister J. A. Bellamy. May God's blessings rest on the handsome and happy pair.

BANTA—CROSBY.—By Elder Wm. W. Blair, at Chatfield, Minn., December 27th, 1877, Bro. Elijah Banta and Sr. Hattie E. Crosby.

Well chosen, and timely;
May heaven's best blessings attend.

DAWSON—GREEN.—At Nortonville, Cal., September 30th, 1877, by Elder Orren Smith, brother William N. Dawson, of Ione Valley, Amador county, to sister Sarah C. Green, of Nortonville, Contra Costa county, Cal.

See the bridegroom stands erect,
See his brow with honor stamped,
He no other bride expects,
He no other bride doth want;
Sweet their union, pure their pleasure,
Heart with hand to each they give,
Each one's heart the others' treasure,
May they thus forever live.

Died.

RHODES.—At Tabor, Fremont county, Iowa, on September 16th, 1876, of consumption, sister Emma M. Rhodes. Our beloved sister was born at Spanish Fork, Utah, on September 12th, 1856, baptized and confirmed by Elder M. H. Forscutt on September 12th, 1875, her 19th birthday. By her wish expressed on her death-bed, Elder Forscutt was sent for, who preached her funeral discourse to a large congregation in the Congregationalist Church, at Tabor, kindly loaned for the occasion, on September 24th, 1876. Though it burned not long, her light was a pure and a brilliant one.

PERRY.—At Kewanee, Illinois, December 24th, 1877, of brain fever, Sarah J., daughter of Mr. and sister Sarah Perry. Services by Elder John S. Patterson.

SHEEHY.—At Ft. Scott, Kansas, November 14th, 1877, of consumption of the bowels, Alma Alexander, son of Frank M. and Orilla Sheehy, aged 2 years, 5 months and 11 days.

Our darling Alma sleepeth,
Beneath the silent sod,
While his gentle spirit resteth,
In the Paradise of God.

ROLLS.—At his home, Bee Tree Grove, Crawford county, Iowa, December 26th, 1877, brother John Rolls, in the 62d year of his age. He was born at Penn, Wiltshire, England, in 1815, and emigrated to Utah in 1861; returned in 1864, and was baptized into the Church in the fall of the same year. Faithful to the end, he sleeps the sleep of the righteous, having a glorious hope of coming forth in the resurrection of the just. Funeral sermon by Elder Davis H. Bays.

ANDREWS.—In Saybrook, Ashtabula county, Ohio, October 23d, 1877, Rebecca Moulton Andrews, widow of John Andrews, aged 73 years. She was born in Scarborough, Maine, in 1804; baptized in Buxton, in 1835, and was strong in the faith of the Latter Day Saints to the last. N. R. S.

DAY.—At Mountain Home, near Fort Garland, Colorado, November 28th, 1877, after an illness of 5 days of typhoid fever, William J. Day, aged 34 years, 8 months and 28 days. He was much esteemed and respected by a large circle of friends.

DAY.—Also at the same place of small pox, December 15th, 1877, Luella Emily Day, daughter of the late William J., and Anne P. Day, aged 5 years, 11 months and 16 days.

DAY.—Also at the same place of small pox, December 26th, 1877, Dora Day, daughter of the late William J., and Anne P. Day, aged 1 year and 9 months.

It is sometimes a hard matter to be certain whether you have received ill usage or not; for men's actions oftentimes look worse than they are; and we must be thoroughly informed of a great many things before we can rightly judge.

Dogs are faithful; they will stick to a bone after everybody else has deserted it.

Visions of Joseph Smith.

We are entirely out of this pamphlet, and can not fill orders received for some time to come. The next edition can not be sold as cheap as the last one was.

Clairvoyant Explorations in Search of Sir John Franklin's Party.

Editor Pioneer Press:—In a late number of the *Pioneer Press* I noticed a bit of news to the purport that certain Esquimaux had stated to certain parties that Sir John Franklin's party traveled south to Hudson's Bay, and there all perished.

Now, friend editor, with your permission, I will add a few items of clairvoyant explorations in search of those explorers. About three years ago, being at ease in body and mind, my attention was unexpectedly directed northward to where Franklin abandoned his vessel, and the trail thence southward of the greater portion of his crew till they arrived at that point of Hudson's Bay known as Chesterfield inlet, in latitude about 67, and longitude about 98 west from Greenwich, at which point the most of them perished, a few following the north coast eastward till opposite Southampton, where all traces ceased. And that those Esquimaux were correct I have not a doubt, so far as to Franklin and the main portion of his men. But the whole party did not journey south—two trails left the ship, the smaller party going directly east to the coast of Greenland, thence north over mountains of snow, till those mountains were passed, gradually merged into a land of green vegetation, growing more luxuriant as they approached the great opening leading into the hollow of the globe, into which they entered, and are there yet.

The whole particulars of which I sent to the *Woodhull and Claflin's Weekly* at the time, and that not appearing, I wrote the same to the *Banner of Light*, but so improbable to them the story appeared, that they too cast the article aside. But a portion being confirmed by those enquiring, I concluded to write the facts as I saw them, a third time, and try your liberality. Not that I expect you to believe a word of it, till the records are found at the head of Hudson's Bay, and those in the hollow of the earth return, as I have no doubt they will inside the next five years. For full half the party that started on the exploration are yet alive. Having explored as far south as the Equator, that being the extreme of the inland continent of Greenland, and following the coast back to the place of entry.

Where Greenland enters the swallow, it is not to exceed one-fourth of a mile wide, whilst just opposite lies another continent, extending outward from the swallow as far as my vision could reach when at that point, and extending inward, occupying nine-tenths of the space encircling the swallow, widening rapidly inward, running the whole length, and lapping over the outward curve at the south pole, the opening south being from fifty to one hundred times greater than at the north pole. The hollow is a world within a world, and inhabited by human beings.

And in conclusion, perhaps a few remarks as to the general appearance of the leader of the band of explorers would be of interest to some, and in fact would demonstrate the truth of the whole matter, for if no such person was in the expedition then the whole thing falls to the ground, for prominent in the vision was the form and features of the leader. He was a little rising, I should judge, of six feet; a square upright build; not one in a thousand got up in better style, nearly a head taller than any of his party. Though in the vigor of life, I should guess him off at about 40, a few gray hairs visible, brown hair with light tinge of red, beard rather dark, but of a reddish cast, and of a florid complexion, but could not get the exact color of the eyes; a very handsome man in form and feature. But whether such a man accompanied the expedition, I have no knowledge other than what I saw in a clairvoyant state, but so sure that I am correct, that I have no hesitation in giving the matter to the press over my full signature.

PETER M. GIDEON.

The just man says, "Do not let me hurt;" the good man says, "Let me bless;" the just man says, "Let me take nothing from my fellow-men;" the good man says, "Let me bestow much upon them." The just man says, "Let me be pure;" the good man says, "Let me draw all men into purity." One is equitable; the other is benevolent. One seeks his own perfectness; the other seeks the welfare of those about him.

PUBLICATIONS ISSUED AND FOR SALE

BY THE

Board of Publication of the Reorganized Church,

AT THEIR PUBLISHING HOUSE

IN PLANO, KENDALL COUNTY, ILLINOIS.

—o-to—

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FORSCUTT AND SHINN DISCUSSION.

DISCUSSION BETWEEN

REV. JOHN L. SHINN,
Of the Universalist Church, and

ELDER MARK H. FORSCUTT,
Of the Reorganized Church of Jesus Christ of L. D. Saints.

J. L. Shinn affirms "The Bible teaches that the Coming of Christ to judge the World is now past." Mark H. Forscutt affirms "The Bible teaches the Literal Resurrection of the Body from the Grave."

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The Saints' Herald.

1878
Mrs. Bourguoin

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 25.—Whole No. 387.

PLANO, ILLINOIS, FEBRUARY 1, 1878.

No. 3.

IN MEMORY OF 1877.

Good bye, old year, lay up in store
Thy precious freight of this year's lore;
Much dost thou have within thy trust,
Guard well thy treasures' sacred dust.

Thou standest well on history's page,
Thy face is bright with radiant days;
Yet nations, mad, with might and main,
A mortal conflict would maintain.

Thy suns have set in human gore,
Risen to know from shore to shore,
A curtain dark, o'er nations spread,
While they are numbered with the dead.

The moral conflict, too, was strong,
Its banner high against the wrong,—
Too often did the wrong prevail,
When love and truth it did assail.

"The powers that be" have left their trace,
In lines of death on thy broad face.
Then good old year, fold up thy garb,
Thy work is done, till called of God.

These times and signs that way-marks prove
Of Revelation's wondrous truths,
Spoken by prophets long ago,
Sanctioned by all inspired below,

Bespeak eventful days to come,
While future years are rolling home,
Till He who conquers all appears,
Then time shall end with rolling years.

L. A. RASEY.

DANCING.

It would appear from the resolutions passed by several district conferences, discountenancing dancing, that this worldly pleasure is receiving the patronage of some of the members of the Church, and who justify their course, because the Scripture says there is "a time to dance." But certainly dancing, as practiced now by the world, is unbecoming those who have named the name of Christ, and it should be shunned by those who have pledged themselves, by the aid of the Spirit, to try to overcome the world, the flesh and the devil. It should be remembered that dancing in the days of the Preacher and now are entirely different. There was then not that mingling of the sexes, as we now find it, only among idolatrous nations and heathen worshippers. We find that dancing was then only an expression of joy or rejoicing, and, by a careful examination of

scriptural history, we find that the women danced by themselves, and that it was free from the evils which now pollute it. How many young men and women would visit the ball room now if they had to dance with their sex? Very few. They say it would then have no fascinating influences, it would produce no pleasure, confessing that that there is connected with it excitement of a sensual nature.

In Judges 21:21, we read that the "daughters of Shiloh went out to dance at the feast," and there was some men lying in wait for them, that they might take them for wives. We learn here that men were not in any way connected with the dance, but that the women danced among themselves.

"When David was returned from the slaughter of the Philistines, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music."—1 Sam. 18: 6.

It appears, therefore, that it was customary in those days to be done by the sexes apart.

When Moses was in the mountain with the Lord, Aaron made the golden calf, and Israel worshipped it. And when Moses drew near to the camp, "he saw the calf and the dancing."—Ex. 32: 19. It is evident that they had seen the idolatrous practice in Egypt, where dancing was mixed with the religious worship.

For a long time dancing has been followed as a worldly pleasure, for Job in speaking of the wicked and their ways, says:

"They send forth their little ones like a flock, and their children dance."—Job 21: 11.

All Bible readers are familiar with the account of how John the Baptist lost his head, to gratify a depraved and profligate woman, who by dancing before Herod, pleased him, and thus fascinated and controlled him by her cunning way, and then requested the life of a man of God to satisfy her lustful nature.

Sisters, if any of you go to dances, think of the conduct of this wicked woman, and remember that your influence, in going to such amusements, may be a dark spot in the history of your life, and may cost you many a day of happiness, "for one false step will ever lead to more." Brethren, do any of you go to these places? Men, ye whom God has chosen to be his representatives, and has said, "ye are not of the world," I beseech you, as you value the purity of the gospel, that you forsake it; for it is the door that leads to sin, and the path is the way to hell. Therefore, do not ask any person to go to such places of amusement, which are held at unseasonable hours, when nature requires rest and repose.

In Doctrine and Covenants, 85: 38, it says:

"Retire to bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated."

In the parable of the prodigal son, we read: "Now his elder son was in the field, and as he came, and drew nigh to the house, he heard music and dancing."

There, says the dancer, I am justified. No justification whatever; this was no midnight pleasure, but a feast of rejoicing, because it was proceeding when the other brother returned from work. The exercise of dancing may be good for the development of the body, but its present surrounding influences are a snare to the young.

The Greeks were very fond of dancing, and it was kept by them within bounds for a season, but they finally broke away from the rules of decency, a danger that besets all who follow this pleasure. Rollin's History speaks of the manners and customs of the Greeks, and says of dancing:—"Dancing was one of the exercises of the body, cultivated by the Greeks with great attention. * * Another end of dancing was to teach such rules of motion as were most proper, to render the shape free and easy; to give the body a just proportion, and the whole person an unconstrained, noble, and graceful air; in a word, an external politeness, if we may be allowed to use that expression. * * Plato, the philosopher, in his book of rules, was very intent to prescribe rules upon dancing and music, and to keep them within the bounds of utility and decorum. * * They did not long continue within these restrictions. The license of the Grecian stage, on which dancing was in the highest vogue, and in a manner prostituted to buffoons and the most contemptible people, who made no other use of it than to suggest or excite the most vicious passions, soon corrupted an art, which might have been of some advantage, had it been regulated by Plato's opinion. * * Plutarch in lamenting that the art of dancing was so degenerate from the merit which rendered it estimable to the great men of antiquity, does not omit to observe that it was corrupted."

Despite the restrictions surrounding dancing, prescribed by the Greeks, it became a great corrupting influence to the young of that age, and wherever we find it practised, it leads to worldly ways, and therefore should not be patronized by those "who are Christ's."

In the Book of Mormon, 1 Nephi 5: 36, we read that when Lehi, with his sons and their families, were in the ship, crossing the water at the command of God, Nephi's brothers began to be unmindful of the Lord's goodness to them, and they "began to make themselves merry, insomuch that they began to dance, and to sing, and to speak with much rudeness;

yea, even that they did forget by what power they had been brought thither; yea, they were lifted up unto exceeding rudeness." Ought we not, therefore, to be convinced that dancing is a snare to lead us away from God? And thus did the Lord say concerning Israel:

"And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands."—Isa. 5:12.

As followers of Christ, let us not be like those whom Ezekiel speaks of, who delight in hearing the word of the Lord, but do not take pleasure in performing it.

"Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them, for with their mouth they show much love, but their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song, as one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not."—Ezek. 33:30-32.

May the Lord help every one of his children to realize their true condition before him, and to be able to "adorn the doctrine of their profession in Christ Jesus," and to say with the poet,

"Farewell all earthly pleasures,
I want no more of you." SILAS.

COMMANDMENTS AND PROMISES.

In the days of Noah the people were not only eating and drinking, etc., that is, unawares in their unbelief of the coming doom, but also all flesh had become corrupt before God, and the days of the coming of Christ are compared to those days.

Is it possible that all flesh has become corrupt before him in our day? Judge for yourselves; if so God must send us a prophet, a preacher of righteousness, to prepare a people and a place of safety, to restore that which has been lost, the gospel which is the power of God unto salvation to every one that believeth.

We all understand that faith is the first principle of all revealed religion. Listen to what the Apostle James says: "If there is any sick among you [that is the brethren] let them call for the Elders of the Church, and let them pray over them anointing them with oil, and the prayer of faith shall save the sick." Here is a principle that has long been abandoned, and the doctor has been called instead of the Elders; hence we see the beauty of this principle being restored to man. Also another principle of salvation is restored to man in the commandment "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Now here is the testimony by which all mankind may know whether they are believing or not: "In my name they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." So they went their way and preached this same gospel, and the Lord

"confirmed the word with signs following" the believers. I apprehend that when the same gospel is preached by these that have been called as was Aaron, and have waited until they were endowed with power from on high, that the Lord will confirm the word (which is the Scriptures) with signs following the believers, so that the people may know the doctrine to be of God and not of man; hence we see the beauty of not putting our trust in the arm of flesh. Again: "Add to your faith virtue, and to virtue knowledge, [which will enable you to obtain eternal life], and to knowledge temperance, and to temperance patience, and to patience godliness, and godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, [the Christians, and are made manifest], and abound, they make you that ye neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that teacheth these things [it matters not who he may be] is blind and cannot see afar off; hath forgotten [or never knew] that he was purged from his old sins."—2 Peter 1:5-9. JAMES FOXALL.

CRITICS AND CRITICISM.

Of late I have been pondering over what possible good a critic is to a community, and I have been trying to think that he is good for something. A moderate critic may perhaps be considered a means to keep men awake and alive to their duties. But when one goes so far as to become an habitual fault-finder, he is a burden, (to say the least of it), and especially so in the Church of Christ. Such a one keeps the Saints constantly in hot water, by always discovering that something wrong is taking place. Every imperfection in young and old is picked up, held up to the light and analyzed, and set forth in the strongest colors, for fear that it might escape general notice. He is anxious to give his views on every topic, and will give them, whether they are wanted or not, and will insist on being heard, and can not take either side without going to the extreme, and is inclined to make light of others views, and is always ready to argue against you. And should you attempt to strengthen your argument by referring to the views held by faithful and worthy men, those whom God has blessed and revealed his will to, from time to time, and of whom you think some notice should be taken, he will look at you with a mingled look of pity and surprise, telling you that such are only men, and wondering at your simpleness in taking any heed of what they say more than of what others say. And he calls to your memory the various wicked men, that led the Church astray in times past, by presenting false doctrine, and, fearing that you are putting your trust in an arm of flesh, and he warns you against the danger of it. At the same time he cannot for the life of him see why you cannot accept his theory. He is inclined to look with a critic's eye upon every movement that is started, regarding them as foolish or out of order, unless it originated with himself, in which case he will fight others views to the last. Every sermon he hears (it matters not from whom) is listened to with a

look that is calculated to make you think that the speaker is mistaken in his theory; and, while he himself is not endowed with the Spirit to preach, he is always endowed with a spirit to criticize and make light of others views, with the aim to establish himself as one whose head is always clear, and whose opinion ought to be sought for always before action is taken upon any thing. Should any thing be acted upon without his opinion in the matter, he has doubt of it being according to the law, and feels half inclined to withdraw his presence in future and let the whole Church go to ruin, which he thinks would soon take place should he retire from the field of action. He can see more trouble ahead than the whole branch together, and often with a serious shake of the head signifies that he has serious forebodings. All who desire his friendship must place themselves under his guidance, without respect of age or experience. He always knows the reason why certain persons are afflicted, and is very free in telling them so. His views are always given in a positive, blunt way, and should it cause offence, and should ill-feeling arise toward him on account of it, he will loudly complain of being persecuted for righteousness' sake. He believes that he is the principal one, if not the only one that holds the Church together, and would be very much disappointed should he ever find out that it would prosper better without him than with him. F.

THE ONLY WAY.

The *Herald* was truly interesting to me last week, when I read the Conference reports. I could see that God was working with his blessed gospel in at least two of the nations of the earth, convincing the honest in heart by his great power, through the humble instrumentality of men that salvation cannot be obtained by the creeds of men, but by the truth as it is in Christ, who said, "I am the way, the truth, and the life." And God is beginning to prove to men in these last days that the satisfaction they have desired to obtain in the fabled religions of the present age can only be obtained in the gospel of the Son of God, as taught by the Elders of the Reorganized Church, to whom it is said, "Go preach the laws of my kingdom, and not the creeds of men."

No creeds of earth can make men clean;
The Leprosy lies deep within;
The precious blood of Christ alone
Has power sufficient to atone.

And it is our joy and happiness to know that all who humbly obey this gospel, have this precious blood applied to their souls in all its cleansing power. But, dear *Herald*, although obedience to this command is imperative, how few obey, and the majority of those who do belong to that class that the Savior spoke of when he said, "and to the poor the gospel is preached." Yes, the history of God's children in this dispensation, are the annals of the poor.

It has been my pleasure, of late, to meet a little band of faithful believers at Gravois, near St. Louis, where the Holy Spirit has directed that I shall labor, and I have great

cause to rejoice in seeing the faithfulness of our Heavenly Father in sustaining his Saints there, who are determined by his power to keep faithful to the end. There is a great work to be done at Gravois in the interest of the gospel; but before this can fully be done, we realize there is a great deal to be undone; for the enemy has been at work and sown his tares; for Salt Lake Brighamism has done a fearful work here, so that the desires of many have grown cold, and they do not come and warm us up with their presence and their words of cheer, and yet they know that what we preach is the only way.

My heart and my sympathy continually go out after them, and I hope that I am moved by the same blessed feelings that the Savior was when he said, "I came to seek and to save that which was lost," and if a once true Saint departs from the Church, without having any feeling or desire to return, is not lost when he knows that this is the *only way*, I don't know who will be. This is an awful thought to think, and a more awful thing to realize.

Shall they their covenants to fulfill,
Probate on earth again;
Or in some other region dwell,
When they with Christ might reign?
W. STILL.

CAUTION,—SAINTS.

Editors of the True Latter Day Saints' Herald.—Please note the following: A friend writing to me from Salt Lake City, Utah, informs me that a Mr. Tullidge is about to write the history of Joseph Smith the martyr. We caution all Saints, and the world generally, against the coinage of this man. Already we have perused a work entitled, "The History of Utah and its Founders," written by this Mr. Tullidge, and find it a work containing many mistakes, misrepresentations and falsehoods, which have been made either ignorantly, or with the design of misleading the minds of many of the Saints, who are not acquainted with the facts, into an error, as to the legal successor of the martyred prophet; also, as to whom the mantle of the prophet did fall. We claim that the mantle of the prophet did not fall upon Brigham Young; nor was the spirit, or voice of Joseph Smith ever heard to speak through the organism of this man Brigham; and all testimonies given by his confederates to this effect, have risen from a lying spirit; and were given by men, whose consciences have been seared as with a hot iron, apostates from the faith of the true gospel of Christ, as testified of by the apostle Paul:—"That in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy," &c.

It would be well for the Saints to note these things, and in the future guard against these many deceptions, that during the past thirty years have brought such a curse upon the name and people of Utah, through lying, corruption, and falsehood of those who claim to be apostles and leaders of that faction of the Church, and who still falsely call themselves Latter Day Saints. If these remarks, which are true, will serve the interest of a just cause, and that of a true gospel, you are at liberty to publish them in the *Herald*.

WM. B. SMITH.

THE GATHERING OF THE JEWS AT JERUSALEM.

Conway's London Letter to Cincinnati Commercial.

I observe that the Jewish press in America are disposed to question a statement made by me concerning a gathering of their race at Palestine. Probably, however, they simply mean to make my letter an occasion for admonishing their coreligionists against superstitious reverence for Palestine. However unpleasant it may be to the liberal and free thinking Jews of America, the fact which I have stated concerning the tendency of their race to gather in Palestine is unquestionable.

The phenomenon has been sufficiently pronounced to call forth a work by Rev. James Neil, B. A., some time a clergyman in Jerusalem, which, along with a good deal of fanaticism, contains some interesting facts. The work is entitled "Palestine Repeopled: or Scattered Israel's Gathering. A Sign of the Times." Mr. Neil shows that the population of Palestine is double what it was ten years ago, the new comers being Jews and chiefly from Russia. Three years ago such an influx took place to Saphed, one of the four holy cities in Galilee, that there were no houses to receive them, and many had to camp out. A plot of ground near Jerusalem was sold for twenty times its former price. Building goes on by night as well as by day. Two little colonies have settled just outside Jaffa Gate.

The real causes of this migration are first, that only recently could a Jew own land in Palestine without becoming a Turkish subject; and, secondly, the new law in Russia (1874) by which all Jews must be enrolled for military service. It is probable that Russia until now contained one-third of the Jewish race; and just as they begin to feel the pressure of those military demands upon them of Russia, albeit these mean their relief from some previous burdens, they find the old oppressions of the "Second Wo" (as they used to call the Turkish rule which shut them up in one wretched quarter of Jerusalem) removed to a large extent. But it is evident that a large portion of the new emigrants to Palestine are animated by religious enthusiasm. This is shared by Christian enthusiasts also, as is particularly the case with a German colony there known as the "Hoffmanites," their leader being a Dr. Hoffman, but calling themselves the "Society of the Temple." They are about a thousand, mostly from Wurtemberg, and have branches at Jerusalem, Jaffa and Haiffa, where they are industrious mechanics and tradesmen, and greatly promote the welfare of the country. This Society seems to have some Jewish proselytes, which have probably been obtained through their not maintaining the Christian sacraments or symbols, and their refusal to join in any missionary work. They believe that they are fulfilling prophecy by simply promoting the prosperity of Palestine and living moral and benevolent lives. Of course the zealous missionary Mr. Neil regards, all such facts as mere secondary agents in the divine plan, with which plan he is obviously familiar. Six thousand years of prevailing evil are to be now followed by a Millennium of 360,000 literal years.

No man need expect a purse of gold to drop in to his hands the moment he denies himself of a coveted pleasure.

A DREAM.

One evening after I had been meditating deeply upon the latter day work, I knelt before retiring, and asked God to give me a dream concerning it. And as soon as I fell asleep I dreamed that I had gone out for a ramble, and found myself on the banks of a river, one somewhat larger than the Ohio river. Its waters were clear, and looked green. All over the surface it was just like a rifle, and it was in good stage. I wondered where I was and what river it was, for I did not know. I looked around to see, and on either side of the river were beautiful fields,—large, wide, and long,—with green grass a hand high, even at this time of the year. I wondered where I was, and looked for dwellings or persons; but there were no persons, neither house of any kind, in all that place. But across the river from me, in a north-east direction, was a large building nearing completion. The walls were built of logs, which seemed to have been hewed long ago, and had lain till they were grey with mildew, and now they were used over again, showing that they were not rotten, but sound. The rafters were on, but no roof. I wondered where the workmen were, (for it was deserted), and if it was a dwelling house, for I could not tell. A voice then seemed to say, "The workmen are at home now, but it will soon be finished and ready. It is not for a dwelling house, it is a house where many will gather too." But the voice did not say what they would gather for, and I thought to myself, when I get home I will tell my parents, and brothers and sisters, what a beautiful place I have found, and we will come to the gatherings. Then I became aware that I was very hungry for fruit, and I thought, why I surely passed fruit trees coming along. Then I looked to see where they were, and all about the whole field there were fruit trees of every description, from the smallest to the largest; but they were a great distance apart, to what trees are in an orchard; so I had to go to them to see if they had fruit on. On approaching them I found some had a third of a crop on, and some again had only a few on, some scarcely any, and some none. Some fruit was good, some hard and green, some so faulty and knotty as not to be worth pulling, but to leave alone, as it never would be fit to gather or eat. I wondered why it was, for the land was good, rich, and fertile, level and nice, and the trees looked healthy and rugged, and were still full of green leaves, so that I could scarcely see the fruit till near the tree. The light of the place seemed grand. While in wonder I awoke, and was in possession of the Spirit, the promptings of which said, "God has answered your prayer, and given you the dream; now try to understand it, then bid all take heed.

Now I don't understand it, and if any have the interpretation of it, send it to me. I wish I could tell you all the answers to prayer that the Lord has given me since I came into the true Church of Christ; but I bear my testimony to you all, every one, and all who read this, or hear it read, that this is the work of the living God, and he has not changed, and

all who would know for themselves must seek him humbly and earnestly, and must prove him. He invites you all to do so. May you all find him true and good as I have, is my prayer in your behalf. I am truly a confessor of the one faith.

SARAH A. ROSE.

GRAYSVILLE, Ohio.

A CASE OF HEALING.

Dear Herald:—I forward you the facts of a most remarkable case of healing. On Saturday morning, October 13th, 1877, while Bro. D. Chambers, Jun., who lives on Spring Creek, Harrison county, Iowa, was caring for one of his colts he received a severe kick over his right eye, and in his breast, from both feet of the animal. The force of the kick raised him from the ground and sent him headlong outside of the stable, several feet from where the colt stood, where he lay in a helpless condition, with a fearful gash over his right eye and some of the breast bones broken. He made an effort to rise but failed. His wife was soon by his side, and she called to her assistance a Mr. Draper who happened to be on the premises with his thrasher. They succeeded in helping him to the house, but just before reaching there his sight grew dim and he felt as if death was upon him, and he felt an ardent desire to speak to his wife once more, after they got him in the house and seated on a chair, but he was only able to faintly articulate the words "Good bye, Mary." Mr. Draper suggested to Sister Chambers to dispatch some one for medical aid with all possible speed, not that he considered it possible that any thing could be done, (thinking he was too far gone), which Sister Chambers did not do, but sent for Bro. W. Chambers, living within half a mile, and in the meantime she applied oil and prayed for her, to all human appearance, dying husband, as best she could under the distressing and exciting circumstances.

On the arrival of Bro. W. Chambers a terrible sight met his gaze, his brother lying with a yawning gash over his eye rendering the skull bone visible, his head resting upon his chin and but little or no signs of consciousness. Wishing to get him into an adjoining room that peradventure they might lay him on a sofa, he suggested it to Mr. Draper. An attempt was made to raise him from the chair by placing their hands under his arms, but his cries forced them to desist, but raising the chair they conveyed him to another room, propping him up as best they could, and proceeded to anoint him with oil. By this time his breast was much swollen and turning black, yet though swollen, there was quite an unnatural hollow or sunken place therein, and the slightest touch of the shoulders, arms, head, face, or breast, would cause the most acute pain, while the least move of the head or arms would produce sounds like the grating of broken bones. His chin still resting upon his breast, and signs of blood accumulated in his throat, causing apprehension of his choking. Bro. W. Chambers called upon his father to assist in laying on hands. But little benefit was received by the sufferer, except a partial restoration to consciousness. They administered a second time with but little better re-

sult. The injured man then spoke, and asked them if they had not faith to rebuke the pain. Whereupon Bro. W. Chambers administered the third time, rebuking the pain and commanding him to arise, which he did and walked into the room from which he had been so recently carried as one almost dead, and sat down and eat a hearty breakfast.

Mr. Draper, who had assisted in carrying him to the house, while the brethren were praying, went out; but mark his surprise on returning, with three or four other non-members of the Church, at seeing him whom they supposed was, or soon would be dead, seated at the table eating and drinking. They stood and gazed with astonishment, yet glad to see the change, as evidenced by the fact of each one of them shaking hands with him as if he was an intimate friend who had just returned from a long journey. This being done Bro. D. Chambers bore testimony of God's power by which he had been saved from death and made whole.

I shall not attempt to describe the joy of his wife, his brother and wife, and father, all of whom were present, at seeing one so dear to them so marvelously saved from the jaws of death; all can imagine it.

The following being Sunday, he was in the house of prayer, telling the Saints of the Spring Creek Branch how wondrously the Lord had wrought with him, which moved others to prayer and praise, by which they enjoyed a time long to be remembered.

About two hours passed from the time of the terrible accident to his being seated at the table. The gash over his eyes was drawn together and some sticking plaster applied, and it healed without the least matteration; and, at this date, the scar is only visible by close inspection. He experienced weakness but for a few days, after which he turned his attention to his labor, and has been as healthy and robust as ever.

JAS. CAFFALL.

Wm. Chambers,
Louisa M. Chambers,
Mary N. Chambers,
John Chambers,
David Chambers, Sen.,
Jonathan McKee.

Witnesses.

UNIONBURG, Iowa, Dec. 11, 1877.

MIRACLES.

Concluded.

The Pittsburg *Christian Advocate*, of about the same date as the *Recorder*, contained the following:

"Right or wrong, and whether right or wrong we have neither the time nor the disposition here to inquire, we believe that the day of miracles is past, and that the whole divine agency in answering prayer now, in any case is in concurrence with fixed and ordinary laws. God hears prayer for the sick and adds his merciful blessing to the use of means in the hands of physicians and friends, or he stirs up by his divine energy the natural springs of health in the languishing bodies of the sufferers and brings strength out of their weakness. Of course we can not explain the whole secret of divine operation in this matter. We only believe that no *miracle*, in any proper sense of the word, is ever wrought in our day, and, pray as we will, or may, we never look, except in a figurative way, for any visible outstretching of God's arm."

It seems rather strange that a man and a minister of the gospel, one professing faith in God and in Christ, and one supposed to be humbly and faithfully seeking for all the light and intelligence upon God's laws and will concerning man and his salvation, possible to obtain, should start out by saying that "whether right or wrong" he did not care, or words to that effect. He thus, with his own hands, shuts himself out, and bars the door against any possibility of truth that might be upon the other side coming to him, simply because he has no disposition to inquire.

That the "whole divine agency in answering prayer now, is in concurrence with fixed laws," we fully believe, and so it has ever been, both now and in ancient days, but by this we may not understand that in any age these laws have been operated by man, neither apostles nor prophets, or that they are the "means in the hands of a physician," notwithstanding how much good a skillful one may do at times. For, like any of God's laws, these are also fixed, and, like him, they, in every age, are "the same yesterday, to-day and forever," never having been repealed, but having been frequently reiterated and reaffirmed, and, consequently, the man who lives up to them will receive the promised blessings, by the exercise of that faith and obedience, just as surely as Naaman, or the widow of Sarepta, or the lame man at the beautiful gate of the temple received their blessings through the faith that was able to call them down.

The following is from the eminent divine named Kittredge:

"I have never yet heard of one of these cases of miraculous healing, which could not be at least partially explained by the laws of the mind as related to the body, and hence I cannot accept them as miracles in answer to prayer. We do not need them at all to prove that God hears, and answers prayer, and as miracles, could they be proved to be such, they are of far less significance as interesting to the mighty power of God than the miracles of spiritual healing which have taken place in Chicago during the past four months. Do not misunderstand me, my friends. God can do this, for he can do all things; but let us not be led astray by the mental hallucinations of others, however sincere, but be satisfied with the power of God to save, and with his answers to prayer which come to us every day through the agencies he has ordained."

Precisely what he means by saying that God can do these things, and yet that "we do not need them at all to prove that God hears," and that we should "be satisfied with God's answers to prayer which come to us every day through the agencies he has ordained," it is hard to say. The idea with all the writers seems to be that God is expected to go outside of "the agencies he has ordained" in order to heal the sick and to bless those who believe in his power; whereas, the means commanded by

him are as fully "the agencies he has ordained" as are any other of his laws which are given as agencies to save and bless, whether they be the laws of nature experienced hourly, or those of a spiritual nature not so commonly experienced, because of unbelief and disobedience.

A writer in the *Methodist Recorder* of Pittsburgh, sends the following queries to another correspondent of the same paper, which we have not noticed as being answered since. It is evident that inquiring minds in all directions are at work seeking truth:

"Will your correspondent 'G. E. T.' answer the following questions?"

- "1. When did the age of miracles cease?"
- "2. At what time were the privileges enjoyed by the Primitive Church withdrawn?"
- "3. When was the power of Christ curtailed?"

J. B. L."

We have nothing to say for or against the reputed "Chicago miracle," having no personal knowledge of it, but it was afterwards said to have been a hallucination or a deception, but we only defend the *fact*, as a principle in God's economy, that miracles have never ceased, only as men failed to live for and to have the faith to receive them.

The *Advocate of Christian Holiness*, for February, 1877, sent us by Bro. N. Trook, of Nebraska, contains the following defense of the subject:

"The idea prevails almost universally that miracles belong exclusively to the apostolic age. But this is little more than an assumption without a scriptural warrant. There is not an intimation in the word of God that miraculous gifts are to end with the early establishment of Christianity. This idea has its origin more in the Church than in the Scriptures.

"We do not stand for the name, but we do stand for the facts. Call the facts what name you please, we call them miracles, for the reason that we do not see the difference. Take the following fact:

"Thomas Greensmith, near Nottingham, England, had a son William, who, at the age of nine years, was greatly afflicted with a scrofulous humor in his eyes, so that he could not bear the light even with bandages upon his eyes. Rev. William Bramwell, a man of unblemished piety and remarkable faith, was at this time traveling the Nottingham Circuit, as one of Mr. Wesley's preachers. In his accustomed round, he preached at the house of Mr. Greensmith. On one occasion, after preaching, he remained with the family during the night, in the morning, as his horse was being brought to the door, Mr. Bramwell inquired for the boy with sore eyes, and was informed that he was in a dark room behind the door. He requested that he might be brought out. He came and stood near Mr. Bramwell, who put his hand upon his head, and looking upward, as if in the act of ejaculatory prayer. He immediately departed, mounted his horse and rode away, leaving the boy standing.

"The boy, conscious of a change, pulled off

the bandages and looking through the window, inquired if Mr. Bramwell had gone. It was at once perceived that his eyes were perfectly healed. All the family were astonished at the result.—*Life of Bramwell*.

"Who will say that this was not a miracle?"

"In 1862, Dr. and Mrs. Palmer, while in England, visited this same William Greensmith, at Narrowgate, where he then resided, at the age of near 70 years. Mrs. Palmer gives an account of her interview with the aged saint. She asked him if he remembered Mr. Bramwell distinctly, and the fact of his laying his hands on his eyes. He replied, 'O yes, as perfectly as though it were the business of yesterday. The pain in my eyes,' he said, 'had long been so excessive, that I could not bear the light. In answer to the prayer of the sainted Bramwell, the pain was immediately removed, and I tore the bandage from my eyes and felt that I was healed.'—*Four Years in the Old World*, pp. 616, 617.

"Since 'religion has fallen into the domain of the mere understanding,' it has become a kind of wisdom not to believe much, therefore to expect as little,' says Dr. Bushnell.

"It is not always easy to guard against extremes; and so fearing extravagance we have been driven to the abandonment of our real power. While it is true that our humility does not always chasten all the flaming victories of faith, it is still our right to realize the fulfillment of the promises. 'The works that I do shall ye do also; and greater works than these shall ye do, because I go unto the Father.'"

The same paper contains another article upon the subject, by Rev. J. E. Searls, called "The Possibilities of Faith."

"Hearing and reading of some recent and wonderful results of faith, in healing the sick, and curing the blind, lame, &c.; I have been led to think upon the matter, if indeed I might ascertain whether these things, strictly speaking, are miracles; or whether the cause may be found within the scope of the 'higher-life,'—or the development of a spiritual force asserting itself at times over the physical nature, as a result properly within the possibilities of a Scriptural faith?

"It is generally conceded that human infirmity, sickness and death, are the results of sin; and that whatever might otherwise have been the outcome of man's earthly being, he must have been forever a stranger to these things. And now, it is not fully settled among Christian teachers, to what extent our earthly condition may be affected by the provisions of redemption. If, as above suggested, the ills of the present life are the inheritance of human sinfulness, where are we to look for the means, or agency by which (in a state of innocence), the functions of life are to be preserved from decay, or to be continually renewed?

Of course, God, in whom we live and move and have our being, is the source of all our benefits and blessings: but He may work His will *mediately* or *immediately*. And it were no disparagement to the divine supervision to say, that He endowed human nature with an ample spiritual, recuperating force, which secured the perpetual health and happiness of the body:—that is, by the indwelling of the Holy Spirit, men would ever possess a present

remedy for all the wear and tear of life. No other view seems so natural and reasonable as this. And this idea seems very clearly illustrated in the person and manifestation of Jesus, the *Second Adam*. He was not necessarily subject to any of the consequences of sin. As to His *life*, He had power to lay it down, and power to take it again."

"Now, while we cannot separate the two natures of our Lord,—yet he was 'very man'—sinless, and as such a suitable sacrifice for sin. But it is impossible for us, perhaps, to comprehend the possibilities of faith in a sinless human being, or the capacity of human nature under such circumstances; we cannot, except as they are manifested in the life of Jesus,—the *Second Adam*. The *spiritual*, in His person and nature, frequently asserted itself over the physical. The first instance recorded, is *His fast of forty days and nights*, in the wilderness. And it will be remarked, that immediately antecedent to this long fast, He had received the endowment of the Holy Ghost as a quickening and empowering agency; which is also 'the promise of the Father' to all true believers, and which was the original endowment of human nature.

"A glimpse of this power is seen in the disciples after they received the gift of the Holy Spirit on the day of Pentecost. They spake all the different languages of men, and wrought many mighty works. And it was promised to those who believed, that they should not only speak with new tongues, but they should 'take up serpents; and if they drank any deadly thing, it should not hurt them; and they should lay hands on the sick and they should recover.'" These things show conclusively that there was a spiritual endowment given to believers that controlled the physical condition, and circumstances of life. The walking of Jesus on the sea, revealed a spiritual power inherent in his body, that sheds light on the possibilities of human nature, intimating what may yet be recovered by the wholly sanctified through faith. A glimmer of this great fact is found in our consciousness of mind-power opposing a resistance to the physical. This spiritual power in the human nature of Jesus increased continually, and was fully manifested in His resurrection body. It was also perfected in the translation of Enoch and Elijah. Christ's word awakened this power in Peter; and for a few moments he entered into this higher-life of the spiritual, and walked like his Master on the sea. But it seemed to be a stretch of faith, at the time, beyond his depth; and becoming suddenly conscious that he had passed the limits of the common condition of human nature, he began to reason and to fear, and consequently fell back to his old earthly level. The rebuke of Jesus makes it clear that a continuance of his faith was not only possible, but quite within his reach:—"Wherefore didst thou doubt?"

"In relation to the cases of healing and cure referred to, our littleness of faith, and consequent littleness of spiritual power seeks an apology in the unwarrantable assertion, that these things belong only to the apostolic times, and these instances cannot be real cases of cure. But who can limit the direction given by St. James to the Church respecting the sick, to his times only? Or who can limit the declaration of our Lord, 'All things are possible to him that believeth,' to his day merely?"

"Was there a greater baptism of the Spirit promised to the first disciples, than is the privilege of all true believers? If not, then we may claim an equal share in 'the promise of the Father.' And who can show by any word of God, that the power of the Spirit is restricted in them who receive Him?"

"Our unbelief is indeed marvellous. From all these considerations, and according to the word of God, it is the privilege of saints to be so purified and filled with the Spirit, that they may cast out 'evil spirits,' and that in answer to the prayer of faith the sick may be healed, the lame cured, and many other mighty works wrought in the name of Jesus.

"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater (works) than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son."

In another paper we find an extract which shows that there is a belief with many in the efficacy of prayer, if they would but affirm their belief as a part of the faith of the Church, and not cry "Delusion," "Fanaticism," when men teach the Bible faith on this point:

"ANSWERS TO PRAYER.

"Mr. Newman Hall, minister of Surrey Chapel, London, gives the following instances of answers to prayer from his own experience: 'The writer's brother, when superintendent of a Sunday-school, felt a strong impulse, one Saturday evening, to call on a member of his Bible class, whom he had never visited before, and to inquire if he was in any need. He found him very ill. Though the mother and sister seemed in comfortable circumstances, he felt constrained to inquire if he could aid them in any way. They burst into tears, and said that the young man had been asking for food which they had no power to supply, and that on Monday some of their goods were taken in default of the payment of rates. When he knocked at the door they were on their knees in prayer for help to be sent them. By the aid of a few friends the difficulty was at once met—but the timely succor was felt to be the divine response to prayer.

"With that brother the writer was once climbing the Cima di Jazzi, one of the mountains in the chain of Monte Rosa. When nearly at the top, they entered a dense fog. Presently the guides faced right about, and grounded their axes on the frozen snow-slope. The brother—seeing the slope still beyond, and not knowing it was merely the cornice, overhanging a precipice of several thousand feet—rushed onward. The writer will never forget their cry of agonized warning. His brother stood a moment on the very summit, and then, the snow yielding, began to fall through. One of the guides, at great risk, rushed after him and seized him by the coat. This tore away, leaving only three inches of cloth, by which he was dragged back. It seemed impossible to be nearer death and yet escape. On his return home, an invalid member of his congregation told him that she had been much in prayer for his safety, and mentioned a special time when she particularly was earnest, as if imploring deliverance from some great peril. *The times corresponded.*

Was not that prayer instrumental in preserving that life?"

The following is a scrap from the *Bible Echo*, a religious paper, where published we do not know:

"CURE BY CHILD'S PRAYER.

"At one of Mr. Hammond's meetings in California, Elkanah Beard, who was for many years a missionary, told the following story about a little girl in the city of Benares in Hindoostan. He said that he knew the father and mother of the child, and he knew every word of it to be true, and he believed God answered the little girl's prayer. In that city lay a mother sick. For months, he said, she had not left her bed, and all that she looked forward to was slow death. Her little daughter was eight years old. She loved her mother and was almost broken-hearted. She took the New Testament and read the promises of answers to prayer. Going to her mother, she said:

"Mother, dear, can't Jesus make you well?"

"Yes, my child; but it is not his will."

"Mother, why not? Have you ever asked him to heal you?"

"O no, my child; but—"

"Mother, you pray to God, I know."

"Yes, darling."

"What kind of prayers, mamma?"

"Oh, my child, I am in such agony I can not talk to you of it; go and pray."

"She dropped her head sadly and went out beneath a tree in her father's garden for her father was a postal official in that large city, and had a home with beautiful surroundings. She sat there and thought and prayed. Suddenly she returned to the bedside of her mother, and kneeling, said:

"Mamma, I am going to try Jesus anyhow.

He says, 'Ask.' Yes, I am going to ask him. Now, mamma, pray with me. O Jesus, dear, good Jesus, I've no happy days now, since my mamma is sick these three months. She is so sick she can't talk to her little girl. O Jesus, she is so sick. O God, make my poor mamma to get well. O God, you can, you will. Mamma loves you, her little girl loves you."

"Suddenly she sprang to her feet, and clapping her hands, cried, 'He will, mamma, he will, he will.'"

"That self same time the lady rose from her bed, who had not moved her limbs for months, arose and went about her household duties healed and praising God. Her husband met her at the door that day, and overwhelmed with the event, went down on his knees and prayed God to make him worthy of the blessing that had fallen on his house; while the little girl stood by him, her face radiant with holy joy, exclaiming, 'O papa, Jesus did it, Jesus did it.'"

The *Christian Standard and Home Journal* contains the next article appended, written by S. S. Huff. The date and place of publication we do not know, because some one sent us the scrap cut out:

"IS THE AGE OF MIRACLES PAST.

"I have been led to ask the question suggested at the heading of this paper, because of the fact that I am about to relate. Sister Kate Conolly, a long and faithful member of

the Nazareth M. E. Church, of our city, with whom I have been acquainted since her childhood, and who to my own knowledge, had, prior to last Summer, for twenty-eight years, been unable to walk without crutches. She made a visit to Ocean Grove during the last camp meeting season for spiritual improvement of her physical condition—on the 4th of September, 1876—as she states, for I desire to give the facts in her own language: "It was at Ocean Grove, on Olin Street, in Mrs. Duffield's cottage. There were a goodly number on the ground, who had, doubtless, gone there for the same purpose that had led me there, viz., that of song and prayer. Some were citing passages of Scripture, while others were inquiring the way more perfectly. When the meeting was about to close, Sister Mossman called us to prayer, and came over to where I was sitting, and knelt by my side. Placing her hands upon me, she asked the Lord to display his healing power. I, recognizing his ability to heal, as also his special presence in our midst, quickening our desires, took hold of God's word by faith, to listen that he would heal me; or at least, to put me in such a condition as to enable me to walk without the aid of crutches. While thus praying and expecting the Holy Spirit suggested the utterance: "Hallelujah, 'tis done! Praise, and honor, and power, be to his name!! Glory be to God, and the Lamb." After Sister Mossman ceased, Dr. Ward led in prayer, the meeting closed by singing the Doxology. The friends gathered around me, and asked me if I was healed. I replied that I believed the work was done, although I was suffering great pain. Two sisters led me to my home, and my own sister carried my crutches. I then opened my Bible and read the 9th, 10th and 11th verses of the 2d chapter of Corinthians; also the 21st Psalm. On Sept. 6th I went to the meeting and confessed that I was healed. After I went home the following words were given me by the Holy Spirit:

"Hallelujah, 'tis done,
I'm healed by the blood of the crucified one."

"Who will dare affirm, in the presence of such an astounding manifestation of Divine power as that furnished in the above narrative, that God is not mighty to save; that when necessary to the advancement of the interests of his kingdom, he holds in abeyance the physical forces in the working out of his grand purposes in the salvation of his people? Why should not these things be? As we witness these clear and undoubted displays of his power upon both body and soul, let us trust in him with a more vigorous faith, and steadier confidence in his veracity and almightiness."

Hence, if from their own publications, we thus gather instances of the power of prayer, of faith, and even of the laying on of hands, why should we be cast out for professing that faith, and for receiving those gifts from God according to his word? H. A. S.

Emulation is a handsome passion; it is enterprising, but just withal. It keeps a man within the terms of honor, and makes the contest for glory just and generous. He strives to excel, but it is by raising himself, not by depressing others.

He who betrays another's secret because he has quarreled with him, was never worthy of the sacred name of friend; a breach of kindness will not justify a breach of trust.

THE LAMENTATIONS OF A WALKING STICK.

Yes friends, walking sticks, like human folk, are of various kinds; some are of oak, others of ash; either of which is capable of any reasonable amount of labor, therefore to be depended on when so applied. Another kind is of maple, entirely unreliable, because of its brittleness. And last on my list are those fancy canes, ornamented with imitation gold and silver knobs. These last named are fit for nought, except to be carried by the fops, to be swished about for mere show. And whoever may be foolish enough to rely upon such gimcracks as assistants in time of need, will assuredly find themselves deceived. For such gimcracks will wiggle and twist about, if put to the real use for which walking sticks are made—*work*. Something after the likeness of human folks, who wish to escape any duty that will not bring them to the front, so that they can receive—real or imagined—the plaudits of others.

The following lamentation was heard to proceed from an oak stick, in consequence of some bad treatment it received, from one it had previously looked upon as a real friend; the counterpart of which is often witnessed in human experience.

A gentleman, primogenially, became possessed of control over portions of territory in different parts of the globe. As a matter of course, that gentleman could not take the personal oversight of all under his control. He was therefore under the necessity of appointing a confidential agent, to take the oversight of his foreign rights, which being of a complicated nature, necessitated that agent to employ subordinates, as assistants. The chief of which was one Nameless, who in order to rightly carry out the duties assigned him was compelled to travel across many rugged paths, and climb many steep hills he knew not of, until he became assistant to the gentleman's agent.

Now in order that he might mount those hills, and tread those paths with the most ease to himself, Nameless procured him an oak walking stick, on whose tough nature he could rely for assistance in time of need; and often was Nameless heard to express when leaning upon his stick how very useful it proved itself to be, when put to the test. And several years they did jog trot together in peace, each one seeking the others welfare, in every conceivable manner.

But unfortunately, a change came over the scene. For after-years saw wonderful improvements, made by the agent, which naturally lessened the labor to Nameless. Hills were leveled, and rough roads made smooth—so to speak, giving to Nameless an opportunity of pursuing his way with comparatively little trouble to himself.

When such a state became apparent, Nameless conceived the idea he could do without his oft acknowledged tried, and approved help-mate. Still he could not do without a stick altogether, because it was not fashionable in the society in which he moved to appear in the public streets without one; consequently having thrown into a dark corner his old help-mate, he procured himself one of those imitation, silver knobbed gimcracks, which he

supposed better suited to his elevated condition. In that he was much deceived, because it naturally followed that the real possessor, through the honest perseverance of his agent, increased his territory, consequently his government, the result being that Nameless was oft called upon to rough it, in common parlance. Then he saw the need of his old well tried companion; but having so ill-manneredly treated that stick in the corner, he could not think of applying there for assistance, for he knew to do so would be a sure means of revealing to his grave, but still true friend, how deceptive was that new gimcrack, when used as an assistant in labor—with which he had supplanted Oak Stick.

But although he tried to hide from his former companion the facts of the case, he could not do so. For Oak Stick saw from out his corner, with grief and pain, the state of things, and thus spoke forth the following soliloquy:

Ah! me; how terribly grievous is it to be treated in the unjust manner I have been, especially by one unto whom I have done much service in time of need. But what is the cause of such treatment to me? Not because I have at any time refused to do my duty. No! What then is the cause? I know not, unless it be caprice; or what would be equally as bad, fondness for change in the disposition of my old companion. But if it be either of the above cited causes, it was a pity such feelings should not have been held in check, rather than permitted to govern one of the class to which my old fellow-traveler professed to belong. For I have often heard him say, he loved justice, and I believed the statement. Still I do know that altered circumstances frequently causes poor humanity to forget itself.

While leaning on me, during his uphill work, I have often heard him trying to persuade others to follow his steps; because, as he represented, happiness in this, or a future life, could not be obtained in any other manner. And when some have reviled his exhortations, his feelings have been wounded; and in giving vent to those wounded feelings he has said, Well, my Master had to endure similar treatment; therefore, I must submit. Still it is hard to bear, when you know you have done your duty, in laboring for the good of your fellows.

Having heard such language from the lips of Nameless, I do think he should remember the fact, that like begets like; therefore, unjust treatment to me, from him, would cause similar sorrow in my heart, although I may be but an oak walking stick. Yet I can boast, notwithstanding boasting is unbecoming, that more heart can be found within the rough case of one good oak stick, than in fifty fancy cane gimcracks.

But I suppose I must come to the like conclusion Nameless has come to, that because he is obliged to submit to the scorn and contempt of his fellows, as he walks through life, I must perforce, in my dark corner, submit with all humility to his unjust caprices.

Well! Well! I am but a stick, it is true, while Nameless is one of the highest works of God. But let us not forget that human flesh and oak sticks will rot with time; and also, as oak sticks change to another form of existence after rottenness, so does human flesh.

And thus end the lamentations of

OAK STICK.

WHAT AN ELDER HEARS BY THE WAY-SIDE.

Some say that there is a great amount of preaching and talk in the *Herald* about making sacrifices, paying tithing, keeping the word of wisdom, and keeping ourselves unspotted from the world; and some have had the impudence to attack the beautiful fashions of the world that we follow in our dress, bonnets, and in many other ways. Now, this is all very good, and most of us have heard the same kind of preaching, and have seen the same kind of writing in the old church, by those in high places; and we believed them, and made all these sacrifices. We dressed plainly, and left off smoking, chewing, drinking tea and coffee, beer, and all kinds of strong drink; and we paid our tithing. This was all done that the Lord's store-house might be full, the poor fed, the gospel preached, the Saints gathered and Zion redeemed.

Have these things been accomplished?

Alas, no; but on the other hand our confidence has been betrayed, our tithing and sacrifices have been spent to gratify and uphold those in high places, in practicing the same things that they have preached so hard against. We have been badly deceived; we have lost confidence in men; we are not going to be fooled again; and until we see those in high places, and the authorities of the Church putting into practice what they write and preach, we will keep our offerings, sacrifices and tithing, and the Lord's store house can take care of itself. Do not brethren Joseph, Blair, and in fact most of the Elders and authorities of the Church, drink tea and coffee, and many of them smoke, or chew tobacco; and many drink something that is a little stronger? Others say, do not Joseph's wife and daughters, and in fact all the rest of the authorities' wives and daughters dress in the beautiful fashions of the world? Let them lay them aside, and put the cost of them into the Lord's store-house, or buy tracts with it.

All, with one accord, admit that all of these sacrifices will have to be made before the Elders can be sent out to preach the gospel in all the world; the Saints be gathered, and Zion be redeemed; but the great question is, who is going to make these sacrifices? Can a few make them for the whole Church? No; that can not be. Will the lay members make them for the authorities? No, never; for they have tried that once, and have been deceived. Then, what is to be done? Who shall make the commencement? One says, "Let us all put aside our idols, and do all that we can to help on with the work." Others say, "Let us wait and see what the authorities will do, with what little they do get, and then, if they are honest, we will give something too." While many others say, "It is the authorities of the Church that should make the commencement. Let them offer up their idols first; as the good shepherds will go before the sheep; but a hireling will devour the flock."

Now these are a few of the sayings that an Elder will hear in his travels among the Saints. No offense is intended to any, nor must any be taken; however, if these sayings hits your mark, brethren and sisters, take them down.

More anon.

A. HAWES.

1 February 78.

Look Here.—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired. Attention is called to the notice giving full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, February 1, 1878.

IS IT, GUILTY?

WORD reached us the other day that we were guilty of violating the second commandment—

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water that is under the earth; thou shalt not bow down thyself to them, nor serve them."

We should not now, nor ever pay enough regard to this charge to notice it in the *HERALD*, only that we heard the same some years ago, and the same evidence that was then used to substantiate it is urged now; that evidence is this, we have sat, and do now occasionally sit for a photograph; we have pictures of wife, children, and some friends in our house and office, the pictured likenesses of those who have been, and those who are upon the earth; some of whom we trust are waiting in the paradise of Saints for the resurrection. So far as the evidence is concerned we can not, nor will not deny its correctness.

Another reason why we now notice this charge is that there are a great many in the Church guilty of the same crime that we are in this matter, and all are interested in knowing how far the charge of guilt may be justified.

We have thought that the force and vitality of the second commandment was really derived from the strength of the first—"Thou shalt have no other Gods before me;" and that the closing sentence of the second clearly indicated the object for which the images and likenesses referred to were *not* to be made.

Idolatry is the worship of false gods; the bowing down to, and service of, inanimate things invested by worship with attributes belonging only to God, the Jehovah. Hence, we have always believed, and do now believe, that the command does not refer to the making of graven images and likenesses, except the making of them was for the purpose of idolatrous worship and service.

That this is really the intent of the commandment is quite clear, when the whole of it is read, or quoted; but he who can technically make his brother an offender for a word, reads only to the end of the words "or that is in the water under the earth;" and says, "There, you see God says that you shall not make any image or likeness at all," leaving the whole stress on the word "make."

If the command is to be so strictly construed as those who charge this guilt upon us, and others, seem to think it is, why was Moses so strictly enjoined to observe the patterns given to direct his labors in the erection of the tabernacle? Were not the staves, the pillars, the rings, the curtains, the posts, the cords, the candlestick; the altar with its horns, and the ark with its sheltering cherubim, all supposed to be according to the likeness of things in heaven? And when subsequently divine commands were issued

to build a temple, did not the command just as straightly enjoin strict compliance with patterns given? Witness also, the font with its likeness to a laver; the symbolical oxen upon which it rested; the pillars of the temple with the emblematical moon at the base, and the sun and star at the apex; and the shining angel with the trumpet crowning the whole; all of them commanded to be put in and on the temple at Nauvoo, by the same royal law-giver. These things were all commanded by the Lord, that the worship of his intelligent believing children, might be surrounded by that which constantly reminded them that there was but one God who was worthy their praise and service; and to guard even these things from creating in the minds of the worshipers, any thought of worshiping the creation rather than the Creator of all, Christ the great expositor of both the law, the prophets, and the gospel, charges "Swear not at all: neither by heaven; for it is God's throne; nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King." And as a sufficient reason for this, he said, "That in this place is one greater than the temple."—Matt. 5:34, 35, and 12:6.

If we, and those who have done as we have in this matter, have worshiped in any sense, or served as a god or gods, the pictures and likenesses that we have had taken, or have had given to us, or have purchased, then we may have broken the commandment referred to; but unless we have so worshiped, or served, we are not guilty; of this, those of the Saints who knew us may judge.

ONE unfortunate mistake that some of the Elders make in the preaching of the word, in presenting the gospel, is the making the reception of the Spirit in miraculous manifestations, the first and the most prominent result to follow an admission into the Church; whereas the one greatest and best gift offered in the gospel through the ministration of Christ's Spirit, is life eternal; a salvation with the redeemed and sanctified. This same class of Elders, make the possession of the gifts to prophesy and speak in tongues the most prominent in their teaching, thus teaching the gifts by partiality, neglecting the teaching of wisdom, knowledge, faith, &c, greatly to the detriment of those to whom they minister.

The Spirit of Christ strives with all; and if not grieved and driven away by resistance, it will lead to repentance, this to baptism, baptism to a reception of the Holy Ghost in special gift, known as the gifts of the Spirit, or spiritual gifts; those named by Paul.

The fact is that salvation and eternal life are taught as the result, final result, of an obedience to the gospel; and that these other things are adjuncts, necessary; conditions, subsequent; to a birth of the water and of the Spirit, unto life and immortality. Why will not the Elders learn to be wise?

REV. DAVID ROSENBERG, of Columbus, Ohio, makes a call in the New York *Herald* for a convention of Israelites, with the following object in view:

"First, to form an alliance of all the converted Jews and of Israel throughout the world, and to appoint a set time to confess the sin of the nation in rejecting Jesus Christ the Son of God and crucifying him, thereby bringing the wrath of God upon the nation. Therefore God has said the nation shall be dispersed throughout the world

till the fulness of the Gentiles is come. God has promised that 'If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.' Second, to form a basis for a national existence upon the New Testament Scriptures as the statute and law of the nation. Third, to implore the Powers of the world to restore Palestine to the people of God; for this is the day of grace. The conflict in the East indicates that the day of the Lord is at hand."

WE print in this issue a pithy article from the pen of Bro. A. Haws, entitled, "What an Elder hears by the Way-side." Bro. Haws asks that we print it with any comment we may wish. We have not much to offer. There is some truth in some of the strictures expressed in relation to the authorities of the Church; but not to the extent that these commentators state, or would have believed.

Some of the leading men of the Church, have for twenty years been leading lives of sacrifice for the work's sake. It is true that the books kept in the Lord's store-house show no records of moneys paid by them into the public treasury; nor may the private memorandum book of any traveling Elder show entries of money paid to him out of their abundance, or their penury; but there is a record kept some where, of time spent by them in ministerial labor, with the Saints and abroad, which time has run on for years, while the little they possessed has, in some instances, been gradually absorbed by necessary expenditure, or at best has remained barely as at the beginning; while in no single case, known to us, has there been an increase of wealth. Some of these men are now past middle age, and are fast becoming incapable for money getting; and it would go hard for them to secure even a competency by manual labor, or by traffic. From ten to twenty years of the best years of their manhood have been passed in an effort to preach the excellency of the gospel; without regard to worldly affairs; a few only attempting to carry on both secular and religious labor.

It is partially true that the wives and daughters of some leading men, do follow the "beautiful fashions of the day" in the making of their clothing, but usually the material is cheap, and the fashioning them the "work of their own hands" just as the law directs.

The names of Bro. Joseph and Bro. Blair, are mentioned by Bro. Haws, as examples cited. The only defence we offer for them is this: Let those who are of the opinion that these men are living riotously and extravagantly off the Lord's store-house visit them at their homes, eat at their tables, examine their surroundings, scan their every day and their Sunday clothing, observe the manner in which they discharge their ministerial work, take cognizance of the sort of people they are visited by, if visited at all; and then, as none are free from faults, report the specific points wherein reformation is needed to the men themselves, as it is just possible that all that may be needed is a little kind laboring with to do away with the obnoxious things. If their example is at fault for all that is urged in Bro. Haws' communication, a sharp reproof may be necessary.

We have no doubt that an Elder hears all that is named by Bro. Haws, and a good deal more, that is decidedly impolitic to repeat, though it should be said never so confidentially; but there is to us one great comfort in it all, and that is, while we are the subjects of conversation, others

not nearly so able to bear being talked about are not disturbed.

That there is a necessity for all to make sacrifice to carry on the work is clear; as stated by Bro. Haws; nor does any official position exempt a man from the operation of a general law. We claim none, and shall take the things written of into serious consideration, and in what we feel there is need of change in us, we shall strive to amend. Bro. A. H. may come again.

BRO. WILLIAM ANDERSON, of Oakland, California, sends us a *Chronicle*, containing an article from the Detroit (Michigan) *Post and Tribune*, purporting to be a statement from Major J. H. Gilbert, of Palmyra, who says that he was the man who "set up the Mormon Bible from the original manuscript."

A brother suggests that it would be a good thing to print in one book all the stories told about the Book of Mormon, that the reader might form his own conclusion which one of the many and differing ones to choose for his belief. This might do, only for the great number of them.

Major Gilbert may have set type for the printing of the Book of Mormon; but it is not likely that Mr. E. B. Grandin, whose name appears on the title page of the Palmyra edition of that book, would care that the major should have all the glory attending to having corrected and punctuated the manuscript of the book, after the illiterate scribe of Joseph Smith had done with them.

Bro. T. W. Smith, who saw a portion of manuscript, purporting to be of the original, in the possession of one of the brothers Whitmer, recalls the fact that the sentences began with proper capital letters; and thinks, also, that he saw punctuation marks done by the scribe.

Emma Smith, Oliver Cowdery, and Isaac Hale wrote for Joseph Smith in the days of the translation, and each had some smattering of education. O. Cowdery was a teacher, and wrote well, so that the statement that Major Gilbert makes, that the manuscript contained "neither capitals nor punctuation marks," must be incorrect. O, how refreshing the truth would be from those who seek to vilify the work. If Mormonism, is as a whole of so paltry a texture and make up, why not let it alone? Or if it is necessary to tell so horrible tales of its origin and history, why not get the whole batch together and make a consistent lie, at all events?

EDITORIAL ITEMS.

Bro. Alexander H. Smith, whose residence is among the Saints of the Lamoni Branch, of Decatur county, Iowa, and whose post office address is at Andover, Harrison county, Missouri, has the agency to sell several tracts of land lying near to his own, in lots of from forty to four hundred acres, at prices ranging from fifteen to twenty-two dollars and fifty cents per acre; all more or less improved. One tract of two hundred and twelve acres, good land, log house, etc., at the latter price.

Bro. A. J. Blodgett, Sen., of Allendale, Missouri, writes that the discussion at that place between Elder McLane, of the Christian Church, and Bro. C. E. Blodgett, was one of great interest to the people thereabouts, and with few exceptions they consider that success was upon our side of the question. There were thirteen speeches by each during the six sessions of the debate. The other

side brought a crippled man to be healed, but when Bro. Nutt asked him if he had faith to be healed, he said that he did not believe that there was any such power manifest in these days, showing how ignorant of God's requirements were those who asked for the sign. The debate made a great change in the feelings of the people of that place, prejudice and opposition being greatly lessened.

Mr. E. N. Beach, of Saguache, Colorado, whose visit to the ancient ruins of Southern Colorado we have before mentioned, has kindly sent us some specimens of pottery, and some petrifications. He mentions the extensive ruins and the large buildings that once were, some of whose lower or basement rooms he entered, the upper portions being fallen in and the dirt accumulations of ages having filled up as high as the first story. He thinks that that region must once have been bountifully productive. Reservoirs and ravines show that they understood irrigation well. Rivers now flow through and cut in two the ruins of what were once vast buildings, some of which he judges contained as many as a thousand rooms each, and walls yet standing show that they were at least three stories high and how much more cannot be told, only there are vast quantities of debris all along the base of these walls. The soil of the table-lands is light and loose, and will not pack or become hard, thus making it a desirable soil if rain or irrigation give it moisture. Mr. Beach proposes to locate in that region and would like to see some Saints for neighbors. He has not attended meetings for twenty-five years, but longs to do so once more. He was a child when Father Gurley and others were preaching in Wisconsin, when his mother joined the Church. She now lives in Colorado also, and they believe that in their region souls could be saved if a faithful Elder would come and labor.

Bro. R. M. Elvin, of Nebraska City, writes of the marked and blessed presence of the Holy Spirit at their late conference, both during the business sessions, and those devoted to preaching. They are able to discuss questions "without becoming alienated from each other or from the unity of the faith." Also the Spirit signified that this would be a year of good in the upbuilding of the Church and the cause of God in the earth, and if faithful the Elders should be blessed unto this end.

Sister R. M. Bradley writes from Webb City, Jasper county, Missouri, in thankfulness for life, health and God's spiritual blessings. The Saints there are not organized into a branch, but they hold meetings.

Bro. E. T. Bryant, of Millersburg, Illinois, writes in gratitude for being permitted to live in the days when the gospel from heaven is preached.

Uncle Wm. B. Smith preached a very acceptable sermon in the Saints' Chapel, at Plano, on Sunday evening, January 13th, 1878, on the Second coming of Christ. Text: "Adam, where art thou?"

Bro. D. S. Crawley, of Cherokee, Kansas, has a business house, forty feet glass front, well located in that place, which he wishes to exchange for a farm "in the regions round about."

Bro. Albert Haws, of California, writes of visiting Nortonville with Bro. J. M. Parks, and of holding fourteen meetings there and at Clayton near there, baptizing two and otherwise officiating in the gospel ordinances, in all of which they were blessed with God's Spirit.

The Port Huron *Commercial* and the Lapeer *Clarion* both speak of a disturbance between the "Mormons" and the Methodists in Lapeer county, Michigan, by which it is said that the peace of the neighborhood was broken up. An Elder Carpenter is mentioned of the Mormons, but as no such man is on the records of the Reorganized Church and we have no knowledge of such a name there we think that it cannot be any of our people who are referred to under the general title of "Mormons." But it seems that whoever they were, they were not the aggressors, but the injured parties. The papers say that after the morning service of the Methodists, December 23d, the "Mormons" gave out an appointment for 3 p. m., but they were ordered to leave the house, which they did "with the exception of their preacher named Carpenter," who remained and argued the matter, but was bruised, wounded by fists, and cast out. The Methodists then held the keys and prevented the afternoon service. Both papers evidently consider the "Mormons" as the sufferers.

Bro. D. M. Bentley, of Lawrence, Michigan, writes that they need an Elder there because many are inquiring for our preaching and it is likely that the investigations of some will lead to their obedience, if they can only hear some preaching to confirm them. Bro. Kelley is hoped for. A letter will reach him at Madison, Indiana.

A brother wishes to ask the brethren to explain what is to be understood by the shape of the three unclean spirits "like frogs coming out of the mouth of the beast, false prophet and dragon," See Revelations.

Bro. D. C. White, of Newton, Iowa, mentions the presence of Bro. J. H. Lake with them and his preaching. The Adventist inquirer, spoken of by Bro. White in *HERALD* of December 1st, has been baptized, also two others recently.

Bro. Joshua Armstrong, of Cass county, Nebraska, is seeking to build up the kingdom and to let his light shine, for he does not feel at ease unless laboring in his calling.

Sister Sarah A. Rose, of Graysville, Ohio, writes of her having passed through many severe trials recently, but they have only tended to strengthen her faith in God and in his work. She is twenty miles from a branch and the only one of her father's family of seven who bears the name of reproach for Christ's sake and the gospel's.

Bro. J. M. Parks of Santa Rosa, California, writes that Sister M. J. Pomeroy is very much afflicted and desires the prayers of the Saints in her behalf.

Bro. J. R. Cook writes that he has given a course of lectures in Bangor, Butte county, California. He baptized one and five more gave their names for baptism.

Bro. D. S. Mills the faithful and diligent president of the Pacific Slope Mission, wrote from Santa Anna, California, January 7th, 1878, that his health was some better than it had been, which we are very glad to hear, as he has been much tried in that respect.

Bro. E. W. Knights, of St. Joseph, Missouri, still rejoices in the gospel and in God's blessings daily. The branch there have good meetings. His words concerning the gift of wisdom, as being desirable and greatly needed by the children of God, the Spirit endorses to us, it being what Solomon called it, "the principal thing."

Bro. C. A. West, of Streator, Illinois, says that another has just been baptized there, and the branch enjoys the favor of God.

Bro. J. R. Badham wrote from Shenandoah, Iowa, January 14th, that Bro. Forscutt was delivering a course of lectures there on the Book of Mormon, and bringing forth to the world's people strong proof of its divinity.

The Ogden *Freeman*, of Utah, for January 1st, 1878, comes out in a triple sheet—twelve pages. It is quite extensively devoted to the lands, mining operations and various other industries of Utah, Idaho, Montana, and Nevada, and it contains a three column article on the ancient remains of Arizona.

Bro. Thomas Stuart, of Colorado, sends two copies of Glasgow, Scotland, *Mail*, for which we thank him. Also Bro. C. G. Lanphear and others send papers.

Bro. Roderick May writes from London, Ontario, that the branch is in good condition and they are enjoying the Spirit of God and the spiritual gifts. The meetings are well attended by the people of the world and several have been baptized lately.

Bro. H. C. Crump, of Birmingham, England, has sent us photographs of some of the leading men of England, for which we thank him. We would like "Flashes of Light."

Bro. Thos. R. Gibbs, living at Warrior Station, Jefferson county, Alabama, would welcome the Elders at his place and care for them, giving them also an opening to preach.

Bro. F. C. Warnky has been preaching at Pueblo, Colorado, where he found some Brighamite converts on their way from Georgia to Arizona, and thinks that he will stop some of them by his presentation of the true Church. He was in Fremont county preaching, when he wrote.

Sister M. C. Larson, of Logan, Utah, is anxious to see the work of the Lord prosper and to see good done by the true Church in saving the honest in Utah. She rejoices in having been the means of guiding one recently into the kingdom.

Bro. M. T. Short wrote from Edenville, Iowa, January 14th, 1878, that he has baptized three lately. He and Bro. I. N. White will labor together in Warren county. Bro. Lake has been at Newton.

We were pleased to see Bro. John Holt, of Prov. R. I., who reached Plano, January 17th, on his way to view the west. He reports six baptized into the Providence Branch recently.

Sister Mary A. Wilcox, of New Philadelphia, Ohio, writes that many there are starving for the bread of life, the word of God, and she greatly desires the Elders to come and preach to that people. She has been looking for Bro. J. F. McDowell for a year, and now wishes to either see him or hear from him. There are no other members of the Church there.

Mr. J. L. Traugher, Jun., of Mandeville, Missouri, writes a friendly letter and says some good things about the present condition of the world, the position of the Church, and the merits of a gathering, and though he stands aloof from the Church, yet he says that he is in accord with many of our views of doctrines. For his good wishes for our advancement as a people and as individuals, we thank him.

Sister Sarah A. McGuire, of Allentown, N. J., reports that they have good meetings in their branch, God's Spirit attending. Also some are being baptized through belief in God's word. Brn. Stone, Small, and Stewart visit and labor among them in the ministry. Sister Sarah has joy in the knowledge of the truth,

Bro. Jacob Gier, of Oakdale, Antelope county, Nebraska, rejoices in the gospel and wishes to gather with the Saints in Missouri, if he can sell where he is. Any one who can assist him towards such sale and change of situation he would like to correspond with.

Bro. L. W. Powell, of Lucas, Iowa, writes that Bro. J. W. Gillen has given a course of lectures on our faith, in that place, and the able manner in which it was done, by God's grace, he thinks will effect much good.

Ero. W. W. Squires, of Milton, Florida, writes of the presence of Bro. Heman C. Smith in that country. He also sends a pamphlet devoted to the desirableness of Florida as a country to dwell in.

Ero. R. J. Anthony writes from Wilbur, Nebraska, that he had spoken seven times there lately, and had also been preaching eight miles from there. Congregations good, and by vote they requested him to return. He also had invitations to other neighborhoods. Thus is the Lord our God working by his Spirit among the people, and may he give our Elders a glorious harvest of sheaves, much joy in their work, and the bounteous blessing of his Holy Spirit in the inner man. Bro. Anthony expected that he and Bro. R. C. Elvin would organize a branch at Wilbur. Bro. Armstrong, of South Bend, had also written that some were ready for baptism there since Bro. Anthony's preaching.

Sister Flora Smith, of Bigelow, Missouri, esteems the *HERALD* as a treasury of good things, and writes of good meetings in the Ross Grove Branch.

Mr. James Pearsall, of Nockenut, Wilson county, Texas, writes that he belonged to the old organization in England, and now rejoices that through the providential acquaintance recently made with Bro. and Sr. W. G. North he has once more found the Church of Christ. He has heard no preaching, but reads the *HERALD*, tracts, etc., and hopes to be with us soon.

Bro. Eli Slater, of 1802 Washington Avenue, Philadelphia, Pa., desires us to notify the Saints that he will furnish free, on receipt of stamp, instructions regarding building and improvements that he thinks will be of great benefit as to the warming and ventilation of buildings, etc. Address him as above.

The address of Bro. Israel L. Rogers, the Bishop of the Church, is Sandwich, De Kalb Co., Illinois.

The Northern Illinois District will hold a conference at Sandwich, February 16th and 17th, 1878. A good attendance is wished for.

Sister Anna M. Brown of Monongahela, Pa., writes that her father (Bro. James Brown) has baptized three lately, and prospects are that others will obey soon, when they hope to have a branch organized. Sister Anna feels that God is with his work, and she knows that he hears and answers prayers, and she longs to see her friends in the world obey the truth.

Sister Fidelia Calhoon, of Cortland, Illinois, expresses gratitude to God for his blessings to her, and has bright hopes of the hereafter. She exhorts the Saints to pray for the Holy Spirit constantly, to examine self, and to seek for wisdom and unity, so that they may ask aright, and may receive what they ask for.

Bro. J. M. Terry, of Millersburg, Illinois, thinks that one of the most important duties of a Saint is to support the *HERALD*, and he believes that with a little good economy and self-denial it is possible for nearly every one to take it. Many

plead for the Lord to reveal his will to them and yet neglect the present duties revealed or apparent. Bro. Terry is laboring in the ministry, and is at home among his old friends, not forgetting the ones that he found while in Missouri.

Bro. Charles Derry, at last writing, was at Logan, Iowa, "defending the truth against the attacks of W. A. Denton, Disciple," the one who did not meet Bro. Forscutt in Fremont county, as related in our last issue. Bro. Derry looks for good to the cause.

Bro. D. C. White, of Newton, Iowa, writes further of the excellent work done there by Br. Lake. Bro. G. E. Duell is now there, and is esteemed by the people as an able exponent of the gospel.

Bro. Wm. Robuck, of Cheesland, Texas, was gladdened by a visit from the long prayed for visitor, an Elder of the Church, Bro. J. W. Bryan, who baptized six there, and two more are ready since he left. The opposers rage, but he is confident that much good could now be done by a minister of Christ, if one were there.

QUESTIONS AND ANSWERS.

Question—Is an Elder, not president of a branch, who has not been appointed by any conference, to labor especially under district authority, yet residing within limits of branch government, and a member of the branch, under the control, ministerially, of the branch authorities? If so, what punishment, if any, can be administered to such a one, refusing to labor when requested by lawful authority to do so, in accordance with the description of Elders duties in *HERALD*, December 1st, 1872? The doctrine enunciated in reference is, No Elder, not branch officer, is in any way amenable to branch authority, ministerially, so that all he does in the branch he is a member of is through his own good nature obligingly condescending to comply with the request of the president of the branch, of which he is a member. Please answer so that if the doctrine spoken of be wrong it may not do any injury.

Answer.—

ELDER'S DUTY IN DISTRICTS.

There are two subjects upon which we are desirous of offering a few thoughts and suggestions; possibly an injunction or so. The question has been asked, "What are the duties of elders in a district?" and one of the subjects referred to above is this duty of elders in a district. The general and primary duty of an elder in the church, is to "preach, teach, expound and exhort, and invite all to come to Christ." No intervention of branch, or district lines, can contravene this general duty, or exonerate an elder from its performance. The object of branch and district organization is for the purpose of systematizing labor, and forming associations to which all persons connected with the Church within their jurisdiction could attach themselves for worship, and be amenable for their good behavior. To make these organizations effective, persons holding proper priesthood are of necessity chosen by the people composing them, or appointed by the proper authorities, in cases where this choice by the people cannot be made, to have the spiritual oversight of the flock; to provide for stated preaching; to secure the well-being of the membership, and to perform, as entirely acceptable to all, the duties appertaining to such presiding office. Only one of several can be chosen or appointed; and this should by no means be taken as an insult to the many because one is chosen; much less should it not be taken as absolving all others from official responsibility. That responsibility still remains and covers the following list of *duties* and *privileges*:

He is to be a faithful, honorable, upright citizen; observing the laws of the land, and keep-

ing the commandments of God. He is to administer in word and doctrine, whenever and wherever opportunity offers, recognizing while doing so, the local organization, branch and district, of which he forms a part. He is to engage in, and form a part of the elders' conferences, "held from time to time;" and at those conferences to preach, take charge of meetings, pray, serve on committees, serve in elders' courts, try offenders, or do any other thing which is necessary to be done, and which an elder may do. He is to administer to the sick, lay on hands for confirmation or for blessing; in the name of the Savior receive children and bless them; and take charge of prayer-meetings when occasion or necessity requires. He is to give counsel to presiding elders, priests, teachers and deacons, when requested so to do; and aid by every lawful means those officers in the discharge of their several duties. He is to seek for, and improve opportunities for preaching the word, and in doing this, is to honor local authority, and the fellowship of the organization, or local associations of which he is a member and to which he is amenable. He is to assist the district and branch officers by every lawful means to carry on the discipline of the Church, at their request, preaching leading in prayer, filling appointments to preach away from the branch, administering in baptism, confirmation, laying on of hands for blessing, and in sickness for recovery. He is to serve on branch committees, or as a branch officer when required so to do, either as presiding elder, as officiating priest, teacher, or deacon; trustee, clerk, or secretary, if occasion or necessity so demands of him. He is to do all these things by virtue of his holding the office of elder.

The following things he is not authorized to do by virtue of holding his office of elder: He is not to be a brawler, striker, drunkard, street loafer, idler or vagabond; is not to be a disorderly, mean, dishonorable, or disreputable citizen, who is careless of, and refuses obedience to the law of the land and the society where he dwells. He is not to be jealous of those chosen in preference to himself; and in consequence of his jealousy, he is not to stay away from meetings himself, nor to influence his family, friends or neighbors to stay away. He is not to be harsh, unjust or ungenerous; nor is he to be censorious, arrogant nor rebellious; opposing the well considered measures of the branch, or district, and refusing to submit thereto. He is not to be a tale-bearer, stirring up strife and contention in either branch or district; and he is not to affect contempt for the officers in charge of either branch or district, ignoring them and their acts as unworthy of consideration. He is not to refuse just aid and support to all lawful measures; and he is not to withhold his moral influence and support from the officers chosen or appointed for district and branch. He is not to suppose, that because he is not a branch officer, he is therefore exonerated from the stable, upright walk and conversation of a man of God and a friend of the people. He is not to refuse to baptize, preach, expound, exhort and teach in the branch or district where he dwells, when requested so to do, because he is not an officer of the district or branch; nor because he is asked by one of the lesser priesthood, who may happen to be in charge. He is not to accept in baptism, or into fellowship, any person whom he has reason to believe will not be received into fellowship by the district or branch; nor is he to ordain any officer where there is a regularly organized branch or district, unless he knows the same to have been authorized by the district or branch, of which the person to be ordained is a member; or where the ordination is to be performed. He is not to disregard the authority of the district or branch of which he is a member; but in all public administrations in word or in doctrine, or in the outward ordinances, he should consult with the local authorities and act in concert and harmony therewith; being assured that it must be known to the "authorities of the Church."

And all these things he is not to do, because he is an Elder and a member of the Church at large, subject to the laws and ordinances of the Church, and in favor of the "Church articles" to do them.

As an elder he is a subject of the Church at

large, performing his duties as an Elder of the Church; and he is governed by local organization, because he becomes by his own consent and by the Church articles a member of that organization; and his duties and the rules and regulations of the local organization will not conflict, if he be a man inclined to do good, and those rules be in accordance with the general laws of the Church.

We republish the foregoing by urgent request. The brother sending the query, misunderstands the doctrine enunciated as will be seen by reading the article itself.

Q.—Please explain the certificate referred to in B. of C. 72:5.

A.—If any were specifically pointed out by the spirit, whose duty it was to remove to the land of Zion, or Zion; those cognizant of the call of the Spirit, or the bishop, should certify of this call, directing their certificate to the brethren in Zion.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

January 10th.—There is in England a hopeful feeling that an armistice will be established between Russia and Turkey by the present overtures, but it is intimated that the Russian and Turkish views are wide apart. And still the progress of the former goes on, they having captured the Trajan Pass in the Balkans.

The receipts from premiums and rents at the annual sale of pews at Plymouth Church show a decrease of about \$10,000 as compared with last year. Whether this result is due to the hard times of the present, or to Mr. Beecher's belief in the easy times of the future, or from both, we can not say.

Immigration statistics compiled at the port of New York show that 54,536 immigrants came to this country via New York during 1877, a number 16,729 less than that reached in the previous year, and a decrease from the year 1866 of 178,882 souls.

11th.—The Russians still follow up their success, and have now surrounded and taken the Turks who occupied Schipka Pass, forty-one battalions of infantry, ten batteries and one regiment of cavalry. The Turkish commanders to whom was given power to arrange an armistice are on their way to the Russian headquarters at Loftcha. England is alarmed, and the London Times says that the Russians "have a comparatively easy task before them." It also says: "An English alliance is impossible. England will protect British interests if necessary, but will not defend the Turk from the consequences of his misdeeds."

12th.—The Russian, Servian, and Montenegrin armies are each winning victories this week. The former have captured two places south of Schipka Pass, and have cut the line of railway leading from the west to Adrianople. The Servians have stormed and carried Nisch, taking 8,000 prisoners and their munitions, and the Montenegrins have captured Antivari, and are marching on Scutari.

15th.—The Russians are marching victoriously onward towards Adrianople and other points, while the proposals for an armistice are still pending. The Turkish ambassadors to the Russian headquarters have been delayed by a railway accident. It is said that the feeling in Turkey is very bitter against England, because that power has not interfered.

In New York City, yesterday afternoon, some thieves attempted to garrot and rob a messenger on his way from the bank with \$2,700, but were foiled by a detective who suspected them and followed, just in time.

Yesterday, a Pittsburg boy, two years of age, while playing with a pistol, left carelessly at hand, shot his little sister, aged three years. A young man who carried a pistol, accidentally shot and killed another near Goshen, Ind.

The Utah Territorial Legislature met in Salt Lake City, yesterday, and organized. Lorenzo Snow was elected President of the Council, Orson Pratt Speaker of the House, both members of the Twelve Apostles. All but three members are polygamists. Most of the members are Mormon

Bishops. The Governor's message will be sent to them to-morrow.

16th.—Gov. Emory, of Utah, in his message recommends a Territorial free-school law; also, a revision of the divorce laws, one requiring of applicants a five years' residence. Of the Mountain Meadow massacre and of polygamy, he speaks as follows: "But one person has been punished for the Mountain Meadow massacre; other parties have been indicted, but have evaded the officers; that arrest, trial, and conviction is improbable unless a suitable reward is offered. It is believed that friends in communication with these men warn them of the approach of the officers, and such vigilance is maintained that, although frequent attempts have been made to arrest them, they have been unsuccessful. He suggests that a committee be appointed to investigate the causes operating against the arrest of the indicted parties. Polygamy has continued here for thirty years, and for fifteen years in violation of law. In all other States and Territories polygamy is punished. It is no less a crime here, yet the law remains a dead letter. Polygamous marriages are so frequent throughout the Territory, and the sentiment of the majority of the people is so much in its favor, that the officers, though charged with the duty of enforcing the laws, find themselves unable to do so without further legislation. This Legislature has sufficient jurisdiction to provide the enactments required, but if it waits, then it is the duty of Congress to provide such legislation as will meet the case. Polygamy and the union of Church and State are the stumbling blocks in the way of a settled condition of affairs, and detrimental to the interest of the entire people."

Bro. C. A. Davis, of New South Wales, Australia, sends an Illustrated Sydney News, and two of the Daily Evening News; also, scraps from various newspapers, giving account of destructive drouths in some regions, and of destructive storms in others, but the greater trouble being from the almost entire lack of rain, especially in New South Wales. In November (the beginning of their summer) the situation was generally deplorable, large tracts of land being bare and dry as the floor, while cattle, horses and sheep were dying by thousands. At and near Sydney, some disastrous wind storms and hurricanes,—houses, fences, crops and other property being destroyed; also, some shocks of earthquake, affecting the land and the sea; and some deaths by lightning. Mention is made of the extraordinary increase in the number of cases of insanity in that country, five cases coming up one morning at the Police Court in Sydney, with many such continually occurring. Several mentions are made of brilliant meteors being seen recently.

Five men killed by an explosion in a colliery at Pottsville, Pennsylvania.

A battle is reported between the Russians and Turks, near Philippopolis, and that the Turks have burned that city and retreated towards Adrianople. Erzeroum in Asia, so long besieged by the Russians, is said to be one vast hospital and place of misery, where soldiers and citizens are dying by hundreds. It is now thought that Austria will be the ally of England should a war ensue.

There is a marriage proposed between the Crown Prince of Austria and Princess Beatrice of England.

An excursion train, of two engines and eleven cars, returning from Hartford, Connecticut, where the people had been to attend a Moody and Sanky revival meeting last evening, went through a bridge near Tariffville,—or the engines, baggage car and three coaches did,—with terrible results. Thirteen of the dead have been found, and twenty-eight were wounded, some severely so. Five young men who were on the front platform of a car together, were pushed suddenly into watery graves. It is another Ashtabula affair.

17th.—Queen Victoria's speech was read yesterday. She says that British interests shall be carefully protected. It is said that Lord Beaconsfield, (Disraeli), sooner than abandon his policy, will dissolve the present Ministry, or Parliament, and appeal to the country at a general election. Warm times are expected in England.

Widdin, on the Danube, and Erzeroum, in Asia, have asked the Russians for terms of surrender. England and Austria are said to be in accord on

the peace question. Austria wishes to prevent Russia from gaining a preponderating influence, and is also opposed to a separate peace, believing that the grave questions affecting European interests should be considered at a conference of the nations, and it is believed will not recognize a peace unless its various points have her assent. On the other hand it is reported that Turkey says that she will make peace with Russia and any power which objects to the conditions can settle the matter with Russia for themselves. Demoralization and terror exist in Turkey, as the Russians advance, and the people are anxious for peace.

Henry M. Stanley, the African explorer, arrived at Paris yesterday.

Samuel Bowles, editor of the Springfield (Mass.) *Republican*, died last night. He went with Greeley and Bross "across the continent," and wrote a book with that name.

In New York City, yesterday, a man shot, stabbed, and beat a woman to death, and then killed himself.

In Danville, Virginia, two men seriously wounded each other with revolvers.

19th.—The Grand Duke Nicholas and Staff, and Gen. Ignatieff, met the Turkish delegates yesterday. No business meeting yet; but Nicholas asks that Adrianople be evacuated, and that the treaty meeting be held there, which is likely to be complied with by the Turks.

22d.—No definite advices yet concerning the armistice negotiations between Russia and Turkey; but it is believed that the Turks are ready to secure peace at any price, and nothing but granting all the conditions that Russia asks it is thought, can prevent the victorious army going to Constantinople. Indeed it is said that the Sultan and his ministry are preparing to leave that city. It is estimated that 300,000 Turks are fleeing towards Constantinople, in fear of the wrath of the Bulgarians, whom they have oppressed and outraged so long, and that thousands are perishing in the mad flight of the panic-stricken, homeless throng.

The hangman's record for the past year shows that eighty-three murderers were hanged in the United States. Of this number forty-seven were white, thirty-four colored, one Indian, and one Chinaman; four were hanged for indecent assaults, one for burglary, eight for wife murder, one for filicide, and one for fratricide. Not a single woman was hanged, the only one sentenced to death, Mrs. Louisa Lawser, of Virginia, having her sentence commuted to imprisonment for life.

23d.—There is great excitement and general disorder in Constantinople, amounting to a panic, over the probability of an early investment of that city by the Russians. The armies under General Guerko and Suleiman Pasha were fighting from the 15th to the 18th. The Turks were defeated, with loss of 7,000 in killed and prisoners. A terrible state of affairs exists throughout Turkey.

Correspondence.

MILLERSBURG, Mercer Co., Illinois,
January 5th, 1878.

Bro. Henry :—How thankful we should be that we are permitted to live in these latter days, when the glorious news is spreading through the land. And how is it being spread? Who is making the sacrifice? Who are helping those that have left the comforts of home, who travel through cold and heat, because of the cries, "Come and preach;" "Send us an Elder," &c. Many there are who would gladly go and sound the glorious news, yet they have loved ones at home who need them, for who will provide for their families while they are telling the glad news? Is it the widow's mite, or is it for them who have to live on the coarsest food, those having scarce enough to keep soul and body together who is to send an Elder forth to preach? I think that every little helps, but 'tis not enough. Who doth love the Lord, any way? I trust that all the Saints do, and that they will continue to love him by sending in their mites to where they properly belong. "Where is that?" says one. Why, read the *Herald* and you will find out. Then give as you can spare, be it little, or much, and the Lord will bless you. O, may we not feel exempted from

doing a little. Quit chewing tobacco; cease drinking tea and coffee, and buy tracts and hand to your friends to read. We do not wish to complain of our lot, for we do not dare throw stones, lest we get them back again. We learned to-day that Bro. T. W. Smith and wife were expected at Millersburg to-night. May their labors be blest while among us; for many among us need to be taught more perfectly. Yours ever,

E. T. BRYANT.

KEWANEE, Illinois, Jan. 9th, 1878.

Dear Herald :—I am still in the faith, and anxious for the welfare of the cause. I have recently been making an effort in that direction, notwithstanding the impaired condition of my health, and have felt blessed in my labors. On my last trip I visited Peoria, Princeville, and Davenport, in all of which places I put forth such efforts as the circumstances seemed to demand, and my health and ability would admit of. I also experienced that Satan is neither dead nor lame, but is still continuing to use human agencies in his efforts to overthrow the work of God.

I have been at home a few days trying to recruit this old body of mine, so I can use it a little longer in the Lord's service. It is pretty generally known that the Kewanee Branch has been down for some time, and needed reconstructing. Several efforts in this direction have been made in the past, but they all proved abortive, until the proper authority stepped in, for we were very agreeably surprised to meet our worthy district president, J. A. Robinson, here on Saturday last, he having come for the purpose of bearding the enemy of our peace, but with many misgivings in his heart. I joined him in an effort to get up a prayer meeting that evening, which resulted in bringing out a few earnest worshippers united in heart, and the Spirit's presence was felt. We rejoiced, and felt reassured; and, before separating, we covenanted to unite our secret prayers in behalf of the success of the movement.

The president appointed meeting for Sunday morning, the writer to occupy the stand. I felt desirous of evading the task, but the Spirit bore witness to the call, and it gave our text (2 Cor. 13:5). Renewed testimony was given in the night, and in the morning I felt assured that necessary help would be given. The effort was said to be suited to the occasion. Following it Bro. Robinson gave words of instruction and encouragement. And we came together again at 2 p.m. Bro. Robinson asked me what course I thought he had better pursue. I said "Open your mouth and God will fill it. I have done a little rough hewing, now you put on the polish." Prayer was offered, opposing spirits were rebuked and truly our brother felt blessed in speaking. He thanked God that he came, notwithstanding his former reluctance; and many others thanked God that he came. He called on those who wished to give their influence towards carrying on the work, to manifest it. Quite a goodly number arose and pledged themselves to work with him, others confessed their faults and asked forgiveness, and others covenanted to take the necessary steps to obtain reconciliation. The tears coursed silently down the faces of many, a sure evidence that the Spirit's softening influence was present. The sacrament was then administered, and a holy calm was felt. Those who could not partake then were instructed to prepare to do so next time it was administered. The president gave his reasons for stepping in and nominating a presiding officer for us, stating that it had been given to him by revelation who was the man, and he hoped he might be accepted by the branch. He further stated that he had selected in his own mind another but he was shewn in the night vision that he was wrong in his choice, and that Bro. Robert Holt was the man. This announcement was indorsed by a unanimous vote, thereby showing that we were not disobedient unto the heavenly vision, we understanding that the district president was the proper man to receive such revelation under the existing circumstances, and not as the manner of some is to receive it at haphazard, from any source. The other officers were also nominated and unanimously sustained; also a superintendent, and an assistant superintendent of the Sunday School; after which notice was given

that all meetings would again be held at the regular time and place, and the branch was handed over to the proper authorities by Bro. Robinson. With an appropriate hymn and benediction closed one of the best days that the Kewanee Branch has experienced for years. That they may continue shall be my earnest prayer. During the dark day some have lost their interest in the work, seeming to forget that their covenant was an everlasting one. Such shall have our sympathy and prayers, that they may yet return to the shepherd of their souls. Others have been wounded but we are not without hope that, by wisdom on the part of the officers, most, if not all of this class, may yet be reclaimed. We may have to cut loose from some, but we trust they may be few in number, and upon the whole we have cause to rejoice over our day's work. An old sailor was perhaps good enough to do the rough hewing, but it took a carriage maker, (J. A. Robinson), to put the polish on; and, as we considered ourselves down at the heel, a shoe maker (Bro. Holt) is of course the right man to set us straight on our feet. That we may in the future walk the path that leads to life eternal, shall be the constant prayer of your co-laborer,

JOHN S. PATTERSON.

DAKOTA CITY, Dec. 27th, 1877.

Bro. Joseph and Henry :—I was here four years ago when I last wrote you. At the Semi-Annual Conference I was appointed to labor under the directions of Br. James Caffall, and I have labored all the time, mostly in localities where we have never been heard before, but here I preached awhile four years ago, and when I returned this winter I found the people all willing and ready to come and hear again. I arrived on Saturday night, and on Sunday at Sabbath School they gave out an appointment for me, and the house (a very large one too) was full. I continued to preach for three weeks. Up till this time I was unable to judge the result, but when I was bidding them good-by they told me that was just the kind of preaching they want, and told me they would look for me back as soon as possible. I think the gospel will be victorious here, and I think that, at no distant day, a branch will be built up here. Br. James Perkins who traveled with me, remained in the Elkhorn valley, (where we baptized six), to see if he could gather up some scattered Saints to organize them. He will do all he can for I know he is a good man. The Lutheran minister bade me welcome and said he would give a fair investigation. May the God of peace be your friend and protector. Yours in Christ,

Z. S. MARTIN.

AGENCY, Buchanan Co., Missouri,
Jan. 10th, 1878.

Brethren Joseph and Henry :—I send you the translation of a letter which I received a few days ago from some of the Saints in Switzerland.

I feel for those few Saints, who are left there alone to combat against all the powers that surround them; and I sincerely hope that the day is not far distant, when the Church will take active measures in their behalf, in sending unto them a shepherd, and also to persecute the work which was begun there. With kind love and regard to you, I am your brother in Christ Jesus,

J. L. BEAR

HEDINGEN, Bez : Affoltern Ct. Zurich,

Switzerland, Europe, Dec. 15. '77.

Beloved Brother in Christ :—With great longing we looked for your letter, which was delayed so long we soon would have believed that we were forsaken of the whole world and forgotten; yet thy good father-heart beats in the far distant land for us, thy children, who are here alone; yet we will not say alone, but nevertheless without a shepherd; still our hope is in God and his Son, that he may stand by us in all our weaknesses. Yes, we are often weak; yet in the greatest weakness we feel that the Spirit of God comes again to our assistance, to pour fresh balsam upon our wounds, and raise us up again anew. We can only boast in our weakness; besides that, we are nothing, as miserable creatures, who always do what we do not want to do; but we pray God that he may forgive our sins and carry our weaknesses; and we beseech him for his Holy Spirit, that he may

give unto us wisdom and knowledge, so that we may be able to know our own selves and obey his holy will. Yes, the Lord is true, who has called us to his eternal covenant of grace; to him be praise, thanks, honor and glory, from now and forever, amen.

Beloved brother, we thank thee from our hearts that thou hast given us again so good instructions, and for reminding us of our duty; yes, for all the troubles and labors which thou didst have for us, till the present time. May God bless thee and thy family with temporal and spiritual blessings.

May God give unto us the joy to see thee once more in our midst, to instruct and build us up. Often we long with sorrowful hearts for a meeting; we have better chance now than before, because I am alone with my children and have nobody to fear. I live in Kratz, on the main road, but we hope that God may give unto us that grace, that we may yet be able to live with the people of God in holiness.

We rejoice that Bro. Van Buren reached America in safety. He promised to write if possible, something from the Church, as soon as he reached his destination; but we have received nothing yet. He also gave us many good instructions, and told us of things which shall come to pass in the future, and of the great events that shall happen in America before the people of God will be gathered; and that the Jews shall live again in their own land before Christ shall come.

Please send a few lines to the *Herald* (if it gives you not too much trouble), that we thank Bro. Van Buren for his instructions and send him our love. If thou knowest anything from Bro. Avondet, then write us; we send him our respects also. We have seen in the newspapers that Brigham Young was dead. Grandmother is well yet. We salute you; farewell to meet again. Your sisters in Christ,

ESTHER SALZMANN.
MARIA SCHMID, AND
GRANDMOTHER.

MILTON, Santa Rosa Co., Florida,

January 6th, 1878.

Bro. Henry.—I closed my labors in Mississippi December 28th, and on the 30th and 31st was conveyed by Bro. Henry Ruff to Shuquak, on the Mobile and Ohio Railroad. On January 1st I arrived at Pollard, Alabama, and was met by Bro. L. F. West and taken to his home, where I am at present. I have been greatly blessed on my way to this mission. When I was appointed the 24th of September I had only about four dollars. I made my condition known to no man, but started, not knowing how I would get through, yet trusting the Lord would provide, and I acknowledge with thankfulness that he has. From that time till the 1st of January I have traveled about 1,400 miles, preached fifty-one times, attended three other preaching meetings, three prayer meetings, two Sunday Schools, one confirmation meeting, baptized three, blessed four children, and married one couple. For all this I praise the Lord. Let the Elders not be afraid to start when called upon, for the promise is true: "All these things shall be added" etc. I will write more when I get acquainted with the mission. Yours in much love and esteem,

HEMAN C. SMITH.

COLDWATER, Michigan,

January 14th, 1878.

Editors Herald.—Since coming into this part of the mission, (which comprises the states of Michigan, Indiana and Ohio), I have visited a few points, and made a few observations. I was in attendance at Coldwater conference, November 17th, 18th and 19th, which was a good one, as reported by Br. Kelley, and at the close thereof, had the privilege of baptizing two. Afterwards I labored in the vicinity of Coldwater, with Br. Kelley. We then went to Steuben county Indiana, where Br. Kelley staid with us long enough to preach one sermon, when, through the press of business, he went elsewhere, and left me with Br. Earl, who had preceded me here, and we labored together for some four weeks or more, doing the best we could under the circumstances. Br. Kelly gave us another visit, and December 29th, we witnessed the baptism of four persons by Bro. Kelley, in the waters of Clear Lake. The wind

was high, the snow-capped waves chasing each other, and lashing the beach. It took courage to go forward then, but the Lord was with us—the scene was grand and solemn. That night the Saints met and a partial organization was effected, by choosing Br. Jackson Smith as priest and and Bro. Jonathan Emeric as branch clerk. The session was very pleasant, the Saints were encouraged, and are trying to press on.

January 1st, Br. Kelley left us and went the same week, via Coldwater, Galien and Michigan City, to his home in Madison, Indiana. I continued to labor in Steuben county with Br. Earl, who is trying to do something for the Master, and on the 11th inst., three more were immersed by Bro. Earl in the beautiful Clear Lake, and confirmation meeting was held at Mr P. Smith's. Thus fourteen have been added to the Saints at that place in the last year. Br. Kelley baptized one here at Coldwater soon after the conference, thus ten have witnessed the good confession, in this part since I came here, and we are encouraged to press on. There is one feature of our surroundings, however, that is somewhat objectionable. There are those not in connection with the Reorganization who are passing as ministers and who occasionally impose on the Saints in some places, as was the case in Kirtland not long since. Elders of the Reorganization, are the ones to represent the Church. Look out!

C. SCOTT.

COUNCIL BLUFFS, Iowa,

January 15th, 1878.

Dear Herald.—Since last writing I have preached about twenty-one times in Washington, Douglas, and Dodge counties, Nebraska; being assisted most of the time by Bro. James Perkins, who, by the way, though applying himself with commendable zeal, feels that the responsibility of an ambassador, who is called to deal with the souls of men is ponderous. Most of the time the weather was inclement, so that our congregations were generally small, but in each place a few appeared interested. December 28th two were baptized in Dodge county—Sister Rannie, and her son Edward, whom we expect will become an able defender of the faith, and others of the family we hope to see in the ark of safety. Mr. Rannie showed us great kindness, which we appreciated. December 30th organized a branch of eight members six miles from Fremont, and but a short distance from Bro. G. Derry's, so it is expected that he will visit and encourage them. Bro. Derry is laboring well for the cause, distributing tracts, testifying of and preaching the truth, all of which is made potent by a consistent and godly walk, so that whatever prejudice exists against him is caused by his religion. Would this were the case with us all.

The district conference at Omaha, January 5th and 6th, was better attended than any similar gathering since the consolidation of the Eastern and Northern Nebraska Districts; and though it could not be said that the business sessions passed off without anything crooked being said or done, yet there was a thoughtfulness leading to a review of, and regret for what was done or said that was not compatible with the order of God's house, and a corresponding determination to do better in the future. There are two ways in which good order may be maintained in the transaction of business. One is by the absolute ruling of one man, the other is by those who must and whose duty it is to transact business, having an understanding and a corresponding will to work, according to the law and order, with no other desire than the maintenance of the doctrine, law, and order of the Church, without intrigue, selfishness, or any such thing. Now much has been done under the former rule, and also the members of the Reorganized Church have had the privilege the last seventeen years to work and do much under the latter. But we appear to move slowly. To transact business by common consent is, undoubtedly, consonant with the gospel plan; but, like all other blessings, only brings its true results when duly appreciated and rightly used. And nothing gives greater evidence of an improper use of this privilege than when that which should be a house of God is made more like a pandemonium by an attempt to transact business. Hours of precious time are

often wasted in cavilling over that which ought to be settled in a very brief period, without a dissenting voice. The law for the adoption of men and women into the Church or body of Christ is perfect, and those laws given to govern us after our adoption must also be perfect. It follows therefore, that for the adjudication of any and every misunderstanding, that there are ways and means, if properly and timely applied. Hence, when Bro. C. is telling Bro. D. in some secret spot how awfully bad Bro. A. has used him, he, Bro. C., furnishes evidence of his ignorance or willfulness, for if Bro. A. has really injured Bro. C., then his duty is to go to Bro. A., and to withhold publishing him as a transgressor until it is proved by a legitimate course and by undisputable evidence. But we hope for a better day in the Northern Nebraska District.

Brn. T. J. Smith, Z. S. Martin, E. Bolson, and Jas. Perkins have been laboring, and there are many good openings for preaching. There was but little opportunity during conference to refer to temporalities, but many are awakening to the necessity of help in this direction. It has been said that the pocket nerve is a very tender one, and surely it is, for frequently when touched it electrifies the whole person. But it is not always those who make the most noise and who do the most grumbling who do the most; it is generally the other way, for those who help the cause with an eye single to God's work are never blatant of what they do. So far from this they regret their inability to do more, knowing that they only do their duty however much they may do. Still water runs deep, hence he who sounds his trumpet to let the world know what he is doing has but little if any depths for the seeds of eternal truth to bud and bring forth, while he who gladly works, thinking that which he does is his duty, and with purity of motive has depth, but maintains a quietness as to his own good works.

Yours in truth,

JAS. CAFFALL.

CHAGRIN FALLS, Cuyahoga Co., Ohio,

December 21st, 1877.

Brother Joseph.—I am pleased to say that my health is improving. I had a tedious spell of sickness, such as I never before had. I feel thankful to the kind Father that he extended his mercy toward me. My whole desire was that God would restore me to health again, that I might do more for him in the ministry of the word, and I think I shall be able against spring-time to resume labor. My whole desire is to do good and I yearn for the salvation of mankind.

My mother wishes me to state to the Saints that she has been a member of the Church thirty-five years; has passed through the "dark and cloudy day," but continued to hold fast to the faith and look for better times, which she can truly say came, and she received them with joy. She is now in the sixty-ninth year of her age, and feels that time with her is not long, but hopes to meet the ransomed of God's people, and to be saved in the kingdom. Your brother in the gospel,

JOS. F. McDOWELL.

HARWICH, Ontario, Jan. 12th, 1878.

Bro. Henry.—I feel impressed to speak on a subject that has long been in my mind, and that is this: When a dear brother or sister stands up to defend the gospel, whether in the stand, or through the columns of the *Herald*, I like to see them use for their weapon the true word of God, and less from King James version. Not long ago a question was asked, "Who shall be gathered to Zion?" And in speaking of the different qualities a man must possess, one was, "Him that sweareth to his own hurt, and changeth not." Now, I fail to see how such a person can be a fit subject for Zion, when our blessed Savior says, "Swear not at all."—Matt. 5: 34. And, for the true version of the first, read Psalms 15: 4, Inspired Translation. There is another passage quoted from Eph. 4: 10 (King James) which completely denies our belief. Paul tells us that Jesus ascended "up to heaven" in Inspired Translation, while in King James' it says he ascended "far above all heavens." Also in Hebrews 6: 1, of King James, they will quote with the greatest sincerity, "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection."

Now, I would ask, how can we do so, if we leave the principles of Christ? And yet some Latter Day Saints will cling to these passages with the greatest tenacity. Many more passages could be mentioned did space permit. Now I hope no brother or sister will think I write this with any feeling of disparagement, for such is not my motive; but this I do say, that when we are fighting for the cause of Christ let us wield the true sword of the Spirit, which is the word of God, and then we shall be more than conquerors through him who loved us and gave himself for us, and who has said, "whosoever is ashamed of me and my words, of him will I be ashamed."

Now I would ask, why should our dear brother (whose blood was shed for the cause) be made an instrument in the hand of our blessed Father in translating such a glorious work if King James' Translation was to be referred to, for I have been asked by them who are not of our Church, why we do not use our own Bible. I have shown many the difference between the two versions, and they have confessed that ours is the true work. Why I have made these remarks is that I have heard Latter Day Saints quote passages which entirely conflict with the true word of God, and this has caused no little criticism.

With love to Bro. Blair and all Saints, I remain your sister in the one faith.

J. P. LEATHERDALE.

PORTLANDVILLE, Iowa,

Jan. 14th, 1878.

Editors Herald:—About three months ago, Bro. Samuel Longbottom was guided to my house, by God I believe. He was a strange gentleman to me. He sat awhile, then went on his way, but came again, and he called so often that I wished he would go on, but something whispered, "Be careful to entertain strangers." Very soon I heard that he was a Mormon, and I asked him if he had a Mormon Bible, or what a Mormon Bible was. He replied that it was a history of the forefathers of the North American Indians. This was something I had often thought about, as to what those Indians were made for. Surely God must have had some wise purpose in them. I told him I would like to read it if it was that kind of a book. This loosened his tongue, and I soon found he understood what he was about. I told my husband to ask him to preach, for I would like to hear his discourse. Our school-house was old and cold, and we had no very good accommodation for him. Had he been one of the divines of the day he would have passed by our old house and looked for better accommodation. I am very glad the outward appearance is not what Christ requires. He preached two very satisfactory discourses to all who listened, but he said some things that I told him I could not believe, but he instructed me to ask God for wisdom. I did so, and he guided me into this fold.

Many times in my past life I have hungered and thirsted for righteousness. Now Christ is fulfilling his promise, this work is so much food for my hungry soul. Our churches are so much corrupted I could not join one of them, and this day I verily believe the vilest men we have here are in our churches, covered with a cloak of religion. Every day of my life increases my faith in the Mormon Church, as it is called here. Brother Derry came four weeks ago and I listened to him twice, saw my situation, and the necessity of being baptized for the remission of my sins by one having authority, and I obeyed the gospel, and I have the assurance of salvation if I continue faithful and obedient.

I send you money for the Herald and Hope, Book of Mormon, Saints' Harp and Book of Covenants. I have borrowed sister Christy's Herald, and I find them a great help to one searching for knowledge. Pray for this people in Dakota. A few are anxious to read the Book of Mormon, and I believe God has some chosen ones here.

Your sister,

M. F. SMITH.

The comparison is never to be made with an ideal standard, or even with one which a purer religion, and a more liberal organization of society may have rendered effectual.

The history of the world is one of God's own great poems.

Conferences.

Pottawattamie District.

A conference was held at Council Bluffs, Iowa, November 24th and 25th, 1877; James Caffall, president; Frederick Hansen, clerk.

Branch Reports.—Council Bluffs 124, including 1 Apostle, 1 Seventy, 10 Elders, 3 Priests, 3 Teachers, 3 Deacons; 4 received and 6 removed by letter, 1 died. Crescent City 38, with 1 Seventy, 4 Elders, 2 Priests, 1 Teacher, 1 Deacon; 3 baptized, 4 received by vote.

H. N. Hansen reported the spiritual condition of the Crescent City, Hans Hansen the North Star, and Lewis Davis the Council Bluffs Branch. Jas. Caffall and D. P. Hartwell had not visited the Union Branch, as per last resolution; circumstances had prevented.

Elders James Caffall, H. N. Hansen, Hans Hansen, C. G. McIntosh and Alfred Bybee reported.

Andrew Hall, the Bishop's Agent, reported as follows: "Cash on hand last report \$34.00, received since \$22.00, total amount \$56.00; paid to the poor \$6.00, to H. C. Smith ministry \$5.00, James Caffall, ministry, \$23.00, total paid out \$34.00; cash on hand \$22.00."

C. G. McIntosh and Alfred Bybee were appointed missions and to hold two-days' meetings at North Pigeon and Boomer Branches; all others to labor as much as practicable.

Whereas, we learn from the officers of the Council Bluffs Branch that Br. S. P. Guhl has not made reconciliation to the Branch, therefore be it Resolved that he remain silenced until he does make it.

Preaching during the session by J. Caffall and A. Hall.

Adjourned to meet in Council Bluffs at 10:30 a.m., February 23d, 1878.

Eastern Maine District.

A conference was held at Little Kennebec, Sept. 15th and 16th, 1877; J. Lakeman, presiding; J. C. Foss, clerk.

Branch Reports.—Kennebec 36; May 36; Olive 34; Mason's Bay 28; Pleasant River 14. Union and Pleasant View not reported.

A conference was held in the May Branch, Dec. 1st and 2d, 1877; J. C. Foss, president; Andrew Tabbutt, clerk.

Branch Reports.—Mason's Bay 28 members, including 2 Elders, 1 Priest, 2 Teachers, 1 Deacon. Pleasant River 14, including 1 Elder, 1 Priest, 1 Teacher. Olive 34, including 1 Elder, 1 Priest, 1 Teacher. May 37, with 1 Elder, 2 Priests, 1 Teacher; 1 baptized. Kennebec stands as last reported. Pleasant View and Union, not reported.

Sunday morning, testimony and sacrament meeting. Afternoon, preaching by E. C. Foss. Evening, a short discourse by J. C. Foss, and a testimony meeting.

Time and place for the next conference left with the district president.

Little Sioux District.

A conference convened at Magnolia, Harrison county, Iowa, December 1st 1877; J. C. Crabb, president; Phineas Cadwell, assistant; Donald Maule, clerk.

Branch Reports.—Magnolia 145 members, including 1 Apostle, 1 Seventy, 9 Elders, 2 Priests, 2 Teachers, 2 Deacons; 6 baptized, 6 removed by letter. Union Centre 60, including 1 Seventy, 7 Elders, 1 Priest; 5 baptized, 1 received and 1 removed by letter. Spring Creek 30, including 5 Elders, 1 Teacher. Other branches not reported.

Elders J. M. Harvey and Charles Derry reported. David Chambers reported the spiritual condition of the Spring Creek Branch as good; C. Derry the Whitesboro Branch; Phineas Cadwell the Magnolia Branch good; J. M. Putney the Union Centre Branch good; P. L. Stevenson the Little Sioux Branch not as good as might be. J. C. Crabb reported. Phineas Cadwell had baptized nine and J. M. Putney five. Samuel Longbottom, David Chambers, Wm. Chambers, S. Mahoney and Henry Garner reported.

It was moved that Br. Lucius Merchant be received as an elder, but the matter was finally referred to President Joseph Smith for his decision,

the clerk to notify him in writing of the facts in the case.

At 7 p.m., preaching by J. M. Putney, followed by a season of prayer and testimony, in which the Spirit was manifested in tongues, interpretation of tongues, and prophecy. Also district missions were appointed to J. M. Harvey, David Chambers, P. L. Stevenson and J. M. Putney, all others to labor wherever an opportunity offers.

Sunday.—At 11 a.m., a sacrament and testimony meeting; at 2:30 p.m., preaching by J. C. Crabb; at 7 p.m., preaching by Charles Derry.

Adjourned to meet at Little Sioux, March 1st and 2d, 1878.

Spring River District.

The above conference was held at the Pleasant View Branch, December 14th, 1877; J. T. Davies, presiding; J. A. Davies, clerk.

At 7 p.m., prayer and testimony meeting.

Dec. 15th.—Prayer by James Dutton.

The spiritual condition of the Pleasant View, Galesburg, Columbus and Mound Valley branches was reported by their presidents, which showed some improvement.

Branch Reports.—Pleasant View 74, including 1 Seventy, 6 Elders, 3 Priests, 2 Teachers, 1 Deacon; 4 baptized, 1 received by certificate of baptism. Mound Valley 30, including 3 Elders, 2 Teachers, 1 Deacon. Columbus 28, including 2 Elders, 2 Priests, 1 Teacher, 1 Deacon. Joplin 13, including 4 Elders.

Elders J. T. Davies, Levi H. Ezzell, R. H. Davies, B. H. Davis, Wm. France, Ezra Depue, W. S. Taylor, J. A. Davies, I. R. Ross and J. Dutton; Priests Curtis Randall, Simon Miller and B. F. Bird; Teachers R. Bird and James Hart; Deacons Charles Bird, R. M. Barmore and David Davies reported.

Bishop's Agent's Report.—"Received of Columbus Branch \$4.00, Galesburg \$3.50, on hand last report \$5.15—total \$12.65. Paid to J. T. Davies \$12.50, on hand 15c. R. Bird, Agent."

Committee Report.—"We, your committee, appointed at the last conference to hear the case of sister Sarah J. Maloney, present the following: That after a careful hearing of the evidence (sister Maloney being herself present), do sustain the former actions in her case. Respectfully submitted, J. T. Davies, W. S. Taylor, A. J. Cato, committee."

The report was accepted and the committee discharged.

At 7 p.m., preaching by L. H. Ezzell.

Sunday, 9 a.m.—Resolved that we endorse the instructions of the Bishopric to the Agents relative to tithing, etc.; and further, that all acts and parts of acts conflicting with those instructions be, and are hereby repealed.

James Dutton resigned as district clerk, and J. A. Davies was appointed in his place.

The spiritual and temporal authorities of the Church were sustained.

Adjourned to meet at Columbus Branch, at 7 p.m., March 15th, 1878.

At 11 a.m., preaching by D. S. Crawley. At 2 p.m., sacrament meeting, conducted by R. H. Davies. Br. Stephen Maloney, who was baptized early in the day, was confirmed, and by vote of his branch, was ordained. Evening, preaching by J. T. Davies.

String Prairie and Nauvoo District.

A conference was held at Keokuk, Iowa, Dec. 1st and 2d, 1877; J. H. Lake, president; James McKiernan, clerk.

Resolved that the item of Bishop's Agent's report in the last minutes be returned to him for explanation.

Branch Reports.—String Prairie 31 members, including 3 Elders, 2 Teachers; 2 removed by letter. Pilot Grove 58, including 2 Elders, 2 Priests, 1 Teacher; 2 baptized. Rock Creek 44, including 4 Elders, 2 Priests, 1 Teacher, 2 Deacons; 4 received by letter. Keokuk 37, including 3 Elders, 1 Priest, 2 Teachers; no change. Elvaston 18, including 1 Priest, 1 Teacher.

Thomas Revel, who was appointed to visit the Elvaston Branch and more fully organize it, reported that the branch voted to ordain Alanson Wells a Teacher, which was done, and he was

elected to preside over the branch as Teacher; felt that to be all that was necessary.

Elders Thomas Revel, J. H. Lake, James McKiernan, B. F. Durfee, Henry T. Pitt, and Priest H. N. Snively reported.

James Newberry, Bishop's Agent, reported on hand \$4.02, and he was authorized to pay it to John H. Lake.

Committee appointed to collect means to pay the indebtedness of the president reported total amount subscribed \$101.65, received, \$69.00, yet uncollected \$32.65; paid to Br. Lake \$60.00, railway fare of committee \$7.50. B. F. Durfee, S. Salisbury, committee.

Report received and committee continued.

Report of Secretary's expenses: Fare from Farmington to Keokuk and return \$2.15, stationery and postage \$0.25; total \$2.40.

Missions: Richard Lambert to Sonora with Thos. Revel; H. N. Snively to Montrose.

Resolved that J. H. Lake select some one to labor at String Prairie, according to the request of that branch.

That James McKiernan and Solomon Salisbury be appointed to ascertain Br. Samuel Ferris' grievances.

Adjourned to meet at Montrose, Iowa, 10 a. m., March 2d, 1878.

Evening, preaching by Solomon Salisbury.

Sunday: At 11 a. m., preaching by John Mathews and Henry Pitt; afternoon, sacrament and social meeting, at which a great degree of the Spirit was felt and the gifts of the gospel were manifested; 7 p. m., preaching by J. H. Lake.

Secretary's bill was paid.

Central Missouri District.

A conference was held at Hazel Dell Branch, December 1st and 2d, 1877; J. D. Craven, pres.; S. Crum, clerk, and Francis Miller, assistant.

Branch Reports.—Carrollton 29, including 2 Elders, 1 Priest, 1 Teacher; 5 baptized, 7 received by letter, 1 expelled, 1 ordained. Hazel Dell 30, including 4 Elders, 1 Priest, 1 Deacon. Valley 46, including 6 Elders, 1 Priest; 6 baptized, 6 received and 3 removed by letter, 1 died. Knoxville 13, including 2 Elders, 1 Priest.

Elders Emsley Curtis, Andrew Johnson, Aaron Young, E. W. Cato, Samuel Crum, J. D. Craven, E. N. Ware reported in person and James Johnson by letter. Eleven were baptized by them. Priest John Allison reported.

Emsley Curtis and Andrew Johnson were appointed missions, and all other elders and priests requested to labor and report, by letter or in person, at the next conference.

Adjourned to meet at Valley Branch, at 10 a. m., March 2d, 1878.

The report of the committee of five was received, and the committee was discharged.

At 7:30 p. m., prayer meeting.

Sunday.—At 11 a. m., preaching by E. N. Ware; at 2 p. m., prayer and sacrament meeting.

Kewanee District.

A conference was held at Peoria, Ill., December 1st and 2d, 1877, in the Saints' Meeting House; J. A. Robinson, president; J. H. Hopkins, clerk. Prayer by T. W. Smith. Opening remarks by the president and T. W. Smith.

Branch Reports:—Canton 71, including 1 Seventy, 1 Elder, 6 Priests, 4 Teachers, 1 Deacon; 10 baptized, 1 received and 15 removed by letter, 1 expelled, 4 ordained. Millersburg 46, including 2 Elders, 2 Priests, 1 Deacon; 1 baptized, 2 received. Peoria 26, including 3 Elders, 1 Teacher, 1 Deacon; 4 baptized, 1 expelled, 1 ordained. St. David's 15, including 2 Elders, 1 Priest, 1 Teacher. Bryant 6, including 3 Priests; removed by letter 3. Other branches not reported.

District total 380, including 2 High Priests, 3 Seventies, 29 Elders, 11 Priests, 7 Teachers, 7 Deacons; 5 baptized, 5 removed by letter. Financial reports of all branches received were read and approved.

Bishop's Agent reported: On hand and received \$7.15; paid out \$4.20; balance \$2.95. R. J. Benjamin, Bishop's Agent.

Elders T. F. Stafford, J. M. Terry, D. Holmes and E. T. Bryant, reported by letter; J. Jeremiah,

R. J. Benjamin, J. S. Patterson, J. A. Robinson, H. C. Bronson and J. W. Mathers, in person.

J. A. Robinson, R. J. Benjamin and H. C. Bronson, committee appointed to visit the Kewanee Branch, reported that they had been unable to attend to the duty, and asked to be discharged, and that others who can attend to it be appointed.

The report was received and committee discharged.

Resolved that the president be requested to take prompt and decisive action in the case of the Kewanee Branch.

Committee on district history reported that they had furnished all the history of the district that they were able to obtain, and asked to be discharged, which report was received and the committee discharged.

Missions: T. F. Stafford and D. S. Holmes were continued in their present appointments, the latter authorized to call on the Elders of the Buffalo Prairie Branch to assist him. J. A. Robinson, J. M. Terry, J. W. Mather and J. S. Patterson, were given appointments, and T. W. Smith was requested to labor in the district as much as he can, and all others to do what they have opportunity for.

A motion to rescind a previous resolution which provided for raising money for the support of the family of the president, was postponed for three months, when it will be considered, as all interested will please notice.

It was moved to adopt the recommendation of the St. David's Branch that David Williams be ordained an Elder, but on motion it was laid on the table.

At 7 p. m., prayer and testimony meeting.

Sunday: At 9 a. m., prayer and testimony meeting; at 10:30, preaching by T. W. Smith; at 2 p. m., sacrament and testimony meeting, and an excellent time was enjoyed; at 7 p. m., preaching by T. W. Smith.

During the conference two were baptized by J. A. Robinson.

Adjourned to meet at Canton, March 2d and 3d, 1878.

Miscellaneous.

To the Seventy.

The brethren of the Quorum of Seventy are hereby reminded of the approaching Annual Conference, and are requested to let me hear from them previous to the convening of it, so that I may be enabled to report who among the Quorum are in readiness for the field. Address me at Independence, Jackson county, Missouri. I will also say to them, to be of good courage. Let us draw nigh unto the Lord in earnest prayer and desire, that he may draw nigh unto us, and strengthen us, for the high and honorable calling whereunto we, as a quorum, are called. May we, in the present year, (fraught with so great prospects for the good of Zion's cause), be able to make an excellent record in our behalf, by our earnest endeavors in the gospel.

And may the peace of the Lord, and the power of the Holy Spirit, be and abide with the Seventy, is the prayer and desire of, yours in gospel bonds,

C. G. LANPHEAR,

President of Quorum of Seventy.

INDEPENDENCE, Mo., Jan. 7th, 1878.

Notices.

DISTRICT ORGANIZATION.—The Saints of the Hannibal, Salt River, and Bevier Branches, Missouri, are notified (according to the agreement of the three branches to that effect) to meet at Bevier, February 16th, 1878, for the purpose of organizing a district by themselves, as granted by action of the last conference of the Far West District. All are invited to meet with us on that occasion, and we wish the prayers of the Saints, that the spirit of unity may be with us. David D. Jones, president; Frank Mussel, clerk of Bevier Branch.

TO MUSICAL CONTRIBUTORS.—Four-part Tunes, original, if possible, are wanted for following numbers: 260, 271, 355, 375, 391, 393, 418, 454, 620, 621, 636, 639, 718, 752, 755, 758, 760, 826, 839, 900, 901, 912, 926, 937, 966, 993, 996, 998, 999,

1006, 1013, 1014, 1016, 1017, 1023, 1030, 1038, 1042, 1076, 1086, 1106. For several of the foregoing, good tunes are extant; but they are copyright. Contributions desired early as possible. Address me at Nebraska City, Nebraska. Respectfully, in behalf of Committee on Music,

MARK H. FORSCUTT.

PITTSBURGH DISTRICT.—The quarterly conference of the above district will convene in the Saints' Hall, Pittsburgh, Pa., on Sunday, March 10th, 1878. A large representation from the branches is desired. Those Elders who can spare some time for the work of the ministry will please report in person, if you can; if not in person, then by letter. Bring the spirit of peace with you. James Brown, president of district.

Information wanted of James Baxter, tin-smith. When last heard from he was at Darling street, Ipswich, Queensland, Australia. By so doing you will confer a lasting favor on his anxious mother. Address William Cloggie, Salt Lake City, Utah.

Information wanted of John Williams, aged 22 years, son of Daniel Williams, late of Aberdare, South Wales, England. His father was killed at the battle of Chickamauga, Tenn. John lived long at Pomeroy, Ohio. The last we heard of him, six years ago, was from Canton, Illinois. Any one knowing of his whereabouts will confer a great favor on his uncle by sending his address, or that John should himself come, as there lies a sum of money in Youngstown, Ohio, due him from Government. Address his uncle, John R. Lewis, Sodom, Trumbull Co., Ohio.

JEWISH MONITOR.—Bro. Frank Reynolds has placed in the Herald Office two styles of binding of this book, one at twenty-five cents per copy, the other at fifty cents, prepaid. Orders may be sent to us, or to Frank Reynolds, Harlan, Iowa.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

At Cameron, Missouri, December 31st, 1877, to Bro. Silas and Sr. Margaret Russell, a daughter. Mother and child well. May it prove a New Year's gift indeed.

Died.

BRADBURY.—At Providence, R. I., December 18th, 1877, of diphtheria, Ella M., daughter of Bro. and Sr. William Bradbury, aged 4 years and 10 months. Sermon by Elder C. N. Brown.

BRADBURY.—Also, at the same place, December 20th, 1877, of the same, Cora E., daughter of the same, aged 3 years and 4 months. Sermon by Elder C. E. Brown.

BASTIAN.—At Amador City, California, December 14th, 1877, William Henry Bastian, aged six weeks. Of such is the kingdom of heaven.

LAMBERT.—At Sioux City, Iowa, January 11th, 1878, Mamie Eliza, daughter of D. F. and H. A. Lambert, aged 1 year, 4 months and 1 day. Funeral services at Montrose, Iowa, by the Rev. Mr. Darbey, of the Episcopal Church, Sunday, January 13th, 1878.

KELLY.—At Bagdad, Santa Rosa county, Florida, Archibald, son of James and Elitha Kelly. He was born December 31st, 1876, and died December 24th, 1877, thus lacking seven days of being one year old. Sermon by Elder W. W. Squires.

BRONSON.—Near Princeville, Peoria county, Illinois, of old age, January 8th, 1878, Brother Phineas Bronson, aged 75 years, 11 months and 22 days. Services by Elder John A. Robinson. The deceased was born at Southington, Hartford county, Connecticut, January 17th, 1802. He joined the Church in Ohio, in November, 1834, and he moved to Missouri from Kirtland, suffering a great many privations, in common with the Church at that time. Being driven from there he settled near Princeville, Illinois, where he remained until his death. He refused to endorse B. Young and his claims, and was always an enemy of polygamy, and also refused to recognize any of

the factions that arose in consequence of the death of Joseph, but preferred to remain silent for a time, *always* looking forward with joy and anticipation to the time when Young Joseph would take his father's place at the head of the Church, which he always maintained would be the case. In 1861 or 1862, when Brn. W. W. Blair and E. C. Briggs called on him with the glad tidings which he had so long waited for, he immediately received them and became identified with the Reorganization on his original baptism. He was ordained a High Priest under the hands of Joseph Smith, Patriarch, which office he held at the time of his death. He has always been an earnest and able defender of the cause of truth, ever bearing an unflinching testimony to the truth of the latter day work. At the time of his death, he held the office of Justice of the Peace, and was well respected by all, both those in the Church and those out of it. He died in the hope of a glorious resurrection. H.C.B.

Hogg.—At Bungwall, Myall Lake, New South Wales; Australia, November 15th, 1877, Bro. Robert E. Hogg. Bro. R. Hogg was the first in this part who received the gospel. He and his wife were baptized on the 23d of December, 1875. He was firm in the faith, and held the office of a Priest, till death called him away, leaving a faithful and loving wife, and four children to mourn his loss. May the kind Lord bless Sister Hogg, for she is worthy,—a true Latter Day Saint.

New York city now contains nearly 1,300,000 people, besides the population of Brooklyn, which numbers 550,000. New Yorkers also lay claim to Staten Island and Jersey City, which, including Brooklyn, would increase the census to about 2,000,000. The principal cities of the civilized world are estimated, in point of population, as follows: London, 3,489,428; New York, over 2,000,000, and Paris, 1,851,792.—*Prairie Farmer*.

The Chinese students have made wonderful progress since the establishment of the educational headquarters at Hartford. They show good abilities to contend with American students. One Chinese scholar has taken the second prize for declamation in the Hartford High School, and another the first in the South Hadley Falls High School; and now Lee Kwai Pau takes the first prize for penmanship in the West Middle Public School at Hartford.

Nene are too wise to be mistaken, but few are so wisely just as to acknowledge and correct their mistakes; and especially the mistake of prejudices.

He who would reap well must sow well.

The distinguished Meteorologist and Weather Prophet, Professor Tice, of St. Louis, has issued his **ANNUAL NATIONAL WEATHER ALMANAC for 1878**, in which he foretells the weather for every day in the year, explains the theory clearly on which his predictions are based, gives directions by which the unscientific can foretell the weather, and other valuable matter. The whole constitutes a work of great practical value to everyone, and is almost indispensable to farmers. For sample copy and terms of sale send 20 cents to THOMPSON, TICE & Co., St. Louis, Mo.

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IN PLANO, KENDALL COUNTY, ILLINOIS.

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The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Miss S. Bourguoin 1878

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
 "SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
 "HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAID IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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PLANO, ILLINOIS, FEBRUARY 15, 1878.

No. 4.

SHOUT THE JOYFUL SOUND.

TUNE—"Whosoever Will May Come." G. H. & S. S.

Hearken every nation, hear ye the news,
 Hear, O, ye Gentiles, and also ye Jews;
 Of the human race, none will God refuse,
 Who the gospel call obey.

CHORUS—Shout the joyful sound, shout the joyful sound;
 Send the blessed tidings all the world around;
 That the ancient gospel, on the earth is found,
 And the gifts of God abound.

Long the blessed gospel, by the creeds of men
 Made of none effect, has now appeared again,
 And the grace of God, is offered now as then,
 Whosoever will obey.

From the courts of glory came an angel bright,
 With the gospel message full of life and light;
 And the sons of men, can flee from error's night;
 Who the gospel call obey.

Whosoever willet may now obey,
 E'en the gospel fulness; way to endless day;
 See the open door, now enter while you may;
 And the gospel call obey.

MORMONISM DEFENDED.

Not satisfied with having attacked the Latter Day Saints through the *World's Crisis*, and by means of his little book lately published, Mr. Sheldon, gladiator like, now arms himself with the *red flag* and trusted lance, and vaults into the arena with the shout of assured victory, cutting up and down, right and left, plunging here and there, roaring, and foaming, praising his pluck and his prowess, flattering himself and the spectators that he is making a full end of Mormonism—root and branch.

If our doughty warrior should in the end find himself like Paddy—tossed sprawling over the fence by the bull's horns—he may too, like him find his sole consolation in having had his part of the fun on the start.

Mr. Sheldon has recently renewed his venomous attack against the Saints through the *Advent Times*, of Chicago, of which paper he is a prolix editor. And as he raises some points in his last efforts that are not discussed in our late work, just issued, *Joseph the Seer*, we now undertake to refute his arguments, unmask his artifice, point out his perversions, and lay open his falsehoods, that the readers of the

Herald may more clearly see the excellency of of the truths entrusted to the Latter Day Saints, and the weakness and wickedness of their enemies.

Mr. Sheldon claims that Joseph condemns himself and his work when he states that he was ordained to the Melchizedek priesthood by Peter, James and John, and then, in the Inspired Translation, (Gen. 14: 30-32), teaches that persons receiving that priesthood "should possess such power" as would enable them "to break mountains, to divide the seas, to dry up waters, to turn them out of their course, to put at defiance the armies of the nations, to divide the earth, to break every band," and yet Joseph and his followers, he says, did never do any thing of the kind.

"Now," says Mr. S., "as Joseph's inspired translation affirms that God has 'sworn' that 'every one' ordained to this priesthood should possess such power, we will now test Joseph and his priests by this rule."

The low cunning, and the dishonesty, in this man's rendering of the text is manifest to all acquainted with the text under consideration. None were to do the works mentioned only "by faith," a fact Mr. S. seeks to disguise; and further, none were to do these things only "according to his [God's] will, according to his command." These priests were to do all according to God's will; and not as *they* might will; and according as God should "command," and not as *they* might desire; and then what they were commanded, or permitted to do, they must do by faith.

Jesus gave his disciples authority to cast out devils, and do other mighty works, yet they failed to cast out a devil for want of faith, (Matt. 17: 20) but Jesus said to them, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." Jesus commanded Peter to walk upon the water to him, yet Peter failed, in part, for lack of faith.

That the reader may see the consistency of the grounds we take, and the falsity of that taken by Mr. Sheldon, we will insert the full text, with the *conditions* of the great promise underlined.

"For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide seas, to dry up waters, to turn them out of their course; to put at defiance the armies of the nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world. And men having this faith, coming up unto this order of God, were translated and

taken up into heaven. And now, Melchisedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace."—Gen. 14: 30-33, I. T.

The lesson taught in the foregoing is highly important, and a very beautiful one; viz., that God's "will," God's "command," lies at the foundation of all miraculous works; and that such "will," and "command," must be received and observed, on the principle of active, trusting, unyielding *faith*. This agrees with all Scripture written by inspiration of God, and should be remembered by all who seek to understand God's word. No one could do a miracle only as God willed it, either by direct constraint of the Holy Spirit, or by permissive or mandatory commandment from God.

In the *Times* for Oct. 10th, 1877, Mr. Sheldon claims to have proven that Mormonism is at war with itself. He says the Mormons claim that the Indians of America belong to Ephraim in fulfillment of Jacob's prophetic blessing, (Gen. 48: 15-19), but that the Book of Mormon (Alma 8: 11) makes them "descendants of Manasseh." The passage quoted makes Lehi and his posterity of Manasseh, it is true, but it does *not* make Ishmael and his posterity, Zoram and his posterity, Mulek and his companions, with their posterity, all of whom mingled with the Nephites and Lamanites—it does not make them of Manasseh. Furthermore, all the ten tribes were sometimes called Ephraim, as the two tribes and a half—Judah, Levi, and half tribe of Benjamin—were often called Judah.

Mr. S. says "the great things of God's law written to Ephraim, must be found elsewhere than among the records of the *Manassehites*." Granting that all the ancient Israelites on this continent, those who wrote the Book of Mormon, were of Manasseh, still their writings, directed to Ephraim—sent to Ephraim of God—might be just as truly the "great things" of God's law "written to Ephraim," as that the epistles of Paul—the Jew—to the Corinthians—Gentiles—was the will of God to the Gentiles. What is written to a people is not necessarily written *by* them, or any one immediately connected with them.

"But, by the way," says Mr. S., "God never promised such a record, but simply said, about sixty years before Lehi claims to come to America: 'I have written to Ephraim the great things of my law.'" [Hos. 8: 12].

Mr. S. seems ignorant of the fact that many prophecies put in the past and present tense, were to have and did have their fulfilment in the future from the times when written. "The Spirit of the Lord God is upon me," (Isa. 61: 1), was fulfilled 700 years after in Christ. (Luke 4: 18). Again, "Thus saith the Lord

to his anointed, to Cyrus, whose right hand I have holden." (Isa. 45:1). This prophecy, though uttered in the past tense, was not fulfilled until about one hundred and seventy-five years after it was announced. Hundreds of similar instances might be cited.

Mr. Sheldon's method of interpretation being found so literally unscriptural—un-Christ-like—we should no longer wonder that himself and his fellows have so often fallen "into the ditch" in respect to the time of Christ's coming.

This statement, or prediction—"I have written unto him [Ephraim] the great things of my law, but they were counted as a strange thing"—is immediately connected with a certain condition of affairs foreshown in the preceding verse: "Because Ephraim hath made many altars to sin, altars shall be unto him to sin." History affords us no evidence that Ephraim "made many altars to sin," either in Palestine or Assyria; but the Book of Mormon, and the antiquities of America bear united testimony to the "many altars" builded by the ancients on this continent. The Book of Mormon states they were built for idolatrous worship (B. of M. 2:3), and the antiquarian is strongly of the same opinion. We may give but one extract on this point, and that from the work of Mr. Stephens, where he describes his first visit to the ancient ruins of Copan, in Central America, in 1839. He says:

"We came upon a square stone column, about fourteen feet high and three feet on each side, sculptured in very bold relief, and on all four of the sides, from the base to the top. The front was the figure of a man curiously and richly dressed, and the face, evidently a portrait, solemn, stern, and well fitted to excite terror. The back was of a different design, unlike anything we had ever seen before, and the sides were covered with hieroglyphics. This our guide called an 'Idol;' and before it, at a distance of three feet, was a large block of stone, also sculptured with figures and emblematic devices, which he called an altar. The sight of this unexpected monument put at rest forever in our minds, all uncertainty in regard to the character of American Antiquities, and gave us the assurance that the objects we were in search of were interesting, not only as the remains of an unknown people, but as works of art, proving, like newly-discovered historical records, that the people who once occupied the Continent of America were not savages. With an interest perhaps stronger than we ever felt in wandering among the ruins of Egypt, we followed our guide, who sometimes missing his way, with a constant and vigorous use of his machette, conducted us through the thick forest, among half buried fragments, to fourteen monuments of the same character and appearance, some with more elegant designs, and some in workmanship equal to the finest monuments of the Egyptians; one displaced from its pedestal by enormous roots; another locked in the close embrace of the branches of trees, and almost lifted out of the earth; another hurled to the ground, and bound down by huge vines and creepers; and one standing with its altar before it, in a grove of trees which grew around it, seemingly to shade and shroud it as a sacred thing; in the solemn stillness of the woods, it seemed a divinity mourning over a fallen people."—*Central America*, vol. 1, pps. 102, 103.

Here are "many altars" in one locality, and within a small space; and they were clearly idolatrous altars—"altars to sin." And if this case is an index to the ancient people throughout all these regions—Central America—how truly and fully this people "made many altars to sin." The Book of Mormon proclaims the fact, and the antiquarian confirms it. The Book of Mormon claims that this idolatrous people were Israelites, and the prophetic blessing of

Jacob (Gen. 48:16) locates Israelites—Ephraim and Manasseh—directly in this region. Here is circumstantial evidence, arising from prophetic, historic, and antiquarian coincidences, that strongly confirm the belief of the Saints that the Indians are the descendants, in a national sense, (and, probably, largely in a tribal sense), of Ephraim.

In the *Times* for October 10th, 1877, Mr. Sheldon says,

"It is usually admitted that the language which God gave to man at the beginning was what is now called Hebrew, and that it was man's only language till God confounded it at the tower of Babel. But the Book of Mormon says: 'He did not confound the language of Jared,' (Ether 1:1), so when Jared reached America four years later (B. C. 1643) he came with the Hebrew language, it being the only language on earth at the time of their departure so their records must have been made in Hebrew."

In the first place, it is not "usually admitted" that the one language before the flood was the Hebrew. Any one who will consult the Cyclopedias will find that the Hebrew language is only one of the oldest of the Shemitic.

In the next place, if it was the only language before the flood, then it was not confounded, as the Hebrew was had afterwards; yet Mr. S., in his little book, stoutly persists that the original one was confounded. Mr. S. which side of the fence are you on? Both? Well, that's just like yourself again. You say that God did not confound the original language, which you say was the Hebrew, yet in your book you condemn the Book of Mormon, because it says the Lord did not confound the language [speech] of Jared, (who could only have had the original). You fall by your own weapons! We pity you. Men who committed suicide in olden times were buried at some crossing of the highways, and had a stake driven down through them as a public witness of their self procured shame, and ruin. Your fellows should look after you at once. If the original language was the Hebrew, as you claim, and God confounded that language, without any exception as you also claim, then God confounded the Hebrew language—the language of Israel! We think this case entitled to be set down, *Sheldon vs. Sheldon*.

In the same number of the *Times* Mr. Sheldon treats his readers to some very newsy items relative to Mormonism in general, and "Joseph's party" in particular. His statements in these items are just about as true, and as consistent with facts as is usual with him. Here it is:

"On the 20th of September we started from our Wisconsin home on a trip to Missouri, this being our third trip to this state, the first visit being about a dozen years earlier. On my journey I formed the acquaintance of a gentlemanly lawyer, of Jackson County, Missouri, where the Mormons contemplate building the temple, and the New Jerusalem, in fulfillment of Joseph Smith's prophecy. From this lawyer I learned some items of interest concerning the matter. For a long time the enemies of the Mormons had held the very land on which the temple was to be built, as well as its surroundings, and there was a fixed determination that it should never pass into the hands of Mormons. Brigham coveted it, but could not get it, they would not sell to Mormons. Finally, this lawyer was hired by the Josephites to purchase lands for them in disguise. He purchased, and transferred to them the temple grounds and surrounding lands. They at once proceeded to commence the work by beginning the foundation of the temple. It now awaits the order of the young prophet Joseph. When he rallies the people, the

work will proceed. The Salt Lake Mormons are out-generated by Joseph, who has gained possession of the very land on which the old prophet Joseph said the temple should be built; and he has already made a meagre commencement. As all Mormons are bound to believe that the temple must be built on that very spot of ground, and be built in this generation too, or renounce Mormonism, they must accept the young prophet Joseph, who has the whole thing in his hands in spite of the Salt Lake party. The Salt Lake party will decrease, while Joseph's party will increase. Mormonism, in its new phase, never bid so fair to deceive multitudes as to-day. But I have taken pains on this trip to send copies of "*Mormonism Examined*" to Jackson county, and other localities, free. I hope brethren will help in this work by purchasing, since the work is already converting some from error. I notice that the Salt Lake apostles have put John Taylor in Brigham's place till Conference meets. He will prove a weak ruler. Joseph will soon throw him into the shade.

W. S."

This statement, to make it interesting, and valuable, should have at least one essential element, viz, *truth*. It is not true that Joseph Smith "has gained possession of the very land on which the old prophet Joseph said the temple should be built;" and it is not true that any "lawyer was hired by the Josephites to purchase lands for them in disguise;" neither is it true that any lawyer "purchased and transferred to them [the Josephites] the temple grounds and surrounding lands." Furthermore, it is not true that the Josephites have commenced "the work by beginning the foundation of the temple." And as for Mr. Sheldon's meeting "a gentlemanly lawyer, of Jackson County, Missouri," from whom he learned the foregoing items, we are free to say we seriously question it. In the first place, "a gentlemanly lawyer" would not tell a series of palpable lies; and besides this, "a gentlemanly lawyer," if doing business for "the Josephites," would not be so free in communicating such business to travelers—strangers—preachers. The fact is, the statement of Mr. Sheldon has very much the look of a yarn, spun out to surprise his readers, and to arouse them to a liberal purchase and distribution of his little book, which he is careful to inform them is a specific for *Mormonophobia*; from an attack of which Mr. S. has suffered severely for the past two years, as we can bear him witness. Mr. Sheldon wants to sell his books to his co-religionists that they may give them away. These books are valuable to Mr. S., if he can only sell them, and he takes this method to advertise them. "Where your treasure is, there will your heart be also," Mr. S.

In the *Times* for Oct. 17, 1877, Mr. Sheldon argues that it is impossible, that Moroni's abridgement of the book of Ether could be taken from the twenty-four plates of Ether, and yet not the "hundredth part" be written. In the first place the plates may have been very large; in the next place the language in which they were written may have been very comprehensive; and, finally, the phrase "the hundredth part," may have been used in a hyperbolic sense; and this is rather probable, as such usage was common to the ancients—the Israelites in particular. "I will make thy seed as the dust of the earth" (for number).—Gen. 13:16. "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sands which is by the sea shore innumerable."—Heb. 11:12. "Saul and Jonathan were lovely and pleasant in their lives, and in their

death they were not divided: they were swifter than eagles, they were stronger than lions."—2 Sam. 1:23. This style is poetic, and highly exaggerative. None would think of literalizing these Bible quotations. While their sense is obvious, it will not do to interpret them by giving their words the full and precise meaning of which they are capable. So, perhaps, of the phrase "the hundredth part." As for the comprehensiveness of language, it is sometimes very great. Three small Greek characters, when written out, make twenty-six English letters—six hundred three score and six. Daniel, the prophet, translated "*Mene, Tekel, Peres*,"—three words containing only *fourteen letters*, into twenty-nine words containing *one hundred and thirty letters*. The language of the plates of Ether may have been far more comprehensive than either of the above. Mr. S. *proves* nothing at all, only that he knows simply nothing of the matter he writes of. "If any man be ignorant, let him [confess to] be ignorant."—Paul.

In the *Times* for Oct. 24th, Mr. Sheldon asserts that Joseph the Seer, was, according to Gen. 50:25-33, (Inspired Translation), "an Indian, having sprung from the tribe of Manasseh;" and further, that "the Book of Mormon three times affirms that the bringing forth of this book should be from a Gentile." These statements are false in every item. What the Inspired Translation says in regard to the lineage of Joseph the Seer, is substantially as follows:

"A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my [Joseph in Egypt] loins. Thus saith the Lord God of my fathers unto me, A choice seer will I raise up out of the fruit of *thy* loins, and he shall be esteemed highly among the fruit of *thy* loins, his brethren; and unto him will I give commandments that he shall do a work for the fruit of *thy* loins. And he shall bring them to the knowledge of the covenants which I made with thy father; and he shall do whatsoever work I shall command him. And I will make him *great in mine eyes*, for he shall do my work; and he shall be great like unto him whom I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of Egypt."

The "choice seer" was simply to be "of the fruit of the loins" of that Joseph who was sold into Egypt. The Book of Mormon, the revelations of Joseph the Seer, and the Bible, all testify to the scattering of Joseph's seed among the nations; and none of them intimate, (as Mr. Sheldon would gladly make the two former do), that his seed were *all* located in America in Lehi's seed. This choice seer, of the lineage of Joseph in Egypt, was to be raised up of God in the latter days to "do a work"—a great work—for the seed of Joseph by whom "he shall be esteemed highly." The force of this promise is better seen when we consider the work Joseph's lineage has to perform in the last days. David, in the Spirit, says of this:

"Give ear, O shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength and come and save us. [Israel, evidently]. Turn us again, O God, and cause thy face to shine; and we shall be saved."—Ps. 80:1, 2, 3.

By this quotation we may learn that when, in the last days, Israel accepts God's salvation, the house of Joseph—Ephraim (also Benjamin) and Manasseh—will be called of God, as

His ministry through whom salvation will be sent to Israel. And it is to be noted that Ephraim has the precedence—is to be first called—first in authority. To this agrees the prophetic blessing of Moses upon Joseph,—

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorn: with them he shall push [gather] the people together to the ends of the earth: [Jerusalem at one end and Zion at the other]; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."—Deut. 33:17.

Here it is again seen that in this ministerial work, Ephraim has the precedence. The prophecy of Jeremiah (31:7, 8, 9) further confirms this position.

"For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, *save thy people*, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and *Ephraim is my first born*."

Ephraim is the Lord's "first born" in that dispensation when the Lord saves and gathers Israel. Here we again see that Ephraim has the precedence. Joseph the Seer claimed to be of Ephraim; and a very large proportion of the ministry, under Joseph, is revealed to be of Ephraim. These coincidences amount to proof conclusive in favor of the calling and mission of Joseph the Seer. That the lineage of Joseph was to have a pre-eminent position in Israel, and in the saving work of the ministry, is confirmed still further by the prophetic blessing of Jacob upon Joseph.

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd the stone of Israel); Even by the God of thy father who shall help thee; and by the Almighty, who shall bless thee with the blessings of heaven above, the blessings of the deep that lieth under, blessings of the breasts, and of the womb."—Gen. 49:22-25.

By this quotation we see that very many distinguished blessings were conferred on Joseph's seed, and among them this, that a personage called "the shepherd and stone of Israel" was to proceed therefrom. Christ is pre-eminently "the Shepherd and the Stone of Israel," but besides him there were and were to be, many shepherds (Ezek. 34:1; Jer. 23:4, etc.) and stones (1 Pet. 2:5, etc.) The Jews for ages past have looked for the coming forth of this personage, whom some of them call *Messiah Ben Ephraim*, in contradistinction to another whom they call *Messiah Ben David*.

Joseph claimed, in harmony with the foregoing quotations, to be of the house of Israel, of the tribe of Joseph, and of the direct lineage of Ephraim; and none of the standard books of the Church intimate to the contrary.

As for the Book of Mormon affirming "three times" that the bringing forth of that Book "should be from a Gentile," it is not true in the sense in which Mr. Sheldon intends; for he intends it as meaning that Joseph must have been of Gentile lineage. The Book of

Mormon claims that Joseph was of Israelitish lineage, through "the loins of Joseph" who was sold into Egypt. (2 Nephi 2:2, 3.)

The preface of the Book of Mormon states that it would come forth "by way of Gentile,"—not "a Gentile," as Mr. S. quotes it. In 1 Nephi 4:3, it is said, "then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed." In this as in the former quotation nothing is said as to the lineage of him who should translate the book. In Nephi 12:1, it is said, in substance, that the Book of Mormon should go "from the Gentiles" to the house of Israel, but nothing is intimated as to the lineage of him who should translate the Book. Paul was "a Roman" citizen, "and free born," (Acts 22:25-28), yet by lineage he was a Jew, and of the tribe of Benjamin; so Joseph was a Gentile only as a citizen, while by lineage he was an Israelite, of the tribe of Joseph, and of the direct lineage of Ephraim. Our nation, with Great Britain, France, Germany, and many other Gentile nations, have large numbers of citizens of Israelitish lineage; and, without question, many of them belong to the great tribe of Joseph.

One of the most glaring perversions, and bald misstatements, we have yet noticed we find from the pen of Mr. Sheldon in the *Times* for Oct. 31st, last past. If Mr. S. is not as vicious as the ancient Pharisee, he is certainly more stupid than Baalam's beast. Hear him:

"A clear specimen of lying ignorance is exhibited by Joseph Smith in his effort to manufacture a prophecy to fit history in the case of Moses, as given in his inspired translation of the Bible—a prophecy attributed to Joseph over one hundred years before Moses was born, containing twelve verses not found in our Bible, from which we give the following extracts: 'For the Lord hath visited me and I have obtained a promise of the Lord, that out of the fruit of my loins, the Lord God will raise up a righteous branch out of my loins * * * and this prophet shall deliver this people out of Egypt in the days of thy bondage * * * and he shall be called Moses. And by this name he shall know (says God) that he is of thy house; and he shall be nourished by the king's daughter.' Gen. 50:24, 29). From this manufactured prophecy we learn that Moses was to come from the loins of Joseph, and should belong to the house of Joseph, but strange enough, when Moses came, he sprang from Levi, and not from Joseph; for both his father and mother were Levites (Ex. 2:1). This fact is also on record in the inspired translation, for Joseph Smith did not see how it gave the lie to his manufactured prophecy, and did not tinker it to make harmony. When such shocking blunders as these characterize the work of Joseph in doctoring the Bible, honest men ought to lose confidence in his claims, and forsake his delusions."

The baseness or blindness of this priestly garbler will be fully apparent on reading the full text. Here it is:

"And Joseph said unto his brethren, I die, and go unto my fathers; and I go down to my grave with joy. The God of my father Jacob be with you, to deliver you out of affliction in the days of your bondage; for the Lord hath visited me, and I have obtained a promise of the Lord, that out of the fruit of my loins, the Lord God will raise up a righteous branch out of my loins; and unto thee, whom my father Jacob hath named Israel, a prophet; (not the Messiah who is called Shiloh); and this prophet shall deliver my people out of Egypt in the days of thy bondage. And it shall come to pass that they shall be scattered again; and a branch shall be broken off, and shall be carried into a far country; nevertheless they shall be remembered in the covenants of the Lord, when the Messiah cometh; for he shall be made manifest unto them in the latter days, in the Spirit of

power; and shall bring them out of darkness into light; out of hidden darkness, and out of captivity unto freedom. A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Thus saith the Lord God of my fathers unto me, A choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins, his brethren; and unto him will I give commandments that he shall do a work for the fruit of thy loins. And he shall bring them to a knowledge of the covenants which I have made with thy father; and he shall do whatsoever work I shall command him. And I will make him great in mine eyes, for he shall do my work; and he shall be great like unto him whom I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of Egypt; for a seer will I raise up to deliver my people out of the land of Egypt; and he shall be called Moses. And by this name he shall know that he is of thy house; for he shall be nursed by the king's daughter, and shall be called her son." Gen. 50 : 24-29, I. T.

The "righteous branch," of verse twenty-four, is clearly the "branch" mentioned in verse twenty-five, and relates *not to a person*, but to a *people*; and was fulfilled, as claimed by the Book of Mormon, in bringing the seed of Joseph to America, B. C. 600. The sayings of verse twenty-nine, "O house of Israel," and, "thy house," signify the same thing, and relate to the "house of Israel," as contradistinguished from "the land of Egypt." The words "thy house," cannot be made to refer to the lineage or tribe of Joseph alone, as pretended by Mr. Sheldon. Joseph was of "the house of Israel," and Moses, though nurtured in an Egyptian family, and called the Son of Pharaoh's daughter, yet *by his name* he should know that he was of Joseph's "house," and not of the house of Egypt.

As respects the statement that Moses should know by his name that he was of the house of Israel, that is no more strange than that Cyrus, a heathen prince, should know by his name that he was the man whom God designed to build his temple. (Isa. 44 : 28; 45 : 1, 3). Stephen said Moses "supposed his brethren would have understood how that God by his hand would deliver them." (Acts 7 : 25). There is nothing in the Book of Genesis, in the common version, that should have led the Hebrews to think that Moses would deliver Israel, nor that should have led Moses to suppose that they "would have understood how that God by his hand would deliver them." If there was nothing further by way of promise touching the work of Moses than is found in our common version, then it afforded the Hebrews not the least grounds for supposing that God by Moses would deliver them. The Inspired Translation clears up this matter by furnishing the fact that Israel, from the times of Joseph, had direct knowledge concerning Moses, his name, his history, and his work. Moses did have good and sufficient grounds for supposing that the Hebrews, "would have understood how that God by his hand would deliver" Israel—the Inspired Translation reveals those grounds, thus vindicating the statement of Stephen. W. W. B.

THE most precious of all possessions is power over ourselves; power to withstand trial, to bear suffering, to front danger; power over pleasure and pain; power to follow our convictions, however resisted by menace; and scorn the power of calm reliance in scenes of darkness and storms.

'Tis liberty of heart derived from Heaven bought with His blood who gave it to mankind, to walk with God to be divinely free.

The whole past is the possession of the present.

BEECHER, FARRAR, THOMAS AND SWING ON THE FUTURE STATE.

In our News Summary of Jan. 1st and 15th, we have noted the recent teachings of Canon Farrar and the Rev. Henry Ward Beecher concerning future punishment. Mr. Beecher in his sermon of Dec. 16th, spoke of the innumerable host of human beings who have lived upon the earth, and who have passed away in ignorance of anything outside or beyond their own lives. He assumes that for "three thousand years they went on without receiving any such information;" and, in his lack of knowledge, or blindness, he made the following unwarranted statement:

"And during three-fourths of its history the race was without an altar, or a church, or an authorized priest, a revelation, or anything but the light of nature."

It seems very strange that such men as he is do not accept the proof that is in even King James' translation of the Bible showing that God neither made nor left the human race in such a condition of ignorance, one akin to the beasts, for thousands of years, as Mr. Beecher represents. But we will not dwell on this, for the King James and especially the Inspired Translation show the falsity of such views of the early ages. This is only introduced to show the connection of Mr. Beecher's remarks on the future condition of man. He said that to tell him "that this great mass of men, because they had not the knowledge of God, went to heaven," would be to tell him that the purity of heaven was destroyed. And to say that they went to hell would make an infidel of him if he believed it, which he swore he could not do.

Canon Farrar of Westminster Cathedral, London, England, in his sermons of November 12th and 19th, said that he did not believe that the millions of earth were doomed "irrevocably to everlasting perdition." In speaking of men as sinning men, the majority of them, and not saints, he with truth remarked:

"Though they, and we alike, shall suffer and suffer bitterly, both here and hereafter, the penalty of unrepented sin, yet we cannot and will not think of them as condemned to unutterable torture by irrevocable decrees."

He said that the object of his sermon was to prove that the word eternal did not necessarily denote endlessness, and that he believed that there was hope for man beyond the grave, preaching from the text: "For, for this cause was the gospel preached to them that are dead."—1 Pet. 4 : 6.

Prof. Swing of Chicago, in a sermon of January 6th, on this subject, rejoiced at "how fully society is awake to the merits or demerits of these dogmas," and considered it "absurd to leave untouched the old definition of God and Hell." He said of the old dogmas of Orthodoxy, so called:

"The old theology is dying peacefully and will evidently soon cease to exist. . . . The majority of Christians have not for half a century realized that there was any such hell as that pictured by the Church. . . . The old significance has fallen away, and has left behind only the general truth that God will punish sin and reward virtue."

Dr. Thomas, the leading Methodist divine in the west, in a sermon Jan. 6th, delivered

in Chicago, said that the doctrine of election and reprobation, which "mercilessly consigns unnumbered millions of human beings to all the pains of eternal hell, without any possibility of escape," was merely "born out of controversy, and in such times might be accepted, but there must come an after thought—a reaction. Men will rise up and ask if the Bible teaches such things." Furthermore he said:

"There is such a thing as asking the mind and heart to go too far; and then they will rebel. Men must not be asked in the name of so holy a sentiment as religion to give up reason, and good sense, and every feeling of justice, and to lie down and be spit upon and trampled in the dirt. They won't do it, and I am glad of it. It is not strange that many of the best minds in Europe and America are protesting, and protesting in the name of all that is sacred and dear in the thought of God and religion, against such over-statements. Men are ready to confess that God is, and should be, sovereign; but they must not be asked to believe that He is an unfeeling tyrant, and still told to love Him and call Him God. They won't do it. They can't do it. They ought not to try to do it. Men are ready to believe in punishment for sin here and hereafter—they feel it, they know it—but they are not willing to believe in all the terrible ideas that were possible only in a cold, dark age, and that rob the universe of God and all sense of justice or right. And I am glad of that, too; they would be worse, and not better, for believing such things. . . . This same critical sense has taken hold of the dogmas that have come down to us claiming to be the truths of religion, and asks squarely and pointedly, What do they mean, and are they true? What do you mean, we are asked, when you say that the Bible is inspired? What do you mean, when you say that it is infallible? What do you mean by total depravity, by atonement, by regeneration? What do you mean by the resurrection and the judgment? What do you mean by eternal punishment? Is there a literal hell of fire and brimstone? Are those who die in their sins to be punished eternally? Is there no possible hope for their reformation, or that the love of God may somehow reach them in the long, long ages of eternity? And not a few to whom these questions are asked are compelled to say that, so far as mental perception of their immense magnitude is concerned, they had really never come to look at them, or to weigh their meaning before. And thus, it seems to me, are we coming into almost a new age—an age of realization."

The above views must have been an astonishment to many of his Methodist brethren, for they are very radical as compared with the tenets ordinarily accepted by that society. Apparently Messrs. Beecher, Farrar, Swing and Thomas all believe in "punishment hereafter," and also in a state of probation after this life. It seems a strange thing to see such a leading man of the old creeds as Dr. Thomas, following the lead of Henry Ward Beecher and others whose theology has for years been a suspicious one, as viewed from the old standards of the creeds made by the reformers.

And Dr. Ryder, the leading Universalist minister of Chicago, thereupon congratulates Prof. Swing and Dr. Thomas in public print over their change in sentiments on these points from the old theology of Calvin to those so near the ones he has been preaching so many years, and he hopes, when they get more settled views on the subject, to see them both in charge of Universalist churches. But he makes a good point and a good hit at their change of base when he warns them against the danger of going to the other extreme and throwing overboard all punishment and all correction to sinners, thereby surpassing even the liberality of the Universalists, whose mild

ideas of punishment the other churches have so long condemned. Dr. Ryder writes to Messrs. Swing and Thomas:

"And this leads me to say that I hope neither of you will overlook the fact that the Bible does teach that there is a hell, the only question being as to the nature and duration of it. I trust, therefore, that our Orthodox friends recently born into this more hopeful view of the government of God will not attempt to set aside this Bible view, else the religious world may yet have the strange spectacle of the Universalists defending the hell of the Bible against the denial of it by the Orthodox party."

The caution is timely, for it is a true saying, generally, that one extreme follows another, and men are apt to ignore the fact that truth, like the equator, lies in the middle, as one has said, or that the golden mean is the true stopping place, not however that Universalism is able to offer that golden mean of truth.

Furthermore, the world is truly in the condition consequent upon the fulfillment of the word of the Lord that he would "turn, and overturn and overturn," and men, ministers, philosophers and statesmen know not what to do to solve the questions of the hour, respecting God, the Bible, salvation or those of national, social and individual importance connected therewith. Dr. Thomas, after speaking as above quoted, said:

"Now I confess myself incapable of showing just where the truth of all these matters in doubt and controversy is to be found."

This then is the ultimate end of the long efforts of the creed makers and reformers—their foundations were laid upon the sands, and not upon the rock of revelation upon which Christ built his Church; hence, unless they accept that criterion, they have no means of knowing, no source to go to to discover where the truth is, unless they will come over to its heavenly standard, as well as to confess that they, unaided, or of themselves, know nothing of the truth of the things mentioned, Dr. Thomas having confessed, that they are "incapable of showing just where the truth is." Hence, their only recourse is to turn to God, and ask of him in the ways commanded.

How far Dr. Thomas has cut loose from any system of order, or even from a due regard to proper rules and safeguards of faith and doctrine may be seen from the following in his sermon:

"Now, why not let all men come to God, and to Jesus Christ, and to the Bible, and get such truth as they can, and get such help to good life as they can, and not bewilder them with so many things about God and Christ and the Bible. If they rest in these great facts and reach a good life, is not this enough?"

He seemed to feel in an irritable mood when speaking of his ministerial brethren, in the following words:

"I verily believe if half the preachers in the land were to leave their pulpits and go to work for the American Bible Society there would be far less infidelity in twenty years than there will be as things are now going. But you say: What will then become of our churches, our sects? Our churches! Ah! there's the rub. Not Jesus Christ, but our church, and our pet creed. Poor thing. What a pity if it should die! Save your creed, whether you save sinners or not. Insist on a thousand definitions about God, and Jesus Christ, and the Trinity, and the Bible, and future punishment; save these definitions; save your creed,—bring it out of the cold wind like a shivering little lamb in March, and wrap it up tenderly in a warm blanket, and pour down a little warm milk—save these things if you drive the whole sensible world to infidelity in doing it."

The following are his closing words, showing a liberality, all that the Universalist, or even the Free-thinker could ask for, and no wonder Dr. Ryder welcomes him and Prof. Swing, and yet cautions them against extremes:

"What difference does it make whether a man believes in an endless hell or not, if he be a good man? If he love the Sermon on the Mount, and will live by it; if he believe the twelfth chapter of Romans or the thirteenth of Corinthians, and live by them; suppose he don't believe the world was made in six days or that Jonah was swallowed by the whale? What of it? What has that to do with a good life? Let him believe what he can—that is, what he thinks true. . . . It is wicked to any longer stand up and teach that the only way to Heaven is by a Romish mass, or a Baptist immersion, or a Methodist class-meeting, or the Presbyterian five points. They have all done good in their way. Men may be good in all of them, or may get to Heaven without any of them."

In his sermon of Jan. 13th, Dr. Thomas read freely from the merciless words of Calvinistic ministers of past and present times. He quoted Jonathan Edwards, as follows:

"The world will probably be converted into a great lake or liquid globe of fire—a vast ocean of fire—in which the wicked shall be overwhelmed, which shall always be in tempest, in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads, of which they shall forever be full of a quick sense within and without; their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals shall forever be full of a glowing, melting fire, fierce enough to melt the very rocks and elements; and also, they shall eternally be full of the most quick and lively sense to feel the torments; not for one minute, nor for one day, nor for one age, nor for two ages, nor for ten thousand millions of ages, one after another, but for ever and ever, and never to be delivered."

He also quoted from a book written by Rev. J. Furniss (a Romanist) in this century, as follows:

"The fourth dungeon is the boiling kettle. Listen: there is a sound like that of a kettle boiling. Is it really a kettle which is boiling? No. Then what is it? Hear what it is: The blood is boiling in the scalded veins of that boy; the brain is boiling and bubbling in his head; the marrow is boiling in his bones. The fifth dungeon is the red-hot oven, in which is a little child. Hear how it screams to come out; see how it turns and twists itself about in the fire: it beats its head against the roof of the oven. It stamps its little feet upon the floor of the oven. To this child God was very good. Very likely God saw that this child would get worse and worse, and would never repent, and so it would have to be punished much worse in Hell." *So God in His mercy called it out of the world in its early childhood.*

And truly what revolting pictures these are that men have thus presented as characteristic of the Almighty God. Well may men recoil from and abhor such tales about the infinite, all-wise and loving Father, and friend of man.

Of these things Dr. Thomas said:

"I am entirely free to say for myself that if a belief in all the dogmas of Calvinism and in a literal lake of material fire and brimstone is necessary to orthodoxy, then I am not orthodox, and I am glad of it. If such beliefs are necessary to being evangelical, then I am not evangelical. And I am glad of that. And if I believed that the Bible made of God such an inhuman monster, then I would not believe the Bible. And if I believed that the ever-blessed God was such a monster,—the supposition is blasphemous,—I would never again bow my knees in prayer. I won't worship injustices and cruelty, even if they come bearing the sacred name of God. I do not, and cannot, and will not believe such things. I don't ask any one else to believe them, or to worship any such a

being. Such things have too long stood in the way of souls, and in the way of religion, and have driven and are driving men into darkness and unbelief."

In regard to the contrast between Calvinism and Universalism he gave his views. At the close of them will be seen his fears that too liberal ideas will cause too much license to be taken, which is and will continue to be the case where men have the idea that after death full and entire salvation and reward can be obtained in the same degree as they could have been by service during the probation in the life on earth. He still believes that Methodism is the medium ground, all persons (not a part only) being offered, and capable of obtaining; forgiveness and salvation if they will, and not any fore-ordained to endless torment. His words on Universalism were as follows:

"As a result of these terrible views of Hell, and of the doctrines of Calvinism, Universalism arose, and took the other extreme that there was no Hell at all, and that all would be saved. The process was very easy and logical. The Calvinists had taught that all for whom Christ died would be saved; the Universalists simply took the Bible and proved that Christ died for all, and they had the result that all would be saved. And between the two systems of faith I should choose the latter all the time. The Universalists of our day have swung back from the first extreme view, and are generally believers in after-death punishment for sin, but claim that it will be reformatory, and hence not unending. There is nothing, so far as I can see, in modern Universalism to lead men to unbelief; there is in it rather that which encourages belief; and, in teaching that punishment must follow transgression, its influence should be, and in so far is, to promote good lives; but in holding out the hope of after-death reformation, there is danger that many will take license therefrom to go on in sin; and if that hope be delusion, the mistake is final."

Other ministers in Chicago and elsewhere preach that if the punishment of the wicked is not eternal or never ending, then the joys and reward of the saved cannot be continual. A Reformed Episcopal of Chicago said that from the talk "a stranger here would think that the Devil was dead and that for Chicago there was no Hell," and thought that such doctrines encouraged sinning, as do numbers of others. It is said that sixteen Chicago ministers spoke on this subject, Sunday, January 13th.

LATER.—The Chicago Times of January 21st, contains three pages of sermons on the future state as preached there the day before, and in the cities, and villages, and throughout the country everywhere there is an intense interest in this matter, it having become an important topic of conversation, both among professors of religion and those who make none, and many such seem to wish eagerly that it could be proved that there will be no retribution or punishment meted out to man.

Mr. Beecher has also been interviewed and he declares that he holds as strongly as ever to the doctrine of retribution; that right and wrong are eternal, and that obedience and disobedience will forever produce their corresponding pleasure or pain, both now and in the world to come, according as men may keep or may violate the laws of their well being. All this is in accordance with the faith which the Saints have presented these many years, as well as his idea that pain and suffering are of an educative and corrective nature, instead of being administered to please the passion or anger of the Almighty, as is conveyed by the Calvinistic teachings we have quoted. Mr.

Beecher says that he considers that the continuance of suffering when it has no reformatory purpose is simply cruelty, and he believes in probation after death. But we see that neither he, nor the other liberal minds, know how to dispose of the question further; for, to define this probation matter believed in, and to tell how far it may extend, they are unable to do. Neither can they discern the different states or glories of the saved.

The Book of Mormon teaches plainly that God doeth nothing except for the benefit of the children of men, consequently we believe that chastisement is to reform and to bring amendment, and now is a good time for the Elders of the Church to present the clear and explicit doctrine of the Son of God on this important subject, showing that probation is within certain bounds for all who fail to receive the truth in this life; and that in those conditions or glories they must abide, receiving nevertheless forgiveness, advancement, blessing and favor, as they may be obedient and worthy, but "every man in his own order," as the word of God teaches. H. A. S.

THE SPAULDING STORY REFUTED.

How long shall this Spaulding story continue to trouble the Saints, or the world?

Two or three facts put this humbug story under my feet, in October, 1838. First, the angel of God told brother Joseph Smith where the record containing the book was; the next fact was, that he got the plates on which the record had been kept, and from them the Book of Mormon was produced. A still greater fact is this, that the Book of Mormon was in being and use almost one year before Joseph Smith and Sidney Rigdon ever saw one another. Now, how did these two men get to see each other face to face. It is easy to see that Joseph was a citizen of Ontario county, New York; Elder Rigdon was a citizen of one of the north-eastern counties of Ohio; the distance between them must have been two hundred miles, or more than that. Elder Rigdon was officiating as an Elder in the Campbellite Church, in 1829 and 1830. Parley P. Pratt was a member of that church, in Ohio, with Elder Rigdon.

In August, 1830, Parley P. Pratt started to go to New York State, and City, Dutchess county, where his relatives resided. His best way then was by water. When at Buffalo he took canal boat, a distance of two hundred miles, to the Hudson River, one hundred or more miles to his place of destination. In his route he called at Palmyra; (why this was so I know not); here he fell in company with the Elders of this Church, which had been organized on the sixth of April, 1830; who, as servants of the Lord, began to instruct him in the true doctrines of the gospel; to these teachers he listened, till the boat on which he came left the wharf. He was requested to tarry over night, which he did. In the morning, (he says so himself), he went into a retired and secluded place, and prayed to the Lord to show him whether these things were so; the result was, the work and Book of Mormon is true. He says, "I went forward, and was baptized, confirmed and ordained an Elder, in the Church of Latter Day Saints." He then proceeded on his journey to New York; and tarried there till October; then he took Orson Pratt, his brother, and started for Ohio, his place of res-

idence, calling at Palmyra on his return, and spending a few days with the brethren. When he left he took Elder Oliver Cowdery, and some Books of Mormon with them; arriving home on the last of October or the first of November. It was here in Ohio, where Elder Rigdon first heard of or saw the Book of Mormon. Parley says he gave the Book to him, himself. Now, these are the facts as to how Elder Rigdon became acquainted with the Book of Mormon; which was in use almost a year before he heard of or saw it. What folly, yea, what wickedness to pretend that Elder Rigdon had any hand in its coming into existence.

This is the shortest way I am now in possession of to show how Elder Rigdon came into this knowledge and possession of the Book of Mormon; if any brother can make it shorter and plainer, and tell the truth, there is room—let him work at it. Respectfully yours in the Lord our God. B. ALDEN.

FONTANELLE, IOWA, July 28th, 1877.

WAS IT ALL A DREAM?

The spirit of melancholy misanthropy had possession of my soul. For some unaccountable reason I was dissatisfied and out of patience with all the sons and daughters of Adam. Hadn't a particle of charity for the errors of humanity,—and humanity seemed to be composed entirely of errors. I said in my heart "Vanity, vanity; all is vanity and vexation of spirit."

I attended divine service. Standing in the pulpit with the word of God in his hand I saw a man of noble mien; and a thrill of gratitude vibrated my heart as I noticed that he was a stranger. His voice was sweet and rich as attuned melody, and his words were the embodiment of poetic eloquence. While the burden of his message was "*Be ye pure*," I listened indifferently; but the words of the speaker fell deeply yet gently into my heart of hearts, like balm to a wounded soul. I gazed with interest up into the animated handsome face before me. I listened with breathless eagerness, with rapt attention, oblivious of everything save the happy consciousness that I was under the droppings of the sanctuary. Every shadow of gloom and despondency was gone and my spirit seemed ready to flit away to realms of bliss. Surely, I said to myself, there is goodness and purity and honor on the earth. This man, standing here so nobly and declaring the pure, unadulterated religion of Jesus Christ,—he is not contaminated with the evils common among men. He practises what he preaches.—And I went home much comforted.

I saw less of intentional wrong in life than had blinded my vision a few hours before. I felt I could trust my fellow man once more—whereas I had had no particular reason to doubt—save that my own perverse nature labored under "a desperate attack of the blues."

I went to bed with a calm, serene, happiness, such as only flows from a divine source. I closed my eyes and—sleeping or waking whichever it may be, I saw strange sights and heard most unreconcilable things. A broad panoramic view lay spread before me. A smiling landscape, a peaceful home, and then a room within the habitation where two persons sat. One, a lady, fair, refined and strictly pious; the other the handsome, noble, pure

minded stranger, minister, who had graced the pulpit of our humble place of worship and acquitted himself so nobly, so satisfactorily.

He sat beside the lady, who was an honored sister, in the church, where he held high and trusted office; he sat beside her and begged, entreated, sued for her love. He went down on his knees to her, as any passion blinded young swain might do, and pleaded the sincerity of his affection. A swift wave of horror swept over my soul as I remembered hearing the remark, as I was leaving church, that Elder A. and his wife were from Carroll, in the state of —. He was a married man. And this lady who sat so coolly, and yet unresentingly, listening to his mad declaration, was a wife of an old and esteemed friend of mine. What does it mean? I cried. Is it possible such things can be? No, no. I was mistaken. I would look again. But the scene had vanished and another took its place. A loved and trusted friend, a man of God, a teacher of our flock sat alone writing. A strange look was on his face, one I had never before seen him wear; a look of triumphant delight, yet not withal pleasant to behold. A closely written sheet of a delicate tint, and beginning with "My Dearly Beloved—" as I saw when he held up his work to regard it with admiration. Tenderly folded and enveloped it was laid down and I saw the superscription "Miss —, Hoptown." I shuddered with surprised emotion, but looked again. His wife opened the door. A dexterous movement covered the white missive with a book, lying near, and he turned with a sweet smile to greet his trusting companion.

"Writing?" she questioned.

"No dear, not yet," he replies "I was going to write to Bro. B. But there's no hurry. If you've time we'll take a sleigh ride up to the village. 'Twill seem as if we were young again, wont it, puss." I saw him swiftly convey the letter to an inner pocket and leave the room with his trusting wife on his arm.

I turned my face away in disgust, as I saw that same secret missive fall from the hand of this minister of righteousness (?) and lodge in the common letter box, at the village, where he had brought his wife for a ride.

A sound of familiar voices drew my attention once more. I rubbed my eyes and passed my hand over my brow to be sure that I was I. Yes, there stood my own sister—doubly so—having the same father and mother as well as being a sister in the church. Yes, she whom I considered pure and spotless, the wife of a true hearted honest saint; the mother of innocent young children; she standing beside—can it be? Yes, the teacher of our little flock,—his arm encircling her waist, and her head leaning familiarly on his shoulder. Words are spoken that would bring down the wrath of justice, were we all rewarded according to our merits, here. And there is neither timidity on his part, nor blushes of indignation on hers.

Lo! the start—the standing apart and the guilty shame on each face as a child enters the room. And his wife, the mother of his children is at home across the way, ill in bed. "O merciful God!" I cried in anguish of soul. "Is there no purity, no sincerity in man!"

The vision fled, but the sad, realistic memory remains. Is it all a dream? Is there not too much reality mingled with the vision—

ary to be passed by unheedingly. How hard, how almost impossible it seems for us to be "wise servants and harmless as doves." How shall we, while watching and praying, and when we discover iniquity lurking in noble hearts, be able to distinguish between charitable forbearance and covering error that should be exposed. O for the pure unfeeling wisdom that works in accordance with perfect love.

ÆGIS.

THE FAMOUS MOABITE STONE.

In the same room with Alfred Vickers' pictures is a very clever reduction, by a lady, of the famous Moabite Stone which was discovered in 1869. The original, it will be remembered, was found at Dhiban by the Rev. F. A. Klein, a French clergyman, employed by the English Mission, in the possession of the Brue Hamadah, one of the wildest Arab tribes, who had long kept it with great jealousy as being possessed of supernatural powers. All attempts to purchase the stone through native agents failed, and even the appeal of the Sultan did not suffice to give possession of it. In the end the Arabs, fearing that they should be deprived of it, determined to destroy it, and this they attempted to do by first heating it by a fire lit underneath it, and then, when it was red hot, throwing suddenly cold water over it. It was in this way effectually broken into pieces. But, fortunately, M. Clermont Granneau, the learned philologist and now Professor at the Sorbonne, in Paris, had succeeded in taking what is called "a squeeze" or clay impression from the face of the stone, and, after it was broken, Captain Warren, of the Palestine Exploration Expedition, took squeezes of the two larger fragments. The stone in fragments was eventually secured for the French Government, and after great care the recovered fragments were put together and the restored tablet now remains preserved in the Louvre at Paris. It measures four feet one inch in height by two feet two inches in breadth, having an arched top and squared base, and being about ten inches in thickness. The model now exhibited is made to a scale of a quarter the size of the original, and evidently with the greatest accuracy that skill and patience could exert. The letters have each one been copied faithfully, and all the joinings of the fragments where they show at all, so that we have before us in a portable form this priceless and most interesting relic. The letters are in straight lines across the face of the stone, and they are considered by the authorities in these abstruse questions of palæography to be in the same characters as those used by David in the Psalms and by Solomon in his correspondence with Hiram, King of Tyre. To give some idea of the form of the letters, it may be said that they resemble our ordinary Arabic numerals, letters like the 6, 7, 4, and 0 occurring frequently, and others like our Roman Y and P. They are all incised, and appear to have been cut in by some hard and sharp tool. As to the date assigned to this record, which has been all read and translated by M. Clermont Granneau, it has been confidently stated by the Count de Vogue to have been engraved in the second year of Ahaz,

King of Israel. It is, therefore, older than the Homeric poems, as we know them through Homer, at least, and older than the famous inscription of Ashmunazar, probably 900 B. C. Although certain discrepancies remain to be cleared up, no doubt is felt as to the general tenor of the inscription. A translation of it has been published and may be obtained of the Palestine Exploration Society, and we presume, also, that copies of this excellent model may be obtained by those interested in this subject. At any rate, too much cannot be said in commendation of the great skill and patience devoted to this copy of the famous stone.

A DREAM.

On the night of the 25th of November I dreamed that the morning was pleasant and the sun shone bright and clear, when seven of us started on a short journey, four of us Saints and three of the world. After going a short distance we came to a turn in the road facing the north, when suddenly the air became dark with smoke, dust and leaves, the wind blowing and hurling them in great confusion. Through this we could see all species of the fowl creation, chickens, geese, crows, etc.; also all the animals that were upon the land and in the water. All these were at war with each other, fighting, devouring, killing, and the dead falling to the ground around us, as far as the eye could reach. One in particular fell close by us. It resembled a goose, only it was about four times larger, and was headless and featherless, having lost these in the conflict. While we were wondering at this I looked toward the west and beheld a lion, one larger than an elephant, appearing through the smoke and coming towards us. I cried "Look." We trembled at the sight, for he was terrible to look upon, and was filling the air with awful cries of anger, and was grinding his teeth with fury. Just then my husband said "Look to the east." We did, and beheld another lion resembling the first, in every particular, and coming directly to meet the first. Again we looked, and in the north east we saw another lion similar to the other two, but he was further away, and coming towards the others, but not advancing so rapidly. The first two had now met in conflict, and were gnashing their teeth and tearing and devouring one another. Oh, it was terrible. The tongue cannot give utterance nor pen describe the awful sight, and fear came over us. During the conflict of the lions we beheld two chestnut burs seeming as large as a bucket, fall from them toward us, and, we, fearing they would strike us, started for a small knoll on which were two large trees with small bushes growing around them, their branches were interwoven, forming a secure refuge for us. Br. Brown was one of our number, and he called us to stop and see the power of God. None gave heed to him but myself, and I tried to brave it, but it was so fearful that I shrunk, and stepped backward and came near being struck by one. Said Br. Brown, had you stood still you would have been safer. We took large stones and broke the burs open and found three nuts in each, larger than the common chestnut. We then took them up to

the rest to show. We broke one open to taste, but it was tasteless. We then put them together as a relic for others to examine. During all this time the conflict between the two lions continued, the third one drawing nearer. All the other animals were also in continual conflict, but were gradually growing fewer on the account of the many dead. The lions were fearfully torn and bleeding yet fierce and angry as ever. My body was wrapped in such fear and pain at the awful sight that I awoke, not seeing the end,

ELLA R. DEVORE.

HOW THE MINISTER WAS ENCOURAGED.

Dr. Neale, of Boston, tells this anecdote of Dr. Stillman, his distinguished predecessor, of revolutionary times:

One Sunday morning he preached, as he thought a poor sermon. It is very likely that it was so, for ministers sometimes do such things, but they have different ways of meeting the humiliation. Some put on a bold face and pretend to care nothing about it; some look dignified, as if they had said something solemn and deep; others comfort themselves with the thought that they will do better next time; but Dr. Stillman was so mortified that he could not eat his dinner, and was sick in bed. "Jephthah," he faintly said, "I shall not be able to preach this afternoon. You must see the deacons and ask them to get some other minister to supply my pulpit—Mr. Chauncey, Mr. Kirkland, or Mr. Eckley." Jephthah, who understood the case perfectly, said, very respectfully, he would go. "Dr. Stillman ought to have a rest, dear man, but I feel bad for the people; they will be disappointed, but folks is queer. They doesn't want to hear anybody else. I heard Mrs. Smith say this morning what a beautiful sermon the doctor preached. But I'll tell the deacons Massa Stillman is wearin' hisself out."

"You needn't go," said the doctor, brightening up. "I feel better. Brush my boots, Jephthah, and I'll try to preach myself." He went into the pulpit and never preached more powerfully and eloquently than he did that afternoon.

SERVING GOD WITH GLADNESS OF HEART.

I have often thought that the heart filled with gloom could not be strong; for, as the sunshine is needed to bring forth the fruits of the harvest, so is joy needed to do any good service in God's cause. Of all duties this service it seems to me is the noblest in which any one can be engaged, and why should not gladness fill the heart while doing the service of the Lord of hosts. And, if God be loved perfectly, no sacrifice will be felt too great, or any service be too difficult. Shall we not think of these things and serve God with gladness of heart, for we do know that we have the real knowledge of his favor and grace, and feel the depths of his love and the extent of his salvation. And should not our hearts be glad thinking of the day when the Saints shall be gathered together, and we shall meet our Master amid the hallelujah's of the glorified, for we shall be his when he comes to make up his jewels. Let us press on, serving God with gladness of heart.

ANNIE HOLT.

15 February 78.

Look Here.—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired. Attention is called to the notice giving full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, February 15, 1878.

AN ANSWER.

It would appear from the perusal of the letter of Jas. S. Jenkins, published in this issue, that some careless remark of some writer for the *HERALD*, had startled him; and possibly others, by the frank avowal of dissent to popular methods of evangelization.

The remark, "no gospel is preached by him," was probably the utterance of a correspondent; and reflected the sentiment of a looker on, at the efforts of Mr. Moody and the results that followed, as they appeared to him. We are not under the necessity of defending the view expressed by the correspondent, nor do we feel to offer any apology for it; though we do not approve of wanton attack upon the faith of others, nor disparaging remarks, or odious comparisons in respect to the labors of others. But seriously, aside from a belief (mental assent to his saving power) in Christ, what has Mr. Moody taught? What specific form of faith? What process of regeneration has he taught? Some of the clergy took him seriously to task for "assuming the airs of an apostle."

Christ taught, specifically, baptism as a means to salvation: so did Peter, John and Paul; and, impliedly, so did Matthew, Mark and Luke; but Mr. Moody throws discredit on this necessity by saying, "If I thought that God required people to be baptized that they might be saved; I would take a bucket and a broom and go out into Broadway and baptize everybody I met." Therefore, because Mr. Moody does neither teach nor practice baptizing as a command, or a necessity, we feel a sort of warrant in reiterating the inquiry, What gospel does he teach?

Mr. Moody, Mr. Whittle, Mr. Hammond, all seek to be sensational, to arouse and alarm the laggard fear and sleeping conscience of the multitude, to create a great revival, to be revivalists; and, knowing full well the local causes for clerical jealousy, for likes and dislikes of existing and rival factions of the church militant, they take good care that the spoils of their war of conversion shall be apportioned after their departure from the field of battle. Mr. Hammond, advised those converted under his ministry at Galesburg, Illinois, to wait full three weeks after his departure, before the different church doors should be opened to admit the comers thereinto. We presume that his advice was similar in different places. None of these evangelists love strife; and as a means of avoiding controversies that may arise, Mr. Moody disavows specifically, being the champion of any church tenet, or any denominational body. We believe him to be what is known as a lay preacher, one who preaches without being under clerical orders. If this is true, and like Prof. Swing, of McVickar's, Chicago,

he has swung loose from the particular body of believers in which he grew up, or was made a preacher, may we not properly ask, What gospel is he teaching?

So far as the term Saints is concerned, we quote 1 Cor. 1:2, referred to by Mr. Jenkins:

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother. 2. Unto the Church of God which is at Corinth, to them that are called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

We emphasize the words "called," "apostle," "church of God" and "saints." Our object in doing this is to point out the force of the passage. Paul wrote not to the world, but to a class of men who had been taught the gospel, which required them to be baptized; and by thus being baptized they had acquired the right to be called Saints. Paul, writing to them recognized this right, and declares his own apostleship in like manner, stating that he was called to be an apostle of Christ by the will of God. Now, we have no possible objection to anybody calling themselves saints, or any other name they may choose; but if the rule cited is to apply, we insist that its application be specific.

Is Mr. Moody an apostle of Christ, by the will of God, a member of the Church of God, baptizing those who are converted under his preaching into the same church, and thus entitling them to the appellation of saints, and justifying himself and everybody else of a similar faith to call them so? If Bro. Jenkins has never thought of the propriety of asking these questions in connection with a work done by men on the earth professing to act in the name of Christ, then we do not wonder that he has been startled by some of the "peculiar" things presented in the *HERALD*. It has been the disposition of the saints to ask these questions. It has been their habit to consider these things, believing fully that the salvation offered to man came by the preaching of the word of God, contained in the Scripture, as a thing of reality; positive truth for to-day, applicable to all men, in every land, and in all the years of the life of man upon the earth. The title "saints" inures to believers, accepted of Christ by the ministerial agents called and chosen by him, empowered and instructed thereto in his law and by the direction of his spirit in the wisdom of revelation to him as such authorized and accredited agent. This is the claim the saints have ever made; but are these the claims of Mr. Moody? These are the positions occupied by those ancient worthies, the apostles and saints of the days of Christ, James, Peter, Paul, Barnabas and Silas, as we conclude from the reading of the word itself; and if we are over foolish in adopting them as doctrines "wholesome and very full of comfort," we certainly have illustrious antecedents and predecessors, co-workers, fellow laborers and associates; with whom we shall ultimately be permitted to meet and associate; because we have believed and acted in accordance with the "form of sound words" that we "heard" of them. Thank God, this gospel, which we think Mr. Moody has not preached, was "good enough for Paul; good enough for Peter; good enough for Jesus—it is good enough for us."

The work which Messrs. Whittle and Bliss, Moody and Sanky, Whittlesey and Hammond, revivalists and their co-workers have been doing, we have no desire nor intention to find fault with.

Whatever good they may have done, may good men and the spirit of good among them foster and preserve. May the good resolutions which those ostensibly converted under the ministration of these men have made be sacredly kept. The vows to do righteously which have been publicly made by reason of this furor of revivalism be religiously observed, and the credit thereof inure to them to whom it belongs. But we must be excused if, in comparing the labors of these men, preceded by advertised excitement; accompanied by local and foreign noise and sensation; aided by the rush and war of city life and glittering adjuncts; with the toilsome journeyings, painful oppositions, contumelious disdain and persecution which the Master and his apostles and disciples met in their attempts to propagate the truth, the gospel, we cannot feel justified in saying that they preach the gospel.

The converts which these men have made have been absorbed by the different denominations from the straight Calvinistic to the freest Universalist; excepting only those who have, like the lepers who were cleansed but failed to give the glory to God, returned to the condition of coldness from which the revival effort roused them, and those who have been confirmed in their unbelief by the conflict of opinions which they behold among the lambs of the fold.

BRO. C. E. BROWN, now of No. 89 Aborn Street, Providence, R. I., has written us a very interesting letter concerning a vision he once had of the fight at Nauvoo, between the mob on one part, and the new citizens and Saints on the other part, some time before the conflict really took place. He saw the temple as it stood, and parties on it with glasses engaged in watching the movement of the mob; and saw the party gathered at the east and south of the temple, as defenders of the city; and further off the mob. Those of the mob wore black caps, and were in appearance dark, indicating the spirit of darkness, that moved them. The defenders of the city were of two classes, one wishing peace, willing to fight for it, as new citizens; one wishing peace, but moved by an influence which was for peace, but wanted it in their own way; these were Saints who had allowed themselves to become dissatisfied with what God had given them, and this influence came from the head of the Church. There is much more of it; but suffice it, that the influences that were affecting the people to drive out, on the one side; and of the Saints to remain, and to leave, were all clearly shown to Bro. Brown at the time spoken of. It is all brought vividly to his memory by the reading of the invitation to return to the ancient city, lately published in the *HERALD*.

One thing seems to be true, Nauvoo has not thrived since the expulsion of the Saints. Every effort to revive enterprise, and attract the currents of trade and travel, made by earnest well-wishers of the place, have been foiled and frustrated. Prices of real estate have run down until good property can not be sold for one fourth its apparent value, and hardly a sale for any of it can be had.

Well, the law of compensation will work out the decrees contained in its enactments, sooner or later, the retributive justice of the Almighty, doing what has so long been a maxim, "The mills of the gods grind slowly; but they grind exceedingly fine."

A WORD TO CONTRIBUTORS.

IN conducting the editorial department of the HERALD it is our province to pass upon the propriety and availability of all articles and letters coming for publication; and the church that sustains us in this editorial charge, as well as the Board of Publication, by whose appointment we are placed in charge, have presumed, as we have have hitherto supposed, that we were capable of performing the duty devolving upon us.

It has been our constant aim to set before the readers of the HERALD, what was, in our opinion, best adapted, suitable, and profitable, at the time; having reference to the subject considered and the manner of its treatment, without disparagement of one writer, or undue favor to another, as the author. We will not say that we have not erred; or that we have not made a bad choice, from time to time; but when we have done so it has been our misfortune, not an intentional wrong doing. Of late, we have been annoyed by letters, commenting, unadvisedly, as we believe, on the conduct of the HERALD in this regard. We suggest to these writers that they send their communications of this character to the President of the Board of Publication, for the examination of the Board; or to the Secretary of the Church, for the examination of the General Conference. In the meantime we shall strive to do the best that we can, in our way, without disparaging, or ignoring the efforts of any; also, without undue partiality to any, who write for the HERALD.

It is impracticable to put all the articles sent us into the HERALD; and sometimes articles sent us arrive when we have not time to prepare them for the press, in which case they must lie aside till we do have time for their examination and preparation; and some may in this wise be left for an indefinite time. It is not always in our power to give the requisite time to this examination and preparation if we decide to use the article, until the time of its apparent necessity, or practicability is passed; in which case it lies on our desk, or in the drawer, waiting the recurrence of its usefulness; according to the rule for keeping every thing, as it "comes in play every seven years."

We insert the letter of W. H. Shearman, published in the *Daily Independent Salt Lake City*, Utah, of January 17th this year. If the statement in this letter be true, that Elders Joseph F. Smith and John Taylor have given expression to the sentiments attributed to them, there is room to hope that a more liberal policy may prevail. We do sincerely hope that there will be an effort to show whether Pres. Brigham Young did, or did not rightly use the funds of the church entrusted to his control and care. If he has been falsely charged, let the Saints and the world see the facts in the case, that he be absolved from blame, and his memory cleared from this cloud. If he did improperly use the moneys of the people let justice take place.

That the priesthood of the Church of Christ must rule by love, was the burden of our discourse in the Institute in December, 1876, when we were in Salt Lake City.

SALT LAKE CITY, Utah,

January 13th, 1878.

Editors Salt Lake Herald:—Whatever I had to say in regard to the course and policy of the late President of the Mormon Church I said to his face during his life. Now he is gone, I do not

aspire to be numbered among those who will so bravely kick the dead lion.

But, if I am correctly informed as to the spirit of the remarks made by Elders John Taylor and Jos. F. Smith at a priesthood meeting held in the Fourteenth Ward School-house recently, they proclaimed, as sound gospel doctrine, all that I and others ever claimed for ourselves and the people, and for the assertion of which we were "delivered over to the buffetings of Satan," and publicly pronounced worthy of death by men some of whom I meet almost daily.

I am told by faithful members of the Mormon Church that Elder Taylor said the priesthood must govern by love alone; that Elder J. F. Smith said that the people should select their own officers and auditors of church finances; that a full and detailed half-yearly statement of church receipts and expenditures should be published, and that the right of the people to examine and investigate such published statements should not only be unquestioned, but that every facility should be afforded them for so doing. I am also informed, from the same source, that Elder Taylor and the Twelve have found that the late Brigham Young was largely indebted to the church, and that they are taking steps to have that indebtedness liquidated out of his estate.

The foregoing, if true, covers all that was ever asserted or claimed in regard to Church policy and business. But the very men who now maintain the soundness of these premises joined in the general denunciation against us for asserting them. Have they the honor and manhood to do us justice, and undo, as far as in their power, the wrongs which they at least sanctioned?

Respectfully,

W. H. SHEARMAN.

THE Philadelphia Times of January 29th, contains the account of a man named Schrack, of that city, who died the 27th, or apparently did, for he became cold, his lips were purple, and a mirror held over his mouth was not dimmed; but some hours afterward, while the body was being washed, the man groaned, and, measures being taken, he was restored, and to all appearances he was entirely recovered from the disease which caused his real, or apparent death. To a reporter he gave an account of his sickness; he was taken in September last with hemorrhage of the lungs, up to the time when he appeared to die, of which, and his after experiences, he spoke as follows:

"About nine o'clock on Saturday night my eyesight began failing me. I lost my hearing and my speech became thick, my tongue being greatly swollen. I had fully made up my mind that I had to die. At about four o'clock on Sunday morning the tips of my fingers became like lead. My sight was now entirely gone. My stomach was terribly swollen and was greatly inflamed. Each succeeding cramp was more severe and reached higher up into the stomach. All the passages of my throat seemed to be closed. Shortly before seven o'clock I asked to be moved to the foot of the bed. My head had scarcely touched the pillow when I exclaimed: 'Throw me over!' and then—I found myself in another land. The vision I looked upon was the most beautiful that man ever saw. It would be impossible for me to give a description that would do it justice. My first feeling was that of falling down a great height, and then I found myself in a valley. I walked along until I came to a terrible, dark, black river, at sight of which I shuddered and feared. Before me and beyond the river was a black cloud. Others were walking over the river, and, although I dreaded it, something urged me on and I felt that I had to go with the others. As I got nearer to the dark cloud it became bright and beautiful, and expanding it opened and disclosed the most beautiful sight. The first I saw was Jesus. I saw a great temple and a great throne. I saw my little boy, who was drowned two years ago, and my other dead child. I saw my dead wife; but I could not touch them. I saw people whom I had almost forgotten. I saw my old gray-haired grand-

father, who died when I was but two years old. There were many whom I looked for, but I did not see them. Then the vision began receding, and I never can describe the terrible disappointment I felt when I found myself again in bed. I felt, indeed, grieved. It was eleven o'clock when I regained consciousness, and at once I felt as though my life had been renewed. I was a new man. I had not then, or have I now, an ache or a pain. My eyesight, my hearing and my speech had fully returned, and I feel now as well as I ever did in my life."

Dr. James H. Cantrell, the attending physician, said that Mr. Schrack was attacked with nervous spasms of the heart. "I expected his death at any moment. He was in such a condition since Sunday a week that I did not dare to make an examination of his lungs, as I knew he could not stand it. Mr. Schrack told me that during the four hours of his unconsciousness he had but one foot on earth, and he was very sorry that I had brought him back, because he was so happy where he was."

BRO. O. P. WORDEN sends us a Kingston (Missouri) *Sentinel*, in which we find the following notice of a discourse by Elder John Whitmer. Mr. I. C. Funn may see some fun that will make him "laugh out of the other side of his mouth," as the saying is, when the comparison asked for by Elder Whitmer is made. We are glad to learn that Elder Whitmer is in the field:

"We were down to the Whitmer school-house to preaching on last Sabbath at eleven o'clock. Mr. John Whitmer delivered the discourse. It will be remembered by a great many readers, that Mr. Whitmer is one of only two now living that helped (were witnesses) to the translation of the Book of Mormon, or generally known as the Mormon Bible. Mr. Whitmer is considered a truthful, honest and law abiding citizen by this community, and consequently, his appointment drew out a large audience. Mr. Whitmer stated that he had often handled the identical golden plates which Mr. Smith received from the hand of the angel, he said it was of pure gold, part of the book was sealed up solid, the other part was open and it was this part which was translated, and is termed to-day the Mormon Bible. This is the first time Mr. Whitmer has attempted to preach for a good many years; and time, who waits for no one, has written many a furrow upon his brow. He is upwards of sixty years old, and gave some good advice to both old and young. Before closing he asked the audience if they would take the Book of Mormon and the Bible and compare them, and to take Paul's rule, 'To prove all things and hold fast to that which is good,' in comparing them.

I. C. FUNN."

EDITORIAL ITEMS.

It will be worth the while of the Elders to read closely the article on Miracles, lately published in the HERALD, for the question of whether God will answer direct prayers offered by earnest believers, as promised in the New Testament Scriptures, is to be one of the questions for settlement by and by; and all should be prepared for the consequences that may result from the argumentation of it.

Bro. W. R. Calhoun, of Cortland, Illinois, thinks those benefitted by a friend should acknowledge the benefit received; he therefore states that on the 1st of December, 1877, he was administered to by two of the Elders for an affliction of some week's permanency, and that in answer to the prayer of faith he was greatly helped; for which he gives God thanks.

Bro. Roderick May, of London, Ontario, wrote January 23d, that the work is still rolling on there, and six more had been baptized recently, about twelve within two months, and more were at the door.

It would appear from a letter written by Bro. J. C. Foss, from Machias, Maine, that now and then the devil is overmatched in the instruments chosen by him to destroy what he hates. A Mr. Ezekiel Smith, (we are sorry that his name was Smith), lately lecturing through that portion of Maine, against Mormonism, proved to be a thief, was caught, admitted to bail and fled from his bondmen forfeiting his bail, subjecting his friends who made up the bond money to a loss of two hundred dollars.

Bro. George Cleveland, of Rond Eau, Ontario, writes under date of January 29th, that the work is moving slowly in Canada. Brn. Joseph Luff, John Shippy and J. J. Cornish, are laboring steadily; and some others are doing what they can.

We have lately received a number of questions for answer in the HERALD, that are so manifestly asked with a view to acts that have passed, that we decline to reply, unless the matter comes to us in a statement from both sides of the case.

A letter from Bro. J. C. Clapp, dated at San Bernardino, California, January 23rd, states that he had been away on a short mission to Santa Maria Valley, had preached sixteen times and baptized six; and left others not far from the kingdom.

Bro. H. Bake of Malad, Idaho, writes not very encouragingly of that district. Lack of confidence is the main difficulty. They do not despair of ultimate success and good.

A letter written by Bro. T. A. McIntosh, of St. Thomas, Ontario, dated September 13th, last year, was received during our absence at Conference, and did not fall under our observation till quite recently, having been overlooked. For this delay we apologise. The main question submitted in the letter we have had under advisement for some time, with others, and when we find the time fully propitious we shall give the result to the readers of the HERALD. In the meantime, we believe, fully, that the practice of the Church in meeting on what is known as the Lord's day for worship and the public observance of service, praise, preaching and devotional exercises to be strictly correct. Much has been written on the gathering since the letter reached us; and it may be that this is sufficient at the present.

Bro. Lewis has written quite freely his opinion respecting the publication of dreams in the HERALD; and also of the right to lay hands on the sick. We call the attention of the Saints to the following texts: James 5: 14, 15; D. of C. sec. 17, par. 8; sec. 17, par. 11; also sec. 42, par. 12. See letter of Bro. Lewis in this issue.

Bro. I. N. White wrote from Edenville, Iowa, January 22d, that Bro. M. T. Short and himself were preaching every night near Des Moines Valley Branch, and they expected to continue their good work in other places. Some had applied for baptism. May they have great aid and liberty of the Spirit.

Bro. and Sr. Walton, of Newton, Harvey county, Kansas, would gladly welcome traveling Elders at their home in that town.

Sister Harriet Webb, of Philadelphia, Pa., mentions the good condition of that branch of the Church. The Lord sends his Spirit to them.

Bro. E. Gerber mentions Bro. Hansen as being in Floyd county, Florida.

Bro. J. F. Burton, of Newport, California, mentions the labors present and planned of Brn. D. S. Mills and J. C. Clapp. The former improving in health.

Where fractions of dollars are sent to us, and the senders find it hard to get scrip, we will receive postage stamps, but prefer to have the even dollars in bills, if they can be had. The safer way is to send by order or draft.

The book "Joseph the Seer" did not arrive from the binders till February 4th, and by the 6th we sent off between two and three hundred previously ordered. We hope that this work will have a good sale, as it has cost us several hundred dollars to publish the edition.

Bro. R. C. Elvin has been preaching in Dewitt, Nebraska, and vicinity, and thence was going to Wilbur to baptize some. Bro. R. J. Anthony was with him part of the time.

Sr. Elizabeth Elliott, of Del Norte, Rio Grande county, Colorado, says that the HERALD is her preacher, and that she is the only member of the Church there. She has much joy in the gospel, but longs to be with the Church and the assemblies of the Saints. She adheres strictly to the Word of Wisdom, as she understands it, that is, abstaining from tea, coffee, etc.

Bro. R. J. Anthony wrote from Wilbur, Nebraska, January 31st, that he and Bro. R. C. Elvin had baptized four that day, and several more are believing; and one who was a bitter enemy last season, is now a friend to the cause and to the brethren.

Sister Eliza C. Mitchell, of Plattsmouth, Nebraska, rejoices in the knowledge of the truth, being assured by the Spirit of God that this is his work.

Bro. Z. S. Martin (in company with Brn. E. Boulson and N. Brown) has been in Saunders county, Nebraska, preaching in a new field, and he reports an interest there that promises good. Some thought the doctrine the most glorious teaching they had ever heard. Somewhere in that region he also met some of the Utah Elders, and found that they could not stand the truth.

Bro. Peter Mathison, of Dowville, Iowa, reports good meetings at Galland's Grove, and all are glad that Bro. J. R. Lambert has made his home with them. Bro. Peter is grateful for the knowledge of the truth, and sympathizes with the Elders who travel and preach, enduring trials and persecutions for the word of God, but rejoices in the thought of their great reward. The published articles on the duty of sharing in the support of the labors have stirred up his thoughts on the subject, and he wishes to aid, and exhorts others also to do so.

Sister Elizabeth Parker, of Jackson county, Missouri, rejoices that she was led to see the truth and to obey it; also that she and her family (formerly of London, Ontario), have been blessed in locating near the place of Zion, where she feels at home.

Bro. John F. Thomas, of the South-eastern Illinois, District, says that in some parts of that district there is quite an interest manifested, and calls for preaching are many, and people are kind towards the Saints and the work, appearing to think and act for themselves more than ever before. Bro. Thomas has been prevented from much ministerial labor by the continued illness and helpless condition of his wife, but he does all he can, having knowledge that the work is true.

Bro. I. B. Larew, of Millersburg, Illinois, writes of the valuable and acceptable labors of Bro. T. W. Smith in that place and at Buffalo Prairie, and so does Bro. J. M. Terry.

Bro. John Holt, of Providence, R. I., called at Kewanee, Illinois, going west, and he reports excellent meetings and the Holy Spirit among the Saints. And he says: "I saw something more, a sister in affliction, poverty, sickness and severe trials, and the Saints' Mite Society set to work and gathered up food and money to bless her with. It was a sight I shall never forget."

Bro. R. F. Hill writes from Cameron, Missouri, of a visit made by Brn. F. W. Curtis, Wm. Cadman and himself, to Kingston and Far West. They saw John Whitmer, one of the eight witnesses to the Book of Mormon, and he assured them that his testimony was still the same concerning that book and the redemption of Zion and the restoration of the Saints to it. He preached there January 13th, the first time since June, 1838.

Bro. J. S. Patterson wrote from Rock Island, Illinois, February 1st. He was to speak at Dav-
enport, Iowa, and then go to Maquoketa and preach a series of sermons.

Bro. C. Scott writes from Chickaming, Berrien county, Michigan, that a door seems open there for preaching, and people are anxious to hear.

Bro. A. Bennett of Beaver, Utah, writes that Bro. Robert Warnock preached there twice in January. Good was done, and the people were pleased to hear him.

Brn. J. A. McIntosh, Nathaniel Booth and Frank Reynolds have been preaching east of Harlan, Iowa, in new places. Bro. Reynolds reports that the word does not go begging to be heard in that country in these days. Bro. M. H. Bond reached Council Bluffs from Decatur county the last of January. Bro. Reynolds was to speak in Omaha, February 3rd.

We have no Visions of Joseph Smith on hand, hence orders for them cannot be filled. The money sent may be used otherwise if ordered. It will be some time before we have a new edition. No Songs of Zion now, but are getting some out. We will advertise both when ready.

Bro. T. W. Smith has been putting in full time in preaching at Millersburg, Buffalo Prairie, Illinois, and vicinity for several weeks. Eight baptized at the latter place. He is expected to be at Kewanee, February 10th, and at Sandwich the 15th.

Bro. Abram Brearly, and his parents, living near Providence, Rhode Island, are made glad by the blessings of the Holy Spirit to them, and the answers to prayer that they receive. They are also striving to witness to others that the gospel of Christ has been restored to the earth, for which purpose of teaching they seem to be kept in that place they believe. May they be wise in bearing that testimony so that good only will be wrought; and may they be the means of saving souls.

Bro. D. S. Crawley, of Cherokee, Kansas, writes that he is to meet a prominent Seventh Day Adventist in debate. Bro. Crawley thinks that many of that sect are becoming friends to our cause, by a friendly course in associating with them, and by explaining in a kind manner the differences of faith.

Bro. F. C. Warnky writes from Hutchinson, Colorado, February 3d, in fine spirits; one was to be baptized on that day. He was going thence to Morrison to preach a few times; thence to Pueblo, then to Coal Creek, to hold a discussion, upon the subject of Laying on of Hands, with a Campbellite Elder.

Bro. Henry Halliday of Shelby, Iowa, says that the work of the Lord is prospering in that place, and the Saints are feeling well.

Bro. James Dutton of Columbus, Kansas, writes that he has been speaking nearly every Sunday in various places. He says that there is a great and constant call for preaching. He expects to baptize some.

A letter dated Salt Lake City, January 20th, from Sr. E. Harmon, states that they are having good meetings there on the Sundays; she speaks in good terms of the Elder in charge there. Frequent inquiries are made respecting the chapel there.

Elders David Williams, formerly of Canton, this state, and Johnson, of Utah, called on us on the 2d instant, and spent a few moments in conversation. They report dull business times in Utah. We supposed them to be on a mission to the states; and learned after their departure that Mr. Williams was *en route* to Georgia. They labor for Utah Mormonism.

Bro. Theo. Gerber, of Lafayette, Georgia, writes of being gladdened by the preaching of Bro. J. H. Hansen. Bro. Heman C. Smith did not come that way. Bro. Gerber informs his brother of his whereabouts as above, and wishes to hear from him, as he has not been able to reach him by letter.

It is reported that a deficit of \$1,700,000 has been discovered in the accounts of the late Pres. B. Young, of Utah. Should this prove to be correct, and there be a suit among the heirs growing out of dissatisfaction, at the distribution by will, there will not be much left of the reputed \$2,000,000, of which it is said he died seized.

Bro. L. R. Devore of West Wheeling, Ohio, reports that he has baptized another of the former Bickertonites, and others are seriously concerned as to the *true* leadership of the Church. Bro. Josiah Ellis has recently visited the branch and done the Saint good by his labors as has also Bro. James Brown.

Brn. Peter Adamson and R. E. Smith of Coal Creek, Colorado, both write of the labors of Bro. F. C. Warnky in that region, and speak highly of his efforts. They and their wives were convinced of the truth and were baptized by Bro. Warnky in the Arkansas River.

Bro. Alma Kent, near Mt. Ayr, Iowa, writes that a discussion has been arranged between Bro. B. V. Springer and Mr. G. W. Roberds, to last four days; the question being upon the conscious existence of man between death and the resurrection. The debate is to commence February 20th, six miles north-east of Mt. Ayr. Bro. Kent has had considerable conversation with Mr. Roberds and he was not willing to meet us on any other points than the one to be discussed.

Our thanks to Brn. T. R. Hawkins, W. Harris, R. M. Elvin, John Blake, C. D. Seely and others for papers received.

Bro. J. C. Clapp sends us a San Bernardino, Cal., *Times*, of January 28th, 1878, containing the following notice:

"The discussion between Elders Crosby and Clapp came off at the Mormon Church last evening, as per announcement. Crosby stated the belief of the Utah Mormons in regard to polygamy and other peculiar ideas of that people, and Elder Clapp proved from various quotations from the Bible and elsewhere that things there were all as they hadn't ought to be. As a discussion it was entirely a one-sided affair, and Clapp gained an easy victory. The discussion will be continued at the same place this evening."

QUESTIONS AND ANSWERS.

Ques.—If a person trembles under the influence of the Spirit, is that fact an evidence of the spirit being not of God?

Ans.—No. The Book of Mormon affords several instances of persons trembling under the influence of the Spirit.

Q.—Does God never give a revelation or prophecy concerning the duty of another, save the speaker is in a higher office than the one spoken to?

A.—We believe it to be possible that God may reveal to those of lesser note things pertaining to the duties of those above them in authority; but where authorities are established, and fully recognized, it is not in accordance with rule or stable government that affairs of general or public interest should be directed except through those holding the requisite offices; otherwise the idea of recognized government is at an end. We are fully persuaded that God recognizes and honors the rules and regulations, officers and servants of his kingdom everywhere; and respects the offices and work of those whom he has called, and who are chosen.

Q.—If a branch report is rejected by a conference on account of some neglect of the branch in complying with the rule thereof, does it reject that branch as a part of the district?

A.—No.

Q.—Should a conference consent to ordain a man to the office of an elder without first having the consent of his branch?

A.—It is better that the ordination be sanctioned by a vote of the branch, previously taken. It is not to be presumed that a conference will ordain a man an elder, who would not be acceptable as a minister to the branch in which he belonged. To guard against such a possibility, the voice of the branch, by vote, is better before ordination, where it can be done.

Q.—If a priest is absent and the teacher no able to read, has the teacher any authority to call upon a member to act in his behalf in a testimony meeting?

A.—Yes.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Jan. 24th.—It is said that the movement looking towards a peace is unpopular in Russia, while a war with England would be welcomed, in view of the feelings of the latter power, and the tone of her press towards Russia. Austria is said to be satisfied now that her interests will not be troubled by Russia. The Czar's troops still advance towards Constantinople.

Alphonso, King of Spain, was married yesterday at Madrid to his cousin Princess Mercedes. Thirteen ecclesiastics of the Romish Church assisted in the ceremonies. The bridal dower was 25 000,000 francs, or five million dollars. There were also gifts of diamonds and jewels, and a gathering of sovereigns and nobles graced the occasion. A grand review of troops took place, and every child born in Madrid yesterday received a dower of so much money.

25th.—To day it is said that England has decided for war and has sent orders to the Mediterranean fleet to land troops on Turkish soil. Lord Beaconsfield (Disraeli) is for war, and the hopes of the peace party are crushed, so that Lords Derby and Carnarvon have resigned. The Ministry call for \$25,000,000 to commence with. The defeat of Suleiman Pasha was heavier than heretofore reported. Russia demands the right of free passage of the Dardanelles, the cession of a portion of Armenia, the temporary occupation of Constantinople and sufficient guarantees for the pay-

ment of a large war indemnity, leaving out the demands for territory in Europe that might be considered by Austria as endangering her interests.

The history of the alleged "Colorado Giant" is given to-day as not being a fossil man, but a cunning manufacture.

The New York *Post* says that one of the oldest bankers there declares that he never before knew so distrustful a time among business men as there is now. Every species of fraud and deception are practiced by the various firms and parties who essay to swindle others, each failure bringing to light some new way used to deceive and defraud.

On the 22d inst. \$500,000 in gold was withdrawn from the Bank of England and sent to New York.

26th.—A sudden change has taken place in the news concerning the views of the British Government on the peace question, and to day it is said that the orders to the Mediterranean fleet have been countermanded, and England is inclined to be satisfied with Russia's conditions to Turkey.

28th.—It is said that though the war fever in England has greatly abated, yet there is no certainty that peace will be the result; but because of the pacific feelings now prevailing Lord Derby, Minister of Foreign Affairs, has recalled his resignation and remains in the Cabinet, but Carnarvon, the Colonial Minister, remains out.

29th.—No advance in force is being made by the Russians towards Constantinople and Gallipoli, but if the negotiations for peace fail, then they are fully prepared to make an overwhelming movement. England does not seem inclined to consent to the independence of Bulgaria, especially if the reigning prince is to be named by Russia, and the occupation of Constantinople temporarily is decidedly against her wishes. Any arrangements made about the passage of the Dardanelles must be submitted to the other Powers (the doctors) to revise and amend, if they wish to so revise. The Servians have again defeated the Turks severely, and the Montenegrins as well as Russians and Roumanians are all pushing operations, or getting ready to.

Paris eats a thousand horses a month, and hippophagy is gaining ground in the large towns of France.

The following is from Washington:

THE UTAH ELECTIVE BILL.

The Hon. George Q. Cannon, Mormon Delegate in Congress, Dr. Mary Walker, and Mrs. Spencer, of this city, had a hearing before the House Subcommittee on Territories to day in opposition to the Utah Elective bill, giving the people of that Territory a secret ballot, and disfranchising polygamists and women. Mr. Cannon denied the existence of a union of the Church and State, and declared the demand on Congress for a free ballot to be without reason in fact, as those non-Mormons who are making such demand are simply carpet-baggers and adventurers. Dr. Mary Walker protested against Congressional interference with Mormon Polygamists, on the ground that the Utah system of marriage from a physiological standpoint is an improvement on monogamy, and a more enlightened phase of the social evil. Mrs. Spencer, a strong Woman's-Rights advocate, based her objection to disfranchising the polygamists in Utah on the ground that it would be in bad taste for the Congress of the United States, which she declared to be composed in part of practical polygamists, to interfere with the Mormons. It is understood that the Committee will soon report the bill.

It is charged by Chief-Justice Shaffer, of Utah, that Gov. Emery's social relations with the Mormons of the Territory are more intimate and cordial than is consistent with his position as Governor. Friends of the latter deny that there is any ground for the accusation, and their denial would seem to be borne out by the vigorous attack by Gov. Emery in his last message to the Legislature upon the practice of polygamy, and his recommendation that Congress furnish the legislation necessary to supply the defects in the present Territorial law on the subject.

30th.—There are various speculations as to the delay in settling the peace question. Turkey seems to oppose the occupation of Constantinople. Austria makes objection to some of Russia's conditions, especially to the proposed enlargement of Bulgaria, while England does not like the proposal

grant of part of Armenia to Russia. Meanwhile the Circassian soldiers of Turkey and the refugees are doing acts of lawlessness and plunder in Constantinople. In England the hopes for present peace are diminishing.

31st.—Nothing more known about what the peace ambassadors have accomplished. There is a lull and quiet all around, but many speculations and rumors as to what the great powers will do, etc., etc.

Two thousand persons are now killing Buffalo in Texas. They hunt with the drill and tactics of a well drilled company of skirmishers, and thousands of the animals are killed every day.

A magnificent pair of fossil elephant jaw-bones has just been received at the Smithsonian Institute from the Black Hills. The preservation of the specimen is unusually fine, being less broken than any others now in the collection, and larger. The indications presented by this animal are that a new species of those gigantic pachyderms peculiar to pre-historic times, and pending this decision a lively time among the archaeologists may be anticipated.

Fire destroyed \$720,000 worth of saw-mills in Michigan last year. Including the salt blocks, etc., that also went up, the losses foot up nearly or quite \$1,000,000.

Feb. 1st.—Nothing definite about the peace negotiations. Very amicable relations appear to exist between Russia and Austria. General belief is that a European Conference will soon be held.

Rev. John Hemphill, a leading Presbyterian preacher of San Francisco, Cal., in a recent sermon said that if there was not such a place as hell there ought to be, and if constructed for no other reason "it should immediately and forthwith be set up for the accommodation of Henry Ward Beecher," who seemed to strike him as the fittest inmate, so a letter from there says.

2d.—The Russian advance is only one day's march from Constantinople. A formal announcement of the signing of the armistice is expected. Seavia will ignore it and continue her armies in the field. Greece has sent an army of 12,000 men into Epirus and Thessaly, thereby declaring war with Turkey. She has been getting more and more warlike for some time. Russia consents to a General Conference of the Nations.

In this country the news from the west is that we will probably have another Indian war in the spring.

A terrible storm has been raging on land and sea along our Atlantic coast. Eighteen inches of snow reported in Boston and the east, and trains were blockaded. At New York and on the Jersey shore vessels destroyed by "tidal waves," and much property along shore; also some lives. Off the coast of North Carolina the steamer Metropolis was wrecked. One hundred and two persons supposed to have gone down to death, and much suffering among the other 150; also many narrow escapes from death.

4th.—Austria is said to be very uneasy over the conditions of the armistice signed the 31st, between Russia and Turkey. The terms were: Autonomy (the right of self government) for Bulgaria; money or territory as indemnity to Russia; independence of Serbia, Roumania and Montenegro, with additional territory for each; Christian Governors for Bosnia and Herzegovina; evacuation of the Danubian fortresses and Erzeroum by the Turks, and an understanding hereafter between the Czar and the Sultan relative to the passage of the Dardanelles. At Constantinople there is said to be satisfaction at having peace on these six bases.

5th.—Austria fears Russian supremacy along the Danube by so much being granted to Bulgaria, Serbia, etc.; and also the ulterior arrangement to be made as to the passage of the Dardanelles, and has issued invitations to the other Great Powers to hold a conference at Vienna, but Russia objects to its sitting at that place. The British Ministry still demand the vote for extra supplies, £6,000,000. Russia under all this feeling takes the precaution to order the mobilization of 44,000 more men of the new levy. The feeling of distrust and jealousy make the prospect look critical for peace, and there may yet be dangerous complications till all Europe rises with howls of rage and let slip the dogs of war,

In China an asylum for women and children has been burned and 2000 persons perished. Nine millions of people in Northern China are reported as in a destitute condition.

Two thousand cotton operatives have been locked out at Manchester, England, for refusing to submit to a reduction of twelve per cent.

The body of Victor Emanuel was embalmed by the use of eighteen litres of corrosive sublimate, previous to which it was immersed in a bath for twelve hours of 200 litres of the same solution, which had the effect to bleach the skin of the King.

Sad tales come of the wreck of the Metropolis. She is said to have been rotten and unseaworthy, yet 250 lives were trusted upon her. Miles of the beach where she was wrecked became places for the graves of the dead. The negroes and whites of the neighborhood stole all the property that came ashore, plundering the mail bags, and stripping the dead of their clothing, and doing other deeds of barbarism. There are also fears that the Mercedes, bound for Brazil, was lost during the storm.

6th.—Germany, France, Italy and England signify their acceptance of Austria's invitation to a peace conference, which it is expected will be held early in March. Russia not yet accepted. A general feeling of distrust is still thought to exist and peace is scarcely expected to result. It is thought evident that Germany and Italy will go with Russia and Austria with England, at which Russia is uneasy. Turkey considers that Greece means war and has therefore sent her war vessels along the coast, and there is much excitement at Athens. The Servians are still moving and fighting to recover old Serbia from Turkey, having recently occupied seventeen villages, and captured arms, cannon, etc.

7th.—To day the word is that the Russian army has virtually taken possession of Constantinople. Hence while everything seemed quiet Russia has improved the time, whereat the English papers are wroth.

A dispatch from Salt Lake City, January 26th, stated that the Endowment House was opened in that city the day before, for those from a distance who wished to have polygamous wives sealed to them. Between thirty and forty went through, and the work was to continue for days to come. The *Deseret News*, of the same date, said that, 4,101 marriages had taken place at the St. George Temple, since its completion, eight months before. Quite a wholesale business in this direction.

8th.—The main question now is, Will England go to war? The war feeling is increasing in that country.

Pope Pious IX died at Rome, at 5 o'clock p. m., yesterday, aged 85 years. There are as yet only rumors as to who succeeds him.

Correspondence.

KIRTLAND, Lake county, O.

January 18th, 1878.

Brother Stebbins:—There have not been many to see the temple this winter. To day there were five, one a Baptist minister and another a doctor of Cleveland. The M. D. purchased the Book of Mormon. I gave each of them an Epitome and told them to read it, and to show it to every one, for we were not ashamed of our faith, nor to have any one investigate it. I talked to them concerning our doctrine all I could while they were there. I rejoice in the truth, and I love to tell people concerning the faith. I am almost at my journey's end, and I desire to spread the truth. I feel firm, and my pathway grows brighter and brighter; and I long to see the Saints rise in the strength of the God of heaven, and roll on the glorious work of the last days. How important it is that the Saints, as they see the day approaching, should be the more engaged in pulling them out of the fire, hating the garments spotted with the flesh. Truly the harvest is great, O how great, but alas! the laborers are few. Would that many of the Elders could see these things, as I can see them; but I am pleased to see that they are getting aroused to the need of not waiting to be commanded in all things. The day is close at hand when all that has been spoken by the

mouth of the prophets will all be fulfilled, the gospel be preached in all the world, that the end may come. May the choicest blessings of heaven, even the Spirit of truth rest upon you, Bro. Henry, and upon Joseph, that you both may walk in wisdom's ways, whose ways are pleasantness, and all her paths are peace, until you have performed the great work which God has called you to do; and not only you, but all his ministry, is the prayer of your sister in Christ. Pray for me, that I may endure to the end. Your sister in Christ,

REBECCA DAYTON.

MILLERSBURG, Mercer Co., Ill.,

January 18th, 1878.

Bro. Joseph and Henry:—In my last I reported from Bryant. Bro. H. C. Bronson baptized four there during that week. I returned to Canton and spoke once, and then back to Bryant and spoke once, and on Saturday to Lewiston, where we were entertained by Bro. T. F. Stafford and wife. They are highly esteemed by the citizens of the place, and by industry and honesty have prospered. I spoke twice on Sunday in the Court House. On December 24th we went to Saint Davids, and met with the Saints in a social meeting, where the Holy Spirit was enjoyed. Christmas day returned to Canton where with the Saints we enjoyed a dinner in the hall, and attended an interesting concert and distribution of presents. On Saturday we left for Peoria, and were met by the president of the Kewanee District and the Peoria Branch, Bro. J. A. Robinson. On Sunday I spoke twice. On Monday and Wednesday nights very interesting and spiritual meetings were held at Bro. Robinson's house. A number of spiritual gifts were manifested, and, among other revelations, one foretelling the good effect that Bro. Robinson's effort to straighten up matters at Kewanee, would produce. The secrets of many hearts were revealed, and much joy and consolation received by many.

On January 4th left for Millersburg, stopping over night at Aledo. Millersburg was reached on Saturday. Appointments were out for that night and next day, which I filled, and also others till Friday night. The audiences were sometimes quite large. The Saints have a neat meeting house 20x36 feet. On one occasion I was led to speak in defence of the Book of Mormon, and enjoyed much freedom of speech in so doing. There had been sundry articles published in the *Chicago Tribune* and *Post* in opposition to the claims of the Church respecting the origin of the book. I think a good "campaign document" could be furnished by collecting and publishing the different accounts of the origin of "the book" that our enemies have printed the past forty-eight years, without note or comment; for they would present such a mass of contradiction and absurdity that honest people would be disgusted with them.

I forgot to state that while at Peoria Bro. Robinson baptized a young man of intelligence, who, if humble and faithful, may do much for the cause. Last Sunday went to Buffalo Prairie and spoke to good congregation at night. In the afternoon a social meeting was held, and some interesting manifestations of the Spirit were seen and enjoyed, and facts brought to light that emphatically nullified the vain assumption of some concerning certain forms of revelation coming through certain classes. From the first the spirit of revival was manifest and the Saints took hold of the work with a renewed zeal and determination. It was made known by the Spirit, that the Church should come together during the day for prayer and thanksgiving, and on Monday afternoon many came, and truly a refreshing season was enjoyed. Various important and interesting revelations of the divine mind were given by the Holy Spirit, and the souls of the Saints were greatly edified. I spoke on Monday night with much freedom of the Spirit, also on Tuesday and Wednesday nights, and on Thursday (yesterday) afternoon, I certainly have seldom felt more of the help of the Lord. It is a pleasure and a blessing to preach when the Elders can feel that they have the confidence, sympathy, and earnest prayers of the Saints. The branch had been discouraged, and were quite cold and careless when we went there, but by the grace and power of God (alone) they have been revived, and are now en-

joying a gracious outpouring of the Holy Ghost. My pen cannot justly describe the glorious scenes—the heavenly enjoyment of the different occasions.

On Tuesday a young man of promise was baptized by Bro. J. F. Adams, and on Wednesday an intelligent and earnest young man was baptized by Bro. David Holmes, and three good earnest souls were baptized by your servant; and one yesterday, by the same. This latter case is one of special importance, as it is the reclaiming of one who, if faithful, has a bright field of usefulness before him, but whom Satan had led away from the fold into the ways of sin. There was joy in the Church, and doubtless also in heaven, over the return of the prodigal. If the Saints would appreciate the value and effect of earnest prayer in behalf of the wayward and wandering ones, and the unconverted, they would see many more added to the Church, and others reclaimed. God must be sought and entreated to work upon the hearts of the people. Our reasoning and exhortations are all well enough, but we need the convicting power of the Spirit of God to accompany our preaching, nay, to direct and control our preaching. When we realize our own inefficiency and insignificance, and cease to trust in our own strength and wisdom, and expect all the help to come from God, and be prepared to give the glory to him, we can accomplish some good. May God give us grace to keep humble. We need more heart-work among us. More appeals to the hearts of men, and not altogether to their heads. The time has come for the Church to understand that it is to "live by every word that proceedeth from the mouth of God;" to not only say, but to do according to the law and order of the Church; and it is no trouble to do so when we receive a sufficiency of the Holy Spirit, but in our own strength we are not able.

I expect to continue in this region while we can exert an influence for good, or while the Spirit impresses us to remain. I hope (and that means "desire and expectation") that I can report still more good results of our labors at Buffalo Prairie. I came here last night to speak, after preaching at half past two at the Prairie. I expect to speak at the Prairie to-night. Pray for us that the good work may continue in the hearts and lives of the Saints in this region.

Yours for the cause, T. W. SMITH.

FALL RIVER, Mass.,

January 28th, 1878.

Bro. Stebbins:—I have seen nothing from here for some time. It is not because God has not been working with the people and blessing them, because he has done for us wonderful things; such as healing the sick, of which there have been a great many. We have lost but one by the hand of death, and that was Father Gilbert, the father of our presiding Elder. He was a good old man.

The Lord has touched the hearts of some and caused them to obey his commands. He has also touched again the heart of one whom he touched before, but who through the iniquity which did abound, became cold. But, while the Lord has been thus working, Satan has not been idle, for he has at times sought to mar our peace; but he who has said that "they who treasure up my word shall not be deceived," has by dreams, tongues, prophecies, revelations and interpretations, shown us Satan's plottings; and, though some may fall, yet the branch is growing in strength, and in the knowledge of Him who founded it.

A mission has been opened at Westport, which, if prosecuted as it should be, will bring fruit unto God's glory. There is some opposition and some inquiry, but more anon about it.

I am glad to see the *Herald* prospering in quality (at least), and think it reflects great credit on the Church and (honor to whom it is due) its editors. It was said that the Lord would raise up a man who should set his house in order and that he would give his people favor in the eyes of their enemies. I have been led to see that the Lord has raised up a man to do their work in the person of the present Joseph; for who can look at the mighty reforms which have been silently but surely brought to pass in the government of the Church in all its branches and deny it, and we may well thank God for a prophet "to

guide us in these latter days;" and also for the tokens of God's favor to Zion, for is he not answering our prayers which as a people we have offered up to him; and is he not taking our reproach from us; and is he not, as Bro. Joseph has said, making the name of a Latter Day Saint honorable. Let your eyes see the change around you, and then say, if you can, that this prophecy is not coming to pass. How blind are people who cannot, with these facts staring them in the face, see that Zion's redemption draweth nigh.

"O Zion, when I think of thee,
I long for pinions like the dove."

Brethren let us, as the Martyred Prophet said, cease not to weep and to plead for Zion and her cause. And let us

"Sound the gospel trumpet aloud,
And tell the wondrous story,
How the mighty angel flew,
Through the realms of glory;
Tell how he made his way to earth,
Bearing joyful tidings,
A message from the mighty God,
Unto all the nations."

Yours, JOHN POTTS.

BUFFALO, Scott county, Iowa,

January 19th, 1878.

Editors of *Herald*:—I have frequently perused the pages of the *Herald*, (by the kindness of a near friend), and while interested in much that it contains, I am sometimes startled by its peculiar sentiments. Of course I know it is published in advocacy of the views of the people who are represented in its columns. Making all due allowance for this, still it appears to me that we "can do nothing against the truth," (2 Cor. 13: 8, I would state briefly what has stumbled me. The statement made in one of the issues of the past year, touching Mr. Moody's services and his preaching, whereof it is affirmed, "No gospel is preached by him." I would say, if this be true, alas! for the many who have heard and listened to him, and who have professed to receive the gospel from his lips, and are living in the blessed enjoyment of the same. Is it all a delusion? Has God put no honor on the man who thus seeks to exalt the blessed Redeemer? What is the response of Christendom?

The infelicitous use of the word "saints." God in his own word has put a meaning on the term. If we are not in harmony with His thoughts and purposes, and use the word as applying to persons whom we so designate, and withhold it from others who are truly saints in God's estimation, do we not pervert the words of the living God?

My own convictions hereon are embodied in the annexed lines which I respectfully submit to the perusal of your readers.

JAS. S. JENKINS.

WHAT IS A SAINT?

(Read 1 Cor. 1: 2.)

What is a saint? what does the Bible say
About the word so used from day to day?
The Romish Church will say in all her pride,
It means some holy ones who long have died.
The Protestant Episcopalian fold,
Will use the word for holy men of old;
Others of various names, suppose the word
Belongs to those who love and serve the Lord;
Others again there are who seem to say,
Some here and there are "saints" and only they.
What saith the Scripture? Saints are those who
call

On Jesus Christ the Savior, Lord of all!
People of every name in every place
Whose hearts are true and sanctified by grace.
To be a saint, Oh what a blessed state!
To love and choose the good, the evil hate
To be by God beloved, on Christ to feed,
All such as these are saints and saints indeed.

PUEBLO, Colo. January 30th, 1878.

Bro. Joseph:—I had good meetings at Coal Creek; baptized four; will begin a discussion with a Disciple the 24th of next month. Preached here last night, some of the Brighamites are ready for baptism; but will not till I come back from Hutchinson. They have sent for an Elder to meet me here. Yours in the good cause,

F. C. WARNKY.

INDIAN RIVER, Maine,

January 22d, 1878.

Bro. Joseph and Henry:—Many times have I dreamed of catching fish, and always shown the age by the color of the fish, (that is whether old or young), some dark color and others light color. A few nights ago I dreamed of catching a very large and very dark colored cod fish, the best of line fish, so considered by fishermen and those who eat fish. Yesterday I caught the very fish that I saw in my dream, an old man seventy-four years of age. For some time he has stood up for the doctrine, holding the Book of Mormon to be the best of all books, and battling with those who were against the work; and now he is entered in the ranks to work for his own salvation. May he stand like the oak amid the tempest, and fearless of what his enemies may say or do, and no doubt he will. His wife has been a member of the family of God for some time, and some of his children; the rest may come, who knows? Last evening I spoke in the hall where the voice of G. J. Adams was often heard some years ago. The people present gave the best of attention, and I had good liberty and freedom. Expect to speak again this evening. I remain yours ever,

J. C. FOSS.

WATFORD, Ontario,

November 18th, 1877.

To my Beloved Brothers and Sisters:—With kind regards I beg to say, that the sacred columns of our esteemed *Herald* were much more interesting before they became so filled with dreams. The Lord hath said through the prophet Jeremiah, "He that hath a dream let him tell a dream; and he that hath my word let him speak it faithfully. What is the chaff to the wheat, saith the Lord." I think the Lord, by speaking through the prophet, gave a broad hint to dreamers to not crowd out the word of God by their dreams.

I saw a question in the *Herald* inquiring who has authority to administer to the sick. I hold no office in the Church, but I have authority to administer to the sick, I being one of the believers in all the world. I received my authority from my blessed Lord and Master, just before he ascended into heaven; my authority was again examined and signed by his servant, Paul, I being one through whom the Spirit of God makes itself manifest in that way. I am one that believes in my blessed Lord and Master, therefore, the works that he did shall I do also; because he is with his Father. James said call for the Elders, because he supposed them to be the most fit and proper persons; but he did not forbid others to administer to the sick, for by so doing he would contradict his Master where he said that believers in all the world shall lay hands on the sick and they shall recover. Your brother in Christ,

W. LEWIS.

DEER ISLE, Maine,

January 28th, 1878.

Dear Readers of the *Herald*:—I was among the first who obeyed the gospel in this section. I was convinced of the truth by Father Landers, some twelve years ago, and was ordained an Elder. During these twelve years I have seen the power of God displayed in many ways. In an open vision, while on the mighty ocean, a scene passed before me in which I saw the condition of the inhabitants of the earth, a divided condition, and I was instructed by a voice to be faithful. I have also witnessed fulfillment of the word of the Lord spoken by Father Landers while he was with us. I heard him speak by the power of the Spirit that the time would come when there would be a mighty shaking among the churches of the day, and their steeples would fall to the ground, and as a fulfillment we have witnessed. In a gale of wind on the 10th of this month four of the steeples in this town were blown off, and some were totally destroyed, and this is but a small part that I have seen take place as spoken of by Father Landers and others. Father Landers was a faithful servant and left many that would rejoice to behold him once more. I have suffered much for the gospel and have made great sacrifices for one so poor as myself, but the glory and honor be to God.

GEORGE W. EATON.

FONDA, Iowa, January 30th, 1878.

Dear Herald Readers:—I have wandered as far from home as Cherokee, where I found a happy family of Saints; happy as far as the Spirit and the love of the Master can make people happy; and I am well assured that there is no greater happiness which mortals can be heir to than to know that he or she is a child of God, born of water and of the Spirit. Brn. Dobson, Eli Clothier and M. T. Short have sown the seed of righteousness there, and you can see the slip cut from the Cherokee *Free Press* that some of this seed of righteousness has fallen upon soil where it is likely to germinate, providing the tares do not choke it out. Upon the whole, many in that vicinity are believing, and the members there are living in a way that will be an honor to the cause. They have no Elder living in the branch but so far they have been favored with the presence of the Elders named, who will not soon forget their generous hospitality and warm affection for those whose happy lot it may be to call on them. I came home from there to day, leaving a good supply of Elders with them to hold a series of meetings, Brn. Dobson, Clothier and John Pett. Brn. Clothier and Pett are on a business tour, visiting the several branches in the Galland's Grove District. Yours in the covenant,

E. C. BROWN.

[The letter referred to by Br. Brown is that of some one who defends the name and cause of the Saints, but who has not yet obeyed. He says, "For my part I would leave father, mother, sister and brother for that church, and I know that I love them better than anything else in the world." He thinks that the name should not prevent the honest from seeing the truth].—Eds.

NEW ALBANY, Wilson Co., Kansas,
January 23d, 1878.

Brn. Joseph and Henry:—We number twenty in this branch, but, with one exception, we are very poor. The brethren are very zealous, yet, as men, we are sometimes found outside of the narrow way. We have been organized more than a year but this branch has never been reported through the *Herald*. It is, as I understand it, not the fault of the branch officers, for they have sent two reports to the president of the district. I have no recollection of seeing but one report of conference in this district since the conference of August 1876. It is possible there was one in 1877. I wanted to attend our last one and wrote the president but heard nothing from it. I see by letter through *Herald* that one was expected. The brethren are anxious that I should leave my family and preach, and, are inclined to believe that anyone to be a fit man to preach must leave his family in the hands of God; and as I have not that amount of faith I must come under that head. To my mind it resembles James' illustration of faith "Go, be warmed and filled." As soon as my family are situated so they are self sustaining I am ready. Your brother in Christ,

W. S. LOAR.

BOSTON, Mass., January 24th, 1878.

Brn. Joseph and Henry:—It is so long since you have heard from us as a branch the enquiry might reasonably be made, Does the hub of the universe still exist? We reply that it does, although in a somewhat demoralized condition, for the hard times are felt greatly by the poor classes, and the end is not yet. As a branch we are still defending the truth, and are blessed of the Lord, spiritually and temporally; spiritually because numbers have been added to the Church during the fall and winter, twelve since November 27th, and there are still some enquiring after the truth. We have given up the hall in the city in anticipation of going in a body to the west, and now hold our meetings at private houses in the Highlands. We have been blessed temporally because there are no suffering poor among us, and nearly all of us have work, with health and strength to do it. As I look back through the past two years, I see how many have left our branch and gone west, but, notwithstanding that, our numbers have slightly increased, which proves that the Spirit of God is still striving with the people,

though it be a perverse generation. And, as we still contend and struggle against the powers of darkness, our souls are made sad by thinking how comparatively few are willing to receive and confess the truth; but our prayer is God speed the right. Yours in Christ,

JOHN C. GARDNER.

Conferences.

Eastern Iowa District.

A conference was held at Davenport, Iowa, Dec. 15th, 1877; E. Larkey, presiding; E. M. Wildermuth, clerk.

Branch Reports.—Davenport 27 members; no change. Butternut Grove 27 members; no change. Buffalo report objected to and referred to a committee. Jackson report referred back to the branch for correction. Inland 15; 1 baptized, 1 received by letter.

L. P. Russell, Bishop's Agent, reported by letter, also offered his resignation as Bishop's Agent. His report was received, but his resignation was not accepted.

The conference spent some time discussing the subject of tithing.

Resolved that the Bishop's Agent is at liberty to disburse all the moneys that shall come in hands as freewill offerings, as wisdom and merit may dictate. That the committee appointed last June for the purpose of settling difficulties in the Buffalo Branch be discharged, and that the president be empowered to appoint another in its place.

The president appointed Elders Jerome Ruby, R. Rowley and M. G. Maudsley.

Report of Officials.—Of the Seventy, J. S. Patterson, E. M. Wildermuth; Elders, Jerome Ruby, M. G. Maudsley, E. Larkey; Priests, Aaron Stowe, G. T. Griffiths; Teacher, James Houston.

A call for laborers in the ministry was responded to by Brn. Patterson, Ruby, Maudsley, Larkey, Wildermuth and Griffiths.

Adjourned to meet in three months, time and place to be designated by the president.

Galland's Grove District.

A conference convened at Salem, Iowa, Dec. 14th, 1877; Eli Clothier, presiding; John Pett, clerk *pro tem*.

Branch Reports.—Camp Creek 13 members, including 1 Priest, 1 Teacher. Mason's Grove 91, including 1 High Priest, 6 Elders, 1 Priest, 3 Teachers, 2 Deacons. Pleasant Ridge 16, including 2 Elders, 1 Priest, 1 Teacher. Boyer Valley 40, including 5 Elders, 1 Priest, 1 Teacher, 1 Deacon. Galland's Grove 190, including 1 High Priest, 8 Seventies, 16 Elders, 3 Priests, 5 Teachers, 4 Deacons.

Elders Thos. Dobson, D. H. Bays, John Hawley, Henry Halliday, Geo. Sweet, S. Longbottom, Eli Clothier, John Pett, Ingvert Hansen, Jas. Caffall, J. W. Chatburn, T. W. Chatburn and Wm. Gorham reported in person, and J. R. Lambert and M. T. Short by letter. Priests Williamson, Bullard and S. Dobson reported.

John Pett, Bishop's Agent, reported: "On hand and received \$420; paid out \$1.20; balance \$3.00."

Bro. Pett requested that a committee audit his books, and Thos. Dobson, D. H. Bays and Henry Halliday, were appointed.

At 7 p.m., preaching by Thos. Dobson and John Hawley.

Saturday: An acknowledgment from Br. McIntignor was read, accepted, and the president was authorized to take one or two brethren with him and examine the case.

The request of the Harlan Branch that conference agree in declaring said branch disorganized, was granted, also a like request to the Pleasant Ridge Branch was granted, and the president appointed Brn. N. Booth and T. W. Chatburn to assist him in organizing a new branch at Harlan, by consolidating those two branches.

A resolution in regard to elders keeping an account of aid received by them in the district and reporting to each quarterly conference, was presented, and, after a lengthy discussion, was laid on the table.

Missions were appointed to Jonas and T. W.

Chatburn, Thos. Dobson and John Hawley; D. H. Bays and John Pett were requested to labor, the latter in the different branches, teaching and exhorting the Saints in regard to tithing and freewill offerings for the advancement of the ministry, and that he be permitted to ask any elder who is at liberty, to aid him.

The committee appointed to audit the Agent's books reported that they found his books correct. Thos. Dobson, D. H. Bays and Henry Halliday, committee.

Sunday: At 10:30 a.m., preaching by James Caffall. At 2 p.m., prayer and sacrament meeting; evening, preaching by Eli Clothier.

Adjourned to meet at Harlan, March 15th, 1878.

South-Eastern Illinois District.

A conference was held at Dry Fork, Wayne Co., Illinois, January 12th, 1878; G. H. Hilliard, presiding; J. F. Thomas, clerk *pro tem*.

Branch Reports.—Dry Fork 19 members; 5 removed by letter. Tunnel Hill 45 members; 10 baptized, 1 died. Deer Creek 20 members; 1 baptized, 1 died. Elm River 11 members; no change. Brush Creek 60 members; 1 baptized. Springerton 33 members; 1 removed by letter.

Elders T. P. Green, E. Webb, J. Palfreyman and J. F. Thomas; Priests M. R. Brown and J. Upton reported in person; Elder I. A. Morris by letter.

At 5 p.m., preaching by J. Palfreyman, assisted by G. H. Hilliard.

Sunday.—At 11 a.m., a mission was appointed to I. A. Morris. Preaching by Brn. Brown and Hilliard. Sacrament administered by Brn. Webb and Palfreyman. The spirit of prayer and testimony was freely given to the Saints; in short, we had a good time throughout the conference.

Adjourned to meet at Springerton, March 16th, 1878, at 10 a.m.

Decatur (Iowa) District.

A conference was held at Lamoni, December 15th and 16th, 1877; A. Kent, president; E. Stafford, secretary.

Branch Reports.—Little River 99, including 2 High Priests, 4 Elders, 4 Priests, 2 Teachers, 1 Deacon; 2 received by letter. Allendale 47, including 5 Elders 2 Priests, 2 Teachers, 2 Deacons; 5 baptized, 3 received. Lone Rock 13, including 2 Elders, 1 Priest; 1 baptized. Davis City 45, including 1 Seventy, 4 Elders, 2 Priests, 2 Teachers, 2 Deacons; 1 received and 9 removed by letter, 1 died. Union Hill (lately organized) 14, including 2 Elders, 1 Priest, 1 Teacher. Lamoni 196, including 2 Apostles, 1 High Priest, 4 Seventies, 15 Elders, 7 Priests, 3 Teachers, 1 Deacon; 4 baptized, 2 received by letter, 1 died. Lucas 31, including 3 Elders, 1 Priest, 3 Teachers, 1 Deacon; 3 baptized and 4 received. John Watkins reported the Elders alive to their duty in that section.

Elders D. P. Young, E. Robinson, C. H. Jones, S. V. Bailey, A. J. Blodgett, Sen., C. E. Blodgett, J. S. Lee, A. W. Moffet, I. P. Baggerly, A. H. Smith, O. B. Thomas, J. W. Mather and A. Kent reported, also Priests A. S. Cochran, T. J. Bell, and Teacher A. K. Anderson.

The request of Davis City Branch that Br. J. Sneathen be ordained an elder was considered, and it was moved that he be ordained. Objection being offered, on the ground that letters and papers had been received from the branch to which he used to belong, containing objections to his ordination, it was moved to table the resolution, which, after some discussion, prevailed, and S. V. Bailey, A. H. Smith and E. Robinson were appointed to consider the case, and all the documents in possession of the Davis City Branch were ordered to be handed to them, they to report at the next conference.

Joseph and Esther Buckley and Hannah Delap requested letters of removal, which were granted.

The preceding conference voted that \$40.00 be paid to A. W. Moffet by the Bishop's Agent. E. Robinson made enquiry why it was not paid. The Bishop's Agent stated that he had none other than tithing in his possession, and, being instructed by the Bishop not to pay out of the tithing for district purposes, he had not paid this.

The following was adopted: "Inasmuch as this conference learn from the Bishop's Agent, that

when the resolution passed at the last conference appropriating \$40 00 for the assistance of brother Moffet, there were no funds in his hands subject to the order of the district, neither is there at this time any such funds, therefore be it resolved that we hereby rescind the motion ordering the Bishop's Agent to pay the said \$40."

Resolved that, in view of the depleted state of the treasury, all the elders of this district labor to the best of their ability the ensuing three months.

Adjourned to meet at Davis City, March 16th, 1878, at 10:30 a.m.

A prayer and testimony meeting was held, and the Saints enjoyed the Spirit, in tongues and interpretation. A brother said that while picking corn in the morning he was meditating on the things of God, and the Lord by his Spirit said to him, "My people have not confidence in me, and this is the reason the world is languishing for my word." He told the Lord he would go to conference and tell his brethren and sisters what he had told him. He did so, and, after he had sat down, sang in tongues, and a sister sang the interpretation, which was a command of God for the elders to go and preach the gospel.

Sunday: At 9 a.m., a prayer and testimony meeting; at 10:30 E. Robinson discoursed, followed by Henry C. Smith; afternoon, A. W. Moffet and H. Church blessed the bread and wine, which was partaken by the Saints.

At the request of Lucas Branch a two-days meeting was appointed. J. W. Gillen and J. Mather volunteered to assist.

Evening, J. S. Lee preached.

North-Eastern Wisconsin District.

A conference convened at Black Creek, Outagamie county, Wis., December 15th, 1877; W. S. Montgomery in the chair.

A prayer and testimony meeting was held.

At 3 p.m., Elders J. M. Wait, Joseph Lampert, Wm. S. Montgomery, Peter Harris and Wm. Savage reported in person.

Branch Reports.—Binghampton reported by Peter Harris. The spiritual condition of the branch is good, and in numbers unchanged.

At 7:30 p.m., preaching by W. S. Montgomery. Dec. 16th, 10:30 a.m., preaching by W. S. Montgomery and J. M. Wait; at 3 p.m., a prayer, testimony and sacrament meeting; at 7 p.m., preaching by J. Lampert.

Adjourned to meet at Black Creek, March 16th and 17th, 1878.

Des Moines District.

A conference was held at Newton, Jasper county, Iowa, December 15th and 16th, 1877; George Walker, presiding; John Sayer, clerk.

Branch Reports.—Independence, no change. Newton 51 members, including 7 Elders, 2 Priests, 1 Teacher, 2 Deacons; 1 baptized. Des Moines Valley 27, including 1 Elder, 1 Priest: 2 baptized, 6 removed by letter, 1 died. Des Moines 37, including 1 Elder, 2 Priests, 1 Teacher 2 Deacons.

Elders T. E. Lloyd, Robert Young, M. N. Eastman, M. T. Short, George Walker, John Sayer and Priests D. C. White, Rufus White and Moses Eastman reported.

At 7:30 p.m., preaching by M. T. Short.

Sunday: 9:30 a.m., M. T. Short acted as vice president. Elders Wm. C. Nirk and Bartly Meyer reported.

Resolved that we approve of the action of the Newton Branch.

That Brn. Meyer, Young and Nirk examine the grievances of the Newton Branch, and report to this conference.

George Walker tendered his resignation as president of the district. It was accepted, and a vote of thanks was given him for the able manner in which he has conducted affairs. Wm. C. Nirk was chosen to succeed him.

The report of the court of elders was accepted, and the committee was discharged.

Resolved that the brethren upon whose cases the elders court sat and reported, be silenced and suspended, until they make restitution, for the charges sustained against them, and that a disinterested committee of three be selected to labor with these brethren and request them to repent and ask for-

givenness for the wrongs they have done, and report at the next conference.

Adjourned to meet at Des Moines, at 3 p. m., March 16th, 1878.

Massachusetts District.

The above conference convened at Providence, R. I., December 1st, 1877; Wm. Bradbury, pres; C. N. Brown, clerk, and F. A. Potter, assistant.

Elders Wm. Bradbury, C. N. Brown, John Smith, G. S. Yerrington, E. Vickers, John Holt, J. W. Nichols, G. C. Smith, E. N. Webster, A. Nickerson, C. E. Brown, John Gilbert and A. D. Moon reported in person; S. H. Morse and S. Butler by letter; Priests Wm. Grant, John McKee, John Potts, E. O. Toombs, Frank Steffe and F. A. Potter in person; Teachers Thomas Whiting and F. A. Clough in person; Charles D. Seeley and Abram Brearly by letter; Deacons Moses Sheehy, Saml. Smith, M. P. Berg, Wm. Cliff and Wm. Fenner in person.

John Smith and John Holt were appointed to audit financial reports. That of the district president was referred to them.

Resolved that a copy of the Rules of Order be purchased for the president and clerk of the district, the clerk of the district to purchase the same and draw upon the Bishop's Agent for the amount.

That the president turn over the balance of the district funds in his possession to the Bishop's Agent.

Branch Reports.—Fall River 74 members, including 5 Elders, 3 Priests, 3 Teachers, 2 Deacons; 3 baptized, 1 ordained. Boston 45, with 6 Elders, 2 Priests, 1 Teacher, 1 Deacon; 1 baptized. Providence 76, with 8 Elders, 5 priests, 3 Teachers, 2 Deacons; 4 baptized, 1 ordination. Douglas 12, with 1 Elder, 1 Teacher, 1 Deacon; 1 removed and 1 received by letter.

Auditing committee reported favorably upon the Bishop's Agent's and District President's financial reports.

Resolved that we consider that the Elder, Priest, Teacher and Deacon are the rightful authorities to conduct branch meetings, and that it is an innovation upon the order and usages of the Church for branches in this district to appoint vice presidents when the above offices are filled.

All missions were continued, Jesse W. Nichols to labor under direction of the district president.

Resolved that the traveling expenses of the president of this district to and from conference, be paid from the district treasury.

That all moneys drawn by the president from the Bishop's Agent to pay traveling expenses, which has not been used in visiting the branches, shall by him be turned over to the Bishop's Agent, previously to the sitting of each quarterly conference.

Wm. Bradbury was chosen president till next conference, G. S. Yerrington vice president, C. N. Brown clerk.

Sunday: Preaching at 10:30 a.m., by John Gilbert and E. N. Webster. Afternoon, sacrament and testimony meeting in charge of G. S. Yerrington and John Potts. There was unity, peace and joy in the Holy Ghost. Evening, preaching by John Smith.

Adjourned to meet at Dennisport, Mass., upon the 2nd day of March, 1878, upon the arrival of the last train.

THE man or woman who takes pains to write an article and rewrites it, and condenses it, and puts every thought into the best possible shape, illustrates it with facts, incident, Scripture or story, works it all over again, revises it, carefully corrects it, then makes a fair copy, keeps the last but one, and sends the last to the publishers, has done a good work that will tell upon the minds and hearts of thousands. It is worth doing. A slipshod, half-baked article, dashed off in a hurry, is not worthy of the time or the place, and becomes the waste-basket only. Whatever is worth doing at all, is worth doing well.—*New York Observer.*

The battle is not to the strong alone; it is to the vigilant, the active, the brave.

Great souls have wills; others only feeble wishes.

Miscellaneous.

Notices.

BISHOP'S AGENTS' ANNUAL REPORTS.—The Agents in the various districts are reminded that their annual reports should be made out on the first of March, and sent to me, for the making up of a report to the General Conference. The credit of \$25 as published in the *Herald* of January 15th to Oliver Hayer, Jun., should have been to Oliver Hayer, Sen. It was correct on my books.

I. L. ROGERS, Bishop.

INFORMATION WANTED.—Bro. William Hewett, of Fidalgo, Whatcom county, Washington Territory, would like to know the whereabouts of Silas Chatfield. He (with his father's family) went from Texas, to join the Strangites, in 1852 or '53.

WEBER DISTRICT.—*To the Saints of the Weber District, Utah:* We wish a conference to be held at Wanship, April 28th, 1878. Signed: John Phillips, Geo. M. Robinson, Wm. L. Mitchell.

Addresses.

Israel L. Rogers, Sandwich, DeKalb Co., Illinois. John H. Lake, Burnside, Hancock Co., Illinois.

STATEMENT.—The following resolution was passed at a Council Meeting of the Omaha (English) Branch, February 4th, 1878: "Resolved that the President of this District be requested to write a line to the *Herald*, stating that the case so long pending between brother George Hatt, the Omaha Branch, and the Northern Nebraska District, we consider to be the result of a misunderstanding, and that the matter has been amicably adjusted." Thomas J. Smith, President of District.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

HART.—At San Francisco, California, January 27th, 1878, to Brother and Sister William Hart, a daughter.

McDONALD.—At Rock Springs, Wyoming, January 27th, 1878, to Bro. W. R. and Sr. Lou. E. McDonald, a daughter. Mother and child doing well.

MABIN.—At Philadelphia, Pa., January 17th, 1878, to Mr. A. and Sister Emma Mabin, a son. Mother and child doing well.

Married.

SMITH—BRIGGS.—At the residence of Br. E. R. Briggs, Eastport, Fremont county, Iowa, February 1st, 1878, by Elder Robt. M. Elvin, Mr. Allen N. Smith and Miss Corrinne E. Briggs, daughter of Bro. Jason W. Briggs.

Died.

RITTER.—At Council Bluffs, Iowa, October 4th, 1877, Charles Ritter, aged 25 years, 4 months and 20 days.

WIXOM.—At San Bernardino, California, January 28th, 1878, Henry Chauncy, son of Bro. Reuben and Elizabeth Wixom, aged 3 months. Funeral by J. C. Clapp.

ADAMS.—Near Salem, Oregon, November 24th, 1877, Elder John F. Adams, in the seventy-ninth year of his age. He was anxious to go and be at rest. He kept the faith.

WIXOM.—At San Bernardino, California, December 28th, 1877, Sr. Martha, wife of Bro. Charles Wixom, aged 23 years, 1 month and 6 days. Funeral services by J. C. Clapp.

WIXOM.—At San Bernardino, California, January 1st, 1878, Nathan Chauncy, son of David and Mary Wixom, aged 2 years. Funeral services by J. C. Clapp.

RELYEA.—At Canton, Illinois, January 20th, 1878, of Bright's disease, Sister Jane A. Relyea, aged 37 years, 4 months and 14 days. She was born in Saratoga county, New York; was baptized in Canton, May 23d, 1874, by Jeremiah Jeremiah; and died in good hope of the first resurrection. Her husband, two little girls, and her father,

mother and two sisters, mourn for her. She was buried on the 21st, at Galesburg, where her father and her mother live. Bro. J. Jeremiah preached at Bro. Relyea's on Sunday, and at Galesburg on Monday.

WALKER.—At Lamoni, Iowa, after an illness of three days of croup, January 17th, 1878, Joseph Israel, son of Bro. and Sr. Charles Walker, aged 4 years, 8 months and 18 days.

Joseph was a lovely boy,
His father's hope, his mother's joy;
But he who doeth all things well,
Has taken him back with him to dwell.
Then cease, fond mother, cease thy grief;
Do thou no more for Joseph weep;
Ere long the resurrection day,
And thou wilt have thy darling boy.

Services by Elder Charles Jones; text, 2 Kings 4: 26, "Is it well with the child? She answered, it is well." The good Lord blessed the speaker with his Holy Spirit, through which the mourners were comforted, and the Saints blessed and edified.

M. A. A.

BEMIS.—At Milford, Wisconsin [date not given], of croup, Alva, son of Loren and Theresa Bemis, and grand-child of Brother Hiram Bemis, aged 2 years and 1 month.

LOCKING.—Near Magnolia, Harrison Co., Iowa, January 1st, 1878, of diptheria and membranous croup, James Leon, son of Brother Orson W. and Sister Charlotte Locking, aged 6 years and 10 months.

Oh! the depth of human sorrow,
Oh! the anguish thus to part;
Tribulation's poisoned arrow
Piercing through each yearning heart;
Oh! how dark the world, and dreary,
Since our darling Leon's gone;
Oh! so lonely, sad, and weary,
Mortal tongue can not make known.
Yet, for him there's no more dying,
And his spirit's with the blest,
Where there comes no pain, nor sighing;
In the Paradise of rest.
And though death with rough hand sever,
And we drink the bitter cup,
Yet, this parting's not forever,
For in Christ our Lord there's hope.
And there'll be a glad re-union,
On the resurrection day,
At the coming great communion,
Where He'll wipe all tears away.

CHAS. W. LAMB.

EPPELRY.—At Buffalo Prairie, Illinois, December 17th, 1877, Ammon, son of Bro. John C. and Sr. Mary C. Epperly, aged one hour.

While but a tender bud,
The Father thought it best
To call our little darling home,
To dwell with Him in rest.

ROBERTS.—At Canton, Illinois, December 8th, 1877, Margaret, daughter, of William and Catherine Roberts, aged 3 months and 1 week.

COTTAM.—At Fulton, Calloway county, Missouri, December 12th, 1877, Sr. Elizabeth Cottam, mother of Bro. R. D. Cottam, of St. Louis, Mo., by whom her remains were brought to St. Louis, according to her desire, to be interred in the grave of her husband. She was born in Lancaster, England, June 2d, 1811. Sr. Cottam was the first woman baptized into the Reorganized Church in St. Louis; and her mother, sister Ann Dawson, was the first woman baptized in England, in the early days of the Church. She died strong in the faith, and we hope to meet her in the morn of the resurrection.

HAINES.—In Marion county, Missouri, January 29th, 1878, Joel Haines, aged 10 years and 3 months; son of Sr. Bettie Haines, of Hannibal. Blessed are they who die in the Lord.

A Sure Cure for the Chills.

Take a nutmeg and hold it over a blaze until it is charred; then pulverize it, and take an equal weight of powdered burnt alum, mix them together and divide into three doses. First purge the bowels; then, just as the chill comes on, give a dose of the mixture. Never known to fail. Generally one dose is sufficient to effect a cure.

An Oregon preacher said in his sermon, that "When the disciples came into the tomb of Jesus, they found the door guarded by three Roman angels, with improved Springfield rifles and fixed bayonets."

Seeking a Situation.

When seeking a situation do not propose to take an advanced post. Ask for a chance to work, beginning at the bottom. You may be considered qualified for something better, yet be placed at the foot to test your temper and fidelity—to ascertain if you will be "faithful over a few things," as a qualification to become a "ruler over many things." If you sweep, make fires, dust, do anything and everything properly and cheerfully, you will be advanced so fast as you are seen to have mastered your allotted position. Grumbling at your lot and asking to be put forward will disgust your superiors, who are perhaps planning to obtain some one to fill your place that you may be put forward. Men like to manage their own business—dislike to have boys make suggestions as to their own occupation or pay. Plants are not put in large pots until, by healthy growing, they seem to have filled the small ones. If a puny plant were to tease the gardener for a large pot or open-air planting, he would wisely say, "Fill the place you occupy first, and thus show your adaptation to a larger one," or, in disgust, he would jerk out the feeble starveling and put a vigorous successor in its place. Many a boy has lost his situation because he whined for a post of duty beyond his present capacity to fill.

Oratorical Blunders.

It was a Frenchman—the famous Carlino—who, contentedly lay his head upon a large stone jar for a pillow, replied to one who inquired if it were not rather hard, "Not at all, for I have stuffed it with hay." It was an American lecturer who solemnly said one evening, "Parents, you may have children; or, if not, your daughters may have." It was a German orator who, warming with his subject, exclaimed, "There is no man, woman or child in the house who has arrived at the age of fifty years, but what has felt the truth thundering through their minds for centuries."

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The Saints' Herald

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Mrs. Bourguoin 1718

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING: FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
 "SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
 "HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 25.—Whole No. 389.

PLANO, ILLINOIS, MARCH 1, 1878.

No. 5.

MORMONISM DEFENDED.

[Continued from last number.]

In the *Times* for November 7th, Mr. Sheldon points out what he asserts to be a very fatal discrepancy between the Book of Mormon and the Inspired Translation. The preface to the Book of Mormon says the ancients at Babel "were building a tower to get to heaven;" while the Inspired Translation has it, "a tower whose top will be high, nigh unto heaven." (Gen. 11: 3). This is another specimen of Mr. Sheldon's "straining at a gnat." The sense in both passages is essentially the same. The word *nigh* usually signifies closeness, proximity, immediate presence; and, sometimes, direct connection with an object or place: "The word is very nigh thee, *in* thy mouth, and *in* thy heart." (Deut. 33: 14), also Eph. 2: 13, Rom. 10: 8, etc. The word *to* often signifies exactly the same, as, "face to face;" Jesus came "*to*" the fig-tree, though it more commonly indicates "motion toward a state or condition," as, "Go thou to the sea." (Matt. 17: 27, etc.) Whilst there is some difference in the mere words, still the meaning of the discrepant texts is substantially the same.

We may inform Mr. S. of what he should not be ignorant, that Christ and his apostles when quoting the prophets seldom, if ever, used their exact language. What they were concerned about was to give the spirit and sense of the texts they quoted, and give it in such forms of language as were suited to those whom they addressed. It has been well said by another that inspiration:

"Deals primarily with *ideas* rather than with words. It suggests ideas to the mind of the writer, allowing him, generally, to clothe them in his own language. In this way his individuality is preserved, and his mental peculiarities and habits of thought make themselves felt in his writings. On this principle we account for the marked difference of style among the sacred writers, as well as their occasional divergencies in setting forth the same idea, or in relating the same circumstance. Inspiration need not always tread in its own track, or follow the same routine of words. A writer may, under the guidance of the Holy Spirit, take the language of a former inspired author, and modify it to suit his own purpose. Thus the New Testament writers often quote those of the Old. They grasp the *sense*, the *ground-thought* of their predecessors, and then mould that thought into such forms as shall best meet the needs of the later age for which they write. This simple principle relieves the apparent discrepancies between the phraseology of the Old Testament and the citations of the New."—*Discrepancies of the Bible*, p. 7.

And "this simple principle," when applied to the standard works of the Latter Day Saints, "relieves the apparent discrepancies between" them entirely. The principle here advocated is so sensible, so just, so in harmony with the known facts of the Scripture, that none will

hesitate to endorse it but the bigot, the self-willed, or the ignorant.

That the Lord's inspired servants under the New Testament did not quote the prophets word for word, but simply in *sense* and *spirit* may be seen by comparing Matt. 4: 14-16, with Isa. 9: 1, 2. Also Luke 4: 18, 19, with Isa. 61: 1, 2; Mark 1: 2, with Mal. 3: 1; Heb. 10: 5, 6, with Ps. 40: 6; Matt. 27: 9, 10, with Zech. 11: 12, 13, etc., etc. In Matt. 27: 9 it will be seen that the wrong author is given—"Jeremy," instead of Zechariah—from which we may learn that some parts of the New Testament history were not written with such degree of inspiration as to preclude all error.

Mr. Sheldon's senseless and unscriptural methods of criticism, if applied to the Bible, would prove it as false as he would love to make the Book of Mormon and the Inspired Translation to be. His unfairness is as glaring as his folly is transparent.

In the *Times* for November 14th, 1877, Mr. Sheldon arraigns the Book of Mormon and Inspired Translation again for a verbal discrepancy, and then, in giving a professedly verbatim quotation from a revelation to Joseph, *makes a lie*, a malicious lie. This unprincipled calumniator, not satisfied with his attempt by garbling and perversion to prove that Joseph was an errorist, he now seeks, by distorting the Book of Mormon, to prove that Joseph was an idler, and that the Book of Mormon justified him as such. He quotes to prove this, 2 Nephi 2: 2.—

"A choice seer will I raise up out of the fruit of thy loins; [Joseph in Egypt]; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment, that he shall do none other work, save the work which I shall command him."

The easy and apparent sense of this text is, that the "work" here spoken of would embrace the life-mission of Joseph "the choice seer" his ministerial and manual labors included. But Mr. Sheldon violently construes it to mean that the Lord would exempt Joseph from *manual labor*; and to clinch it he *forges a lie*, and asserts it to be a revelation. He says:—

"In agreement with this, [he shall do none other work,] which applies to Joseph Smith, a revelation was given, saying: 'My servant Joseph shall not have strength to work.'"

I need not remind the saints that there is no such revelation in the writings of Joseph; and I scarcely need remind any sensible, unprejudiced reader, that Joseph Smith, instead

of being an idler, or seeking to avoid labor, was one of the most active, enterprising, and laborious men of this or any other century. The work he wrought in sixteen years, beginning in poverty, without human learning, or wealthy and influential friends and associates to assist him in the first years of his ministry, bears overwhelming testimony to his energy, his industry, and his unflagging zeal. The writer has been favored with a personal acquaintance with some who knew Joseph in his boyhood, and they bear testimony to his being as active and industrious as persons of his then age commonly are; others, not members of the church, who knew Joseph at Kirtland, bear witness to his energy and industry while there. His work at Nauvoo, and in Missouri, witness his diligence and thorough application. None but a conceited ignoramus, or a shallow-pated persecutor would presume to charge Joseph Smith with idleness. The Articles and Covenants given through him to the church, makes idleness an offence so great as to debar the idler from church membership; and so does the Book of Mormon.

As for the partial non-agreement in *letter* of 2d Nephi 2: 2, and Gen. 50: 27-28, what has been said in the preceding article applies here with propriety. The *sense* of the texts is identical. Moroni professes to give the records of the Nephites in an *abridged form*, (Preface to B. M.), and not a full and verbatim copy; and this also may reasonably account for the verbal difference which occurs. What Haley says in respect to the different phraseology of the four Evangelists, may be here inserted with propriety:

"When we take into consideration the fact that inspiration has reference primarily to *ideas* rather than to words; and that in each of the above cases, [Matt. 16: 28, with Luke 9: 27, and Mark 9: 1; Matt. 21: 19 with Mar. 11: 14; Matt. 22: 30 with Lu. 20: 35, 36, and Mar. 12: 25; Matt. 22: 31, 32 with Lu. 20: 37, 38, and Mark 12: 26, 27; Matt. 22: 18, 19, Luke 20: 23, 24, Mark 12: 15; Matt. 26: 64, with Mark 14: 62; Matt. 24: 15, 16, with Mark 13: 14, and Luke 21: 20, 21; Matt. 26: 21-29, with Mark 14: 18-24, Luke 22: 14-20, and 1 Cor. 11: 23-26,] respectively, the *fundamental idea* is, notwithstanding the variations of phraseology, carefully and distinctly preserved, these and similar instances furnish no real difficulty whatever. In view of these and similar cases, certain eminent critics have felt warranted in deducing two inferences:—1. That the sacred writers, in their citations from one another, *provided the fundamental idea were retained*, were suffered to expand, abridge, or paraphrase the original language, and adapt it to the object which they respec-

tively contemplated. As is observed by Prof. Barrows, *Bibliotheca Sacra*, vol. 30, p. 306. "It is manifest that the writers of the New Testament are not anxious about the verbal accuracy of the words cited. The spirit and scope of a passage, which constitutes its true life and meaning, are what they have in view, not the exact rendering of the words from the Hebrew into the Greek."

2. That these writers while divinely guarded against any error in communicating religious truth, and against any material error in narrating matters of fact, were yet not preserved from trivial errors, defects of memory, and the like, which occasionally appear in their writings. In other words, they were neither rendered omniscient, nor infallible in all respects, but were unerringly guided in the communication of religious truth. Archbishop Whateley, speaking of certain cases in the New Testament, says: "We may plainly perceive that, in point of fact, the sacred writers were not supernaturally guarded against trifling inaccuracies in the details of unimportant circumstances." *Discrepancies of the Bible*, pps. 156, 157.

In conclusion, we may say in respect to the Book of Mormon and Inspired Translation, as did Wordsworth of the New Testament—"These discrepancies being such as they are found to be, are of inestimable value. They show that there has been no collusion among our witnesses."

In the *Times* for November 21st, 1877, Mr. Sheldon gives us another specimen of his ability (?) and honesty (?) as a critic, he says:

"Among other peculiar predictions to be found in the Book of Mormon, is one from Nephi concerning the writing of a book among the Jews, to contain the 'records of the twelve apostles of the Lamb.' (1 Nephi 3: 44.) It is then predicted that a great and abominable church should arise and take away 'many plain and precious things' from this book, or New Testament. In our version of this book we do not find records from 'twelve apostles.'"

No, sir; and the Book of Mormon does not intimate that the "records" mentioned should be from "twelve apostles," but only "of the twelve apostles"—that is, concerning the twelve apostles. It does not intimate who should write them. Mr. Sheldon further says:

"Did Joseph forget that this book contained records from 'the twelve'?"

Here he reiterates his false assertion, that the Book of Mormon makes "the twelve apostles" the authors—the writers—of the New Testament. Such is neither intended nor said. The history of Rome, of England, or of the United States, is simply a history concerning those nations, and not a history that is necessarily written by them, or even any one connected with them.

The English language is too feeble to fitly denounce the unmitigated meanness of such crafty, conscienceless critics. These are the methods, and these the weapons, with which pious(?) priests ever have opposed the truth.

In the *Times* for November 28th last, Mr. Sheldon says Joseph, in his attempt to translate the Bible, got himself into a trap; first, in his making Shem to be 108 years of age at the flood, and then saying, "Shem was a hundred years old, and begat Arphaxad two years after the flood;"—Gen. xi: 7. And, secondly, in saying, Gen. 10: 12, that Shem "was the elder," which Mr. S. construes as meaning

that Shem was the oldest of Noah's three children, whereas it simply and only means that Shem "was the elder" of Ham, who, with his numerous posterity, the immediately preceding verses had described at length. Before this, in the 7th chapter, the births of Noah's children are given in their order, and with their dates—Japheth, Shem, and Ham—but in the 10th chapter, when describing the generations of Noah and his sons, this order of births is not observed; for after describing Japheth's descendants in verses 2 and 3, the descendants of Ham are made next in order in verses 4 to 11 inclusive. This was probably done to render the combination of names more euphonious, a practice common to all cultivated nations, and abounding in the Scriptures.

The saying that Shem "was the elder" was intended, no doubt, as a reminder that Shem was older than Ham, ["Ham" being the nearest antecedent to which "the elder" refers,] whose genealogy had been given at such great length in the verses next preceding; and it has no reference to Japheth at all.

And as for the saying that "Shem was a hundred years old, and begat Arphaxad two years after the flood," while the particular dates make him one hundred and ten years old at that time, it cannot be said that the statement is false, but only that it is inexact—not precise—not full and particular. If Shem was 110 years old, exactly, at the birth of Arphaxad, he certainly was 100 years old in round numbers at that time. If this manner of statement which is so bitterly denounced by Mr. Sheldon was not common—especially common to Bible writers—we might excuse his attack; but as it is, we can only regard his effort as founded in malice, and inspired by hate. The Lord said to Abraham that his seed should "be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;" Gen. 15: 13; but history says, "the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years."—Ex. 12: 40. Mr. Sheldon by his method would convict either the Almighty, or the writer of Exodus, with falsehood, and tell them they, or one of them, had got both feet into their trap, as he has said of Joseph.

It is said in 1 Kings 16: 8, 10, that Elah reigned "two years;" but the same verses show that he reigned only parts of two years, he having "began" to reign "in the twenty and sixth year of Asa King of Judah," and was killed "in the twenty and seventh year of Asa King of Judah." Fractional parts of years are here put for whole years, as fractional parts of days were put for whole days in describing the entombment of Christ. Jesus, in Luke 4: 25, and James in his epistle 5: 17, makes the drouth in the days of Elijah to be "three years and six months," while the history of it in 1 Kings 17: 1; and 18: 1, make it only three years. These few passages serve to show the usage of terms respecting time and dates that was had among the writers of the Scriptures; and they likewise show how unfair and unscriptural the manner of interpretation adopted by Mr. S. He condemns the Inspired Translation because of what he terms fatal defects in its phraseology, yet the same class of assumed defects abound in all the various translations, including the one he

professes to believe. So that, in condemning Joseph he condemns all the versions of the Bible, and also condemns himself for holding to just what he says others should abandon. It has been well said that its a dirty bird that fouls its own nest.

His next effort in the *Times* is in "Mormon Items.—No. 11," in which he takes issue with the sayings of Enoch, Gen. 6: 47, where Enoch says:

"And death hath come upon our fathers; nevertheless, we know them, and cannot deny, and even the first of all we know, even Adam; for a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our language."

Mr. Sheldon now gives us another instance of his low cunning in forcing an unnatural and unscriptural interpretation. He says:

"It is not true that Enoch's fathers were dead."

No, sir; and the text does not intimate that they were dead—literally dead—as you wantonly construe the text to mean. The text itself shows that they were not yet dead, for it says, "nevertheless, we know them, and cannot deny, and even the first of all we know even Adam." But this garbler, to make his point, has cut out thirteen of the last words in the above quotation. All texts should be interpreted in connection with, and in the light of, their contexts. Otherwise the sense and meaning of the text may be greatly perverted.

When Enoch says, "death hath come upon our fathers," the contexts make it clear that he alluded to the condemnation of death that was passed upon all the race by reason of the sin of Adam and Eve. And with this saying, Jesus and John, and Paul, and others agree. Jesus said, referring to the unregenerate Jews, "let the dead bury their dead."—Matt. 8: 22. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Jno. 5: 24. John says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 Jno. 3: 14. And Paul says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12. Again: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." 2 Cor. 5: 14. And still again; "And you hath he quickened who were dead in trespasses and sins." Eph. 2: 1. And further: "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5: 14. These high authorities confirm the statement of Enoch, and rebuke, in a scathing manner, the senseless quibble of Mr. Sheldon.

Mr. Sheldon then finds fault because Enoch is represented as saying that the "book of remembrance" was written in Enoch's "own language." He says, "Enoch is made to talk as though the earth was full of languages." Paul said, "Though I speak with the tongues [languages] of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." (1 Cor. 13: 1.) By this we are to understand that the angels have a language different from those of men. Is it not possible, nay, probable, that Enoch speaks

of God's giving the "book of remembrance" in the then *one human language*, rather than in the language of heaven—the language of angels? We think so. This, and only this.

The prophecy of Enoch, in its exalted ideas, its sublime sentiments, and its inspiring, cheering, and glorious promises, is as much superior to the grovelling, contemptible twaddle of Mr. Sheldon, as the discourses of the white robed angels of heaven are to the senseless babblings of the nursery, or the foolish ravings of the insane.

W. W. B.

DIALOGUE ON THE GOSPEL.

LATTER DAY SAINT AND FRIEND.

Friend.—Allow me to ask, What are the cardinal principles of the gospel, as held by the Church of Jesus Christ of Latter Day Saints?

L. D. Saint.—Faith, Repentance, Baptism, Laying on of Hands, the Resurrection of the Dead, and Eternal Judgment.

F.—What is implied in Faith?

L. D. S.—Belief in all that is divinely revealed, either in the Bible or any where else; all that is reasonable, or has the appearance of truth. The Bible says, 'Charity believeth all things.' A mind in which the love of God dwells, believeth all that emanates from God. And the more of God's nature we have the more faith we have in the things of God. Indeed, just in proportion as we become interested in any thing that we believe, so we partake of the spirit or nature thereof. Even an Atheist, who is told any thing which he does not know, if it has to him the appearance of truth, is willing to admit the same as probable. We believe in God, because his wisdom and power are manifest in what he has made. The world, and all things in it of God's production, show design and forethought. The eye, the ear, the heart, the hand; in short, every part of our organism, speaks in language more powerful and eloquent than words, that all is the effect of a mind of perfect comprehension of all that was needful to make it what it is, in all its adaptation to itself and its surroundings. Well might the Psalmist say, "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" And so we might ask in reference to every other organ and function. All animal; and, in fact, all vegetable life, not only proves the existence of a being possessing knowledge, wisdom, and power in perfection; but that he is as perfect in goodness and love, and every other attribute. This is shown in the beauty of form, the elegance of shape, and the grandeur of color. His boundless goodness is everywhere displayed in the production of such endless varieties of food, adapted not only to man, but to every part of the animal world—intended, not merely to feed and support, but to afford the greatest possible pleasure, both in flavor and odor. The same is seen in the arrangement of every part of creation, for the production of musical sounds; not only in the human voice, and that of birds, and beasts; but even the trees, and rocks; the rivulets, and storms, and tempests; floods; ocean; all! all! are full of harmony, and intended to add to the happiness of the animal world. The same is shown in the adaptation of every class and species of animals to those of their own kind, to add to its happiness, to bless with the

greatest amount of pleasure, which none but those of its own kind could yield. And, we add here, He that planted love in the very nature of every animal, must himself be perfect in love. Therefore that, "God so loved the world" as to give "his only begotten Son, that whosoever believeth in him might not perish, but have eternal life," sounds so reasonable and is such an exhibition of what we realize must be the very nature of Deity, that we accept the declaration with unshaken confidence.

F.—What are we to understand by Jesus Christ being the Son of God?

L. D. S.—He was the Son of God by creation, as Adam, only Adam was made of the dust of the earth; but Jesus was made of a woman, or the pure nature of the perfect virgin. Hence the Holy Ghost saith, "The Lord hath created a new thing in the earth, a woman shall compass a man."—Jer. 31 : 22. "That holy thing which shall be born of thee shall be called the Son of God." He was called the Son of God when an infant. "Out of Egypt have I called my Son." He was the Son of God by adoption. Therefore the Father owned him as he came forth from the womb of the water. "This is my beloved Son, in whom I am well pleased." Jesus was called "the only begotten Son of the Father," or God. Or the only Son of God who learned what was the true nature of the person and mind of God by communion with him, and direct revelation from him, even the person of the Father. "Whatsoever I have seen and heard with my Father, that declare I unto you."—John 14 : 20 ; 15 : 15. "Ye neither know him, nor have seen him, but if I say, I know him not, I should be a liar."—John 7 : 37 ; 3 : 55. Jesus was like the Father in person and nature, only while among men he was not clothed with the same glory or radiance; but possessed the right thereto; for he "was the brightness of the Father's glory, and the express image of his person." He was called the FATHER'S FELLOW, or equal. Being God, he is sometimes called "The Father of heaven and earth," or "the Everlasting Father." But as man, or the Son of God, "THE PRINCE OF PEACE."

F.—As God the Father, and God the Son, are both distinct persons, or individuals, are they not governed, as all others, by the laws of locality? How then can they be everywhere? How can they be in all places where devout believers in Jesus are assembled, and at remote distances, and at the same time?

L. D. S.—God, both Father and Son, though they dwell in tabernacles, or bodies, are spirits. But there are millions who are one with God, who are spirits without bodies; and many who have bodies, and they are all one; and are employed as the divine representatives. And, doubtless, there is means of spiritual communication so far above any thing of which we have any conception, that could we be made to know it, we should blush to think how we have boasted of our electric telegraphs. Some of the servants of God have been favored at certain times to realize the perfection of that state of things in which celestial beings dwell. Moses saw and conversed with God, face to face, and saw the whole of our earth, "and there was not a particle thereof he saw not." The brother of Jared "saw all the inhabitants of the earth which had been, and also all that would be." And Jesus saw all the nations of the earth, or kingdoms of the world, in a mo-

ment of time. They saw as the gods see! They were favored to have a moment's glimpse of that glorious perfection that is in store for the faithful; and to which many have already attained. If we can conceive how the many millions converse together in heaven, without the possibility of the difference of location proving an hindrance, we can easily see the feasibility of the gods manifesting themselves when, where, and to whom they please. If Moses could be made to see every particle of our earth; and the brother of Jared to see all things, though they were local beings, surely God being a local being does not contract or lessen his knowledge, wisdom or power.

F.—Is the Holy Ghost, though not dwelling in a body, or tabernacle, a person, or a mere influence?

L. D. S.—Jesus, when speaking of the Holy Ghost, used the personal pronoun six times in one chapter, as recorded in the fourteenth of John. The Psalmist said, "Where shall I go from thy Spirit? * * * If I dwell in the uttermost parts of the sea, even there will thy hand lead me, and thy right hand shall hold me."—Ps. 139 : 7-10. "Thy hand, and thy right hand," indicating a perfect organism, like to that of man, or of God." Jesus told the brother of Jared that he had seen the body of Christ's spirit, "and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh." "Man have I created after the body of my spirit."—Ether 1 : 8. Personality, then, is spiritual more than corporeal! Jesus created man in the likeness of himself before he had a body of flesh. More, he created the worlds, and all things in them, before he had a corporeal tabernacle. What was he then? Answer, a ghost, or spirit. Jesus said to his disciples, "It is expedient that I go away, for if I go not away, the Comforter will not come; but if I go away I will send him unto you." And "he shall be with you always." And "shall lead you into all truth, and show you things to come." Which language evidently carries the idea, that the Holy Ghost would be more adapted to the conditions of the Saints, simply because he is a spirit, yet a person; but a person "whom the world can not receive; because it seeth him not, neither knoweth him; but ye know him." Not merely his influence, as we sometimes feel the influence of our friends, or foes; or the influence of good or bad persons; though we never mistake the influence for the person. The Spirit said to Philip, "Go, join thyself to the chariot." It spoke then. So Mormon said, "The word of the Lord came unto me by the power of the Holy Ghost, saying, Listen to the words of Christ." If the Holy Ghost was a mere influence, without a mouth, it could have had no "power" to speak to Philip, or Mormon, or any one else.

F.—As the Father gave his Son that the world through him might have everlasting life, what did he, the Son, do to insure that life to all who believe in him?

L. D. S.—Jesus Christ proved his own holiness by perfect obedience; or by fulfilling all righteousness. He left the most perfect example of patience, when persecuted for the most unequalled goodness. He fed the hungry by thousands; he healed all who were diseased, who sought to him for a cure. His ministry was so full of divine benevolence that the people wondered at the gracious words that proceeded out of his mouth. He cheered the

poor in spirit with the promise that they should have the kingdom of heaven. He spoke words of consolation and forgiveness to the penitent. He faithfully warned the self-righteous and wilfully wicked; and when they became so incensed against him as to seek for his life like the wolf for the blood of the lamb, he did not so much as open his mouth against their accusations, but allowed himself to be taken and by wicked hands to be crucified. And, when he hung upon the cross, a gazing-stock to his insulting foes, notwithstanding his great torture of body, and anguish of mind, neither his patience nor his kindness forsook him; but, while taunted and grieved by his most inveterate enemies, he prayed, "Father forgive them! They know not what they do." After he rose from the dead he had no sooner obtained evidence of his Father's approval of what he had done, than he returned to the men he had before called and ordained or invested with apostolic power to preach, teach, and administer in his name to the salvation of all who believed in him; assuring them that all power was given him in heaven and in earth; at the same time upbraiding them for their depression and ignorance, in reference to the necessity of his death and resurrection, telling them it was in direct fulfillment of what was written by Moses, in the prophets, and in the Psalms, saying, "Thus it is written, and thus it behooved Christ to suffer, and to rise again the third day," that repentance and remission of sins might be preached in his name, among all nations beginning at Jerusalem.

F.—Why were they so disappointed and dismayed at an event he had so often referred to, and foretold them in positive language would take place in that generation, and at Jerusalem?

L. D. S.—They as confidently believed that as the great end of his mission was to set up and establish the kingdom of heaven on earth; to save all who believed on him from the power of death; redeem all the righteous dead from the grave; restore the throne of David and sit thereon forever, while all nations should be blessed in him, and all kindreds of the earth should call him blessed; they were so full of delightful anticipation of participating in the blessedness of his day, when the righteous shall flourish as the palm tree and grow like the cedar in Lebanon, that they could not connect his humiliation and death with his eternal reign and glory. But, as he was the first begotten from the dead, so they were the first begotten again to a lively hope by his resurrection.

F.—What are we to understand by his being the first begotten from the dead?

L. D. S.—He had learned the principle of the resurrection so as to confidently believe in it. It had been taught him by his Father until it was perfectly understood by him; and he could say, "I have power to lay down my life, and power to take it again," or he knew how to take it again. "Knowledge is power." If he had not known how, he would never have risen from the grave. But, as he was the first begotten to this hope, so he was the first to rise; and, through his resurrection, the Saints of his day were begotten again to the same hope they had before his death; namely, of living on earth with him and sharing his glory. And this hope was lively in each,

just in proportion, as each was in possession of the Spirit of holiness. Having the same spirit that Jesus had, they were taught the same that he knew, taught, and practiced. That Spirit took of the things of Christ and the Father and showed them to the faithful just as they were able to receive; or as by their holiness, diligence, and faith, they proved themselves worthy. But, if any man had not the Spirit of Christ he was none of his. So it is now. A man can only understand so to receive the doctrine of Christ, as he is made to be a partaker of Christ's Spirit. The reason why the resurrection, or the revival of the bodies of all men from the grave, is so little understood and so much opposed, is because so many of the people are so deficient of "the spirit of truth, which is the Holy Ghost;" which was to the ancient Saints the earnest of their inheritance; or the pledge given them of God, that though their bodies might sleep in the dust, they should come again from the grave, to inherit the earth.

F.—Will the resurrection of all men be as literal as that of Christ?

L. D. S.—Yes. If it is not the same body that slept, it can not be a resurrection. Some have argued that because in most cases there must of necessity be a reconstruction, that it cannot be the same body. But though it might be perfectly human, and made in all points to resemble the former body, it would be a substitution, and not a resurrection, such as the revelations of God warrants us to hope for; and as is promised in the word, and represented in the resurrection of the body of Christ. "I will open your graves, and cause you to come up out of your graves" (Ezek. 37: 12). And, "The soul shall be restored to the body and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame" (Alma 19:7). "Marvel not at this, for the hour is coming in which all who are in their graves shall hear his voice and shall come forth." It would seem superfluous to say it is the bodies that are in the graves that are meant, but they must come forth to unite with the spirits, the same spirit to unite with the same body that it before occupied, as in the case of the Lord Jesus. And each will identify itself, and be able to say "I am he (or she) that was dead and am alive again," as well as to be identified by each other. It was this hope, so lively in the ancient Saints, that made them endure all things with joyfulness, and with gladness to resign even their bodies to the grave; for they felt and said to themselves "As truly as he was raised from the dead so shall we; and because he lives, so shall we live again in the body." And though the long absence of our spirits from our bodies has been some times deemed by us as a bondage, we realize that the day of redemption will come, and then the reunion of our bodies and spirits will constitute us living souls, with a vivid remembrance of what we knew before we had these earthly bodies, what we learned in the body with the additional triumph now. We are complete in him, and shall never more suffer hunger, pain, or death.

F.—Inasmuch as the Saints of His day must have well understood it, is it not reasonable to suppose that God will fulfill their hope before what is called the general resurrection,

seeing they must have been like what is said of the tribes?—"To which hope they instantly desire to come" (Acts 26:7).

L. D. S.—It is not only reasonable, but promised in so many words, "The dead in Christ shall rise first." And in Revelations 20, we learn that those who have been beheaded for the witness of Jesus and for the word of God, or had suffered death for the witness of Jesus and the truth, and had not worshiped the beast nor his image, or had hazarded their lives for the gospel of Christ, and refused to submit to the dogmas or superstitious religions that grew out of the carnal opinions and inventions of men; shall have part in the first resurrection; and live and reign with Christ on earth a thousand years before the rest of the dead shall rise.

F.—Who will be the rest of the dead?

L. D. S.—All who have knowingly sinned against God and have not duly repented, all who gave evidence that their hearts were opposed to the gospel plan of salvation; or who willfully neglected the obtaining a remission of their sins by being buried in the water by God's servants, refusing the ministrations of God's servants, choosing their own ways, or those invented by men; as well as all liars, swearers, profane persons, drunkards, unchaste persons, sorcerers or demoniac spiritualists, murderers, etc., who have not repented.

F.—Will all who merely get baptized and live what is called a moral life secure a part in the first resurrection?

L. D. S.—No. There must be real repentance, as well as faith in the divine plan of salvation. The mind must be made up to live holy; restitution must be made to all whom the penitent has wronged to the uttermost of his or her ability, if any have been wronged of their property, character, or good name. If you have spoken evil of any without due cause, you have to restore all you can, and prove the sincerity of your repentance by owning up to the injured party, and declaring your inability to do more. Peter said to the devout Jews and proselytes that had evinced their sincerity by their coming, many of them, great distances to worship God at Jerusalem, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." With all their devotion they had something to repent of. And the Lord has especially charged his servants to "call upon all men everywhere to repent." And the church would not be justified in allowing any one to be baptized who had not first "witnessed before the church that they have repented of all their sins and have received of the Spirit of Christ into the remission of their sins."

F.—Can any receive the Spirit before baptism?

L. D. S.—Every one is enlightened by the Spirit in the same proportion as they obey the Spirit. The more we subject ourselves to the Spirit's teaching, the more the Spirit will seek to abide with us; until we shall know that we have received the Spirit. This will prove itself by our cleaving to the Lord—confessing to Jesus, and an unquenchable desire to wash away our sins by being baptized by the Lord's servant—not a servant of men, who from men attains his reward. Those who submit to the servants of men, receive the spirit of the party to which they render subjection, which is one of the "many spirits;" and John said, "There

are many false spirits gone out into the world." And, though the parties are so diversified in their names, creeds and spirits, they all agree in saying "That the Spirit of Christ is not come into the flesh; that tongues, interpretations, prophesyings, healings, discerning of spirits and miracles were once here in the flesh, but are all now done away" They were never done away from them, for they never had them. The Lord never did honor any but his own cause with them. He has always so blest his believing children, to which there are many thousand witnesses now living. This is the Spirit of Christ. It dwelt largely in Jesus during his whole ministry. So it did in the Apostles and Seventies. It developed itself among the Saints at Samaria, at Ephesus, Corinth, Rome, Galatia; and, in short, there never was a church owned of God where it did not manifest itself. This is its *natural, legitimate* fruit. Upon none of the many plants, not planted by our heavenly Father, did it ever grow. Many have received the Spirit under many different circumstances, for the accomplishment of different purposes, but in all cases there has been more or less submission to God's will.

F.—Were not the terms held out by Peter to the enquiring Jews, the only ones by which the Spirit can be received?

L. D. S.—Peter promised that on condition of their making up their minds to be holy, or fulfilling all implied in the words, "Repent, and be baptized in the name of Jesus Christ," they should "receive the gift of the Holy Ghost." The Spirit, or Holy Ghost, should be donated to them; to have and to hold; and to use at pleasure; not as a loan, lent to help them out in some particular case; as in that of Baalam, the prophet who tried to curse Israel, but by the light of God's Spirit sent him on the occasion, was made to bless them instead; or that Saul, King of Israel, and many more; but, it should be their *own* free and unincumbered property. Therefore, the Apostle Paul wrote to the Corinthian Saints about their properly using the Spirit. They had received it as a gift, as well as the Hebrews, and on the same terms. But some of them lacked wisdom in using the Spirit; the same as many do in the use of money, in the frequent purchase of that which is paltry and really worthless; and are so disposed to squander, that before they realize it their money is gone. As vain of God's gifts were some of the Saints: wherefore, they needed some one better informed, with more experience, and with authority from God, to teach them how in wisdom to use the Spirit.

SIEGES OF CONSTANTINOPLE.

Constantinople has undergone more sieges than any other city in the world. It has been besieged twenty-three times: twice by the ancient Greeks; thrice by the Roman emperors; by the Latins, the Persians, the Avars, the Slaves, and by one of its de-throned sovereigns, Michael Paleologus; twice by the Bulgarians; once by Byzantine rebels; seven times by the Arabs; and three times by the Turks. It was taken but six times: by Alcibiades, the Roman Emperors Septimus, Severus, and Constantine, the Doge Dandolo and Count Baldwin, the Emperor Michael Paleologus, and Mohammed II.

In 672, under Constantine II., it was besieged for seven years by the Arabs. They made the surrounding country a desert, uprooting trees, leveling villages and habitations, and converting the flourishing environs into a waste. Then came the Crusaders in 1204. The devastation committed by the French and Venetian champions of the cross exceeded even that of the Arabs. They burned the richest and largest quarter of the city, and inflicted such a blow on it that it never recovered its former wealth and prosperity. They profaned the Cathedral of St. Sophia, broke into the tombs of the Byzantine Emperors, dragged out their skeletons, and scattered their bones in the street. They fired the public libraries, ridiculed the Greek religion by decking their horses with the vestments of the clergy, and their heads with the pontifical tiaras.

SECOND COMING OF CHRIST.

TUNE.—"Hold the Fort."

See the glorious day approaching,
Christ's return to earth,
Proclamation of his coming,
Everywhere is heard.

CHORUS —Jesus comes, the signs preceding,
Pierceth through the gloom;
Shout, ye, who rejoice to meet him,
Come! Lord Jesus, come!"

See the fig tree fairly budding,
Leaves are shooting forth;
Tokens, long foretold, denoting
Time is getting short.
Jesus comes, &c.

Signs and wonders in the heavens,
And on earth appear;
Scenes in quick succession given,
Fills the heart with fear.
Jesus comes, &c.

Notice evil, how increasing,
In its various ways;
Man, his own desires is pleasing,
As in Noah's days.
Jesus comes, &c.

Messengers again from heaven,
Have appeared to men;
The everlasting gospel given,
To the earth again.
Jesus comes, &c.

Mark this gospel of the kingdom
In simplicity;
Preached now as Christ the Savior
Promised it should be.
Jesus comes, &c.

FRED. JOHNSON.

BURLINGTON, IOWA.

A ROLL of papyrus, 139 feet long and sixteen and a half inches broad, was discovered by Mr. Harris, in an old Theban tomb, some twenty years ago. At his death, his daughter inherited the treasure. The Khedive, learning, through the Egyptologist, M. Brugsch Bey, of the value of the MSS., offered £2,000 for it; but Miss Harris accepted a higher offer from the British Museum. Dr. Birch and a corps of assistants have been engaged for some time in deciphering the inscriptions with which the papyrus is covered, and find that they afford a complete account of the life and works of Rameses III., and of the condition of Thebes 3,000 years ago.

A BRIEF SKETCH OF THE LIFE OF POPE PIUS IX.

John Maria Mastai Ferretti, Pius IX., was one of the long line of Italians who have without interruption worn the tiara since the death of Alexander VI in 1503. He was born at Sinigaglia on May 13, 1792, and was the son of Count Jerome Mastai Ferretti. A pious mother presided over his early education, but when he was twelve years old he was placed in a college at Volterra, where he remained for six years, and left with the intention of adopting the profession of arms in the service of Pius VII. A nervous affection compelled him soon after to abandon his military course, and he entered upon the study of theology at Rome. At this early age he took a very active interest in an establishment for the reception and education of poor orphans; and before he entered holy orders Pius VII placed him at the head of the institution. After his ordination he remained for some time at this post, until Monsignor Muzzi, apostolic delegate to Chili tried to gain him as an associate. In 1823, therefore, he came to America, where he continued for two years, and then returned to Rome. In 1825 he was made a domestic prelate to Leo XII. In 1827 he was made Archbishop of Spoleto, and in 1832 Archbishop of Imola. He occupied these two last sees in troublesome times, but his prudence greatly promoted peace, and he was a general favorite in consequence of his active charity and other virtues. Subsequently he was sent to Naples as apostolic nuncio, and having been designated Cardinal *in petto* in 1839, he was openly raised to the full dignity of Cardinal December 14, 1840. When Gregory XVI died, and the conclave was held for the new appointment, Cardinal Mastai was elected by acclamation. This was in June, 1846, and he took the name of Pius IX in honor of Pius VII, his early patron, who had himself been Bishop of Imola. Pius IX was crowned almost immediately after his election, but he did not take solemn possession of the chair of St. Peter until the November following. Gregory XVI had started projects of reform, but the troubles of 1830 and 1831 had put a stop to them. Pius IX at once proclaimed an amnesty for political offenses, he recalled the exiles and he liberated the prisoners. Reform was his watchword. The censorship of the press was mitigated, the civil disabilities of the Jews and other religionists were relaxed, the system of taxation was regulated, and relations with other Italian states were placed on better footing. Austria took offense at his liberal measures because Lombardy and Venetia became more discontented than ever with Austrian rule. Naples itself was alarmed. Matters became worse when the Pope, through Father Ventura, pronounced the funeral oration of O'Connell, in June 1847, declaring O'Connell's name the symbol of the harmony between religion and liberty. Other events which preceded, accompanied and rapidly followed, added to the difficulties of the Pontiff, and the appointment of Cardinal Antonelli mainly tended to bring on a crisis. A demand was made for a lay ministry, and for a levy of forces against Austria. At this juncture a proclamation issued by the Pope was taken as a signal for revolution, and soon after a republic was proclaimed at Paris. This was early in 1848. Severa

concessions were made to the Republican party, and many changes made, but all in vain—the storm increased, and on November 24th the Pope resolved to quit Rome in disguise, and to seek an asylum in Naples. Having retired to Gaeta, he appointed a commission to govern in his absence; but the Romans refused it, and the revolutionary party voted the abolition of the temporal power and set up a republic. The Pope at once protested before Europe, and Antonelli made an appeal for the armed intervention of France, Austria, Spain and Naples. France responded, and its forces took possession of Rome in July, 1849, and in April, 1850, Pius IX resumed possession of the Quirinal. While at Gaeta he initiated the steps which led to his declaring what had heretofore been “a pious opinion” an article of faith, and the dogma of the immaculate conception was proclaimed a doctrine of the church in December, 1854. Five months after his return to Rome, Pius IX divided England into dioceses, and set up an episcopacy there, in the face of a most active and energetic remonstrance. A similar step was taken towards Holland in 1853. Two years later a concordat was signed with Austria. But the next spring a movement began, near the outset of which the chief plenipotentiaries of France and England proclaimed the situation of the Pontifical states as an abnormal one. Danger was imminent, and although in 1857 the Pope made a sort of triumphal progress through his states, in 1859, during the war between Sardinia and Austria, a revolt occurred in the legations, and Victor Emmanuel annexed them. Events rapidly followed each other, and all the efforts of Pius IX and his friends failed to stop them. In January, 1860, His Holiness issued an encyclical to the bishops, but it was in vain, and soon after Victor Emmanuel was proclaimed King of Italy, with Rome for his capital. Pius lost the greater part of his kingdom, and although he retained possession of Rome and the territory adjacent, his temporal power was reduced to the narrow limits that now circumscribe it. The fiftieth anniversary of his elevation to the episcopacy occurred on Sunday, June 3, 1877, and was the occasion of an extensive pilgrimage to Rome, and of unusually impressive services throughout the entire Catholic world.

CEREMONIES ON THE DEATH OF A POPE.

As soon as the Pope dies, says a recent authority, the Cardinal Chamberlain, or Camerlingo, calls out three times, in the presence of several members of the council, addressing him by his proper name, “Art thou dead?” Then answering for the deceased, he exclaims, “He is dead!” and taking the fisherman’s ring, as the seal of the Pope is called, breaks it. The bell of the Capitol is tolled, and the news is dispatched to foreign governments and absent cardinals, which latter are invited to the conclave for a new election. While the vacancy continues the Camerlingo exercises the supreme authority. The cardinals who have been created by the defunct Pontiff put on mourning, serge robes of a violet color, while such as were created by his predecessors wear green faced with red. The dead body is washed and embalmed, and taken to the Pauline Chapel of the Vatican, where it is arrayed in the pontifical habits, after which it is taken to St. Peter’s Cathedral and placed in the

Sistine Chapel, on a splendid bed of state, surrounded by burning tapers night and day, and by priests who pray for the soul of the departed. The people meanwhile crowd to kiss his feet. On the ninth day after death the body is put into a coffin with coronation medals in gold, silver and brass, to show that death equals all things. After the funeral ceremonies, the coffin is removed to a church which is said to have been founded by Constantine the Great, and there left until it is deposited in the tomb prepared for it. After the nine days of funeral rites, all Cardinals who can possibly be present in Rome meet together to go into conclave. Before entering they visit St. Peter’s, where the mass of the Holy Spirit is sung and an oration delivered on the election of the pontiff. Then they return to the Vatican, where the hymn “Veni Creator” is sung and certain prayers are rehearsed, and the order for the election is voted.

HOW POPES ARE ELECTED.

The following description of the manner in which Popes are elected is from T. A. Trollope’s book, “The Papal Conclaves, as They Were and as They Are:”

There have been various modes of election adopted by the conclaves which fill the papal chair; but when the next election takes place, the election by “scrutiny” and *accessit* will certainly be the method adopted. This is the *modus operandi*: The afternoon of the first day, after a processional entry of the Cardinals into the conclave is occupied with visits and adieus. The “Extra Omnes” having been pronounced, their Eminences take possession of the cells which chance has assigned to them, and retire for the night. They are called early. At nine, on the ringing of a bell for the third time, the junior master of the ceremonies cries: “*In capellam, domini!*”—“To chapel, my lord!” Then the Cardinals, in their robes, go to chapel. After service and breakfast (taken in their separate cells), they go, accompanied by the conclavists, to the Sistine Chapel, to proceed to the first scrutiny. One of the conclavists at the door of the chapel hands to his Cardinal a closed desk containing the ruled and prepared registers for the day’s voting, the schedules specially printed and prepared for giving the votes, the Cardinal’s seal and materials for sealing, and writing requisites. The conclavists then retire and the doors of the chapel are closed. Each Cardinal is enthroned under a canopy, so arranged that they can all be let down but one when the new Pope is chosen. In the middle of the floor are six little tables furnished with everything necessary to the business in hand. On a table in front of the altar is a tablet of walnut wood with seventy holes in it, answering to the number of Cardinals when the college is full, together with a purple box containing as many balls of wood as there are cardinals, with the name of a Cardinal on each of them. From this box every morning are drawn the three Scrutators and three Cardinals to attend any invalids who may be confined to their cells. The balls with the names of the Cardinals are placed in the respective holes in the tablets just mentioned, and are allowed to remain there during the entire time of each scrutiny. Finally, there is also on this large table the form of oath to be used in putting the voting papers into the urn, and

two urns with their dishes beneath them, which during the time of the scrutiny are placed in the altar; also a box with a slit in the lid, and a lock and key, which the Cardinals appointed to receive the votes of their invalid colleagues carry around, locked, to the cells of the latter, and into the slit the sick Cardinals put their folded papers containing their votes with their own hands. Behind the altar there is a little iron fireplace with a tube chimney communicating with the outer air. At the close of each scrutiny in which no election has been accomplished (owing to the requisite number of votes not having been given to one single Cardinal), all the voting papers are placed, together with a portion of straw, in this grating, which is then inserted in the iron stove, and the whole is set on fire by a match lighted from a tinder box, so that the burning creates a dense smoke, by which all Rome, eagerly on the watch, is informed that no election has taken place at that day’s two scrutinies. This is the celebrated “Sfumata,” of which so much has been heard, and on which so many bets have been decided. It serves also as a signal to the artillerymen who are on the watch at Castle St. Angelo, ready to fire their guns as soon as the election shall have been made; and further, to the workmen, also on the watch, to pull down the walling up of the great balcony from which the new Pope will, immediately on his election, give his first benediction—*Orbi et urbi*—on the instant that an election shall have been consummated. Every possible care is taken to prevent the Cardinals from communicating with each other, and even the dinners are “administered” separately by a “dapifer” (a bringer of the feast), by whom each Cardinal is attended. The dinners are severally examined by an official before they are taken into the cells, to see that no scrap of writing or message of any kind is conveyed in the viands. Any letters which may come in from the outer world are first read by a Board of Prelates before the Cardinals can have them, and the most scrupulous care is taken in every way to prevent all communications with the outer world, all the officers, conclavists and others acting and fulfilling their duties under solemn vows and oaths.—*San Francisco Post.*

THE NEW POPE.

At Rome yesterday, February 20th, 1878, the College of Cardinals, sixty-two out of the seventy being present elected Cardinal Gioachino Pecci, an Italian, as Pope. He assumes the title of Leo. XIII. The announcement to the people was made with the prescribed ceremonies, and the Pope pronounced a benediction and was hailed by 20,000 people with “Long live the Pope,” and the bells in all the churches of Rome were rung. A sketch of the new Pope is given as follows:

“Pecci is tall, with fine head, high forehead, narrowing at temples, long face, and straight features. He has a large mouth, prominent chin, cheerful, open countenance, and large, well shaped ears. His face reminds one of Consolvi, the renowned Minister of Pius VII. He has a fine, sonorous voice, great dignity, even austerity of manners in public life, but privately is affectionate, unassuming, sociable, and witty. As Camer-

lingo, he has been at the head of that party which, without formally renouncing the right of the Holy See, acknowledges the wisdom of submitting to the decrees of Providence, accepting what seems to be irrevocably accomplished facts. The general opinion is that, for learning, tact, energy, dignity, amiability, real moral worth, and sincere piety, the Sacred College could not find a more deserving Pope than Cardinal Pecci. His private life, at all periods, is above reproach. He has considerable literary talent, and has written poetry."

THE FOUNDATION OF CHARACTER.

I love to look upon a youth. There is a hidden potency concealed within his breast which charms and pains me. I silently ask, what will that young man accomplish in after life? Will he take rank with the benefactors of his race? Will he in the after time of his life exhibit the patriotic virtue of George Washington, or the selfish craftiness of Benedict Arnold? If he has genius, will he consecrate it like John Milton and Walter Montgomery to humanity and religion; or like Thomas Moore and Lord Byron, to the polluted altars of passion? If he has mercantile skill, will he employ it like Jacob Astor or Stephen Girard, to gratify his lust of wealth; or to elevate and bless humanity like some of our merchant princes? If the gift of eloquence be hidden in his undeveloped soul, will he use it like H. W. Beecher, Spurgeon, or Whitfield, in favor of religion; or like Patrick Henry, Henry Clay, or John Q. Adams, in battling for human rights; or will he prostitute his gift to the use of tyranny and infidelity?

I ask these great questions. I feel a desire within me to bear a part in guiding the young Hopes in the right paths to duty and happiness. As a fruit of that often felt desire, I have written this essay. It is often said that knowledge is power, and this is true. Skill, or faculty of any kind, carries with it superiority. So, to a certain extent, wealth is power, and genius has a transcendent gift of mastery over men. But higher, purer, better than all, more constant in its influences, more lasting in its sway, is the power of character, that power which emanates from a pure and lofty mind. Take any community, who is the man of most influence? To whom do all look up with reverence? Not the "smartest man," not the "cleverest politician," not the brilliant talker; but he who in the long course of years, tried by the extremes of prosperity and adversity, has proved himself to the judgment of his neighbors, and of all who have seen his life, worthy to be called wise and good.

What forms character? The will and the direction taken by that will. True character is the exercise of the will, but of the will guarded, rectified, secured from abuse. But if the will be yielding, it is common to say that the person has no character. The impress does not endure, his only indications are that he is the dupe or tool of others. Many such persons are familiar to us all. They are "the chaff which the wind driveth away." I

once heard a young man regretting to an experienced friend of mine the difficulty he felt in giving up drinking, etc., etc. "O," said his adviser, "It only consists in two words, I will." True, most true, but in these two words lies all the difficulty. It is in these however, that the remedy must be applied.—"I will," says every disobedient young man.

In the formation of character your actions and your motives are to compose its materials. These as they accumulate will give it the form and substance. It will be for good or for evil—a blessing or a curse—according to their quality. The following may serve as an illustration.

Have you noticed an icicle as it is formed? You noticed how it froze one drop at a time, until it was a foot long or even more. If the water was clean, the icicle sparkled brightly in the sun; if the water was slightly muddy the icicle looked foul, and its beauty was spoiled. Just so our characters are forming. One little thought or feeling at a time adds its significance. If each thought be pure and right, the soul will be pure and lovely and will sparkle with happiness; but if impure and wrong, there will be a final deformity and wretchedness.

Character is the elevation of a young man; the purest of earthly joys. For the power and the strength we are not satisfied. Let us learn with the poorest philosopher in his wailings; and trust in God is the best satisfaction. Every young man knows there is influence gathered in and around him every day. The soul and body are at work, from one place to another, always in commotion; but wealth is not always gained by right, and fame is not always gained by murder. Moral strength is not in the furrows of this world; a man has poor moral principle to find fault with others and cannot see his own.

How easy it is to find fault with others, how hard to see our own. Life is essential of right life. Man needs his ideas open, and if he chooses to go aright, let him do his best to dwell eternally with God. The man who relies upon Him will find the best of his strength. He is the true source of that light and life to lead us in a moral direction. What a mass of people pass through this life in a ruinous condition; they waste their days in idleness, and the end of life seems to have been a blank to them; they become dissipated, careless, untidy, and frequently they are the real impersonators of a wreck of humanity. But eventually they have realized the sad epitaph of Keats:

"The good die first, and they whose hearts are dry as summer dust, burn to the socket."

Many a man has said that God has failed to love the world after He blessed it; but the apostle Paul says: "Faith without works is dead;" and "faith works by love." "Be not deceived, evil communications corrupt good manners."

Let the consolations of religion guide you like a christian hero; and wherever duty calls you, go. According to your own conscious convictions, there be found firm and fearless; discharge it faithfully to your country, to your fellow man, and to your God.

Truth is one of the rarest of virtues, and many a young man has been lost to society by allowing falsehood to tarnish his character, and foolishly throwing truth away. Be as

true as truth's simplicity, and simpler than the infancy of truth.

Honesty, sobriety, frankness, generosity and virtue, are blessed traits of character. Be these yours, young reader, and you shall not fear. Business men who are in want of clerks have their eyes on you. You are watched by your elders; besides, you set an example to the rising generation. For your own sake keep your spirit untainted, your thoughts uncontaminated; so shall your life be virtuous. As a man thinketh, so will he act. Take care of the actions, and the thoughts will take care of themselves.

I will close this essay by the following illustration of a firm and true character. Look at the steam power by which in this progressive age of ours, so large a proportion of work of the civilized world is done. You may calculate on the pressure of steam upon every inch of the boiler, and multiply it by the number of inches in the boiler, and the total amount of power would probably be enormous; yet you see it works regularly, steadily and quietly. It does not explode, it does not even terrify. It is everywhere regulated by law; by the application of the principles which control and direct such enormous powers. Within these limits it is as gentle as a child. What would be the effect of the locomotive engines, with which we are all familiar, if they broke their prescribed bounds. What havoc and desolation and destruction. Yet they are safe while on the rails. The will of a young man is only safe within similar limits. In conclusion—there is no sufficient rule for the regulation of character but the directions which are divine. A renewed mind can see something it ought to do; and more than this, something it must do. Estimating God, it must aim to be like Him; estimating man, it must seek to do man's good. It can not be its own, for at the cross of Christ the power of selfishness has been subdued.

WILLIAM STREET.*

CREMATION.

The body of Mrs. Ben. Pittman, wife of the noted phonographic author of Cincinnati, was cremated at Washington, Pennsylvania, Feb. 15th, 1878. The story of how the body was subjected to the fiery ordeal and reduced to ashes, in the presence of Mr. Pittman and others, horrible, unnatural and impossible as it may seem to those who look with affectionate tenderness, with reverence and with sacred awe upon the mortal remains of the dead, is related in the papers of the day. Upon the arrival of Mr. Pittman and party from Cincinnati, with the corpse, it was removed from the cars to the hearse and taken to the place of cremation. The balance of the story is told as follows, and we give it as an interesting evidence of the hardness of heart, the seemingly entire loss of natural affection even in the nearest and dearest associations of life, in these degenerate and ungodly days:

"The corpse of the woman went up the steep hill unaccompanied, save by the driver of the hearse, and when it reached the little brick house several of the curiosity-hunters

who were sitting on the fence helped carry it in, and lay it on the table. Mr. Pittman meanwhile was seated in Dr. LeMoynes's parlor talking with the old gentleman about the beauties of cremation.

"At about one o'clock Mr. Pittman's and LeMoynes's two sons and daughters started for the top of the hill. They and the newspaper friends of Mr. Pittman from Cincinnati were the only mourners. The furnace was then at a white heat, the De Palm fireman, James Wolf, having been dismissed and a fireman from the Washington gas-works taken in his stead. There were no religious ceremonies of any kind. Several of Mrs. Pittman's lady-friends in Cincinnati had read poems and delivered addresses over her while her body lay in that city, and Mr. Pittman himself had delivered a short address, but neither time was there a prayer, or a tear, or even a sigh.

"Are you ready?" said the fireman at two or three minutes before two o'clock. "All ready," replied young LeMoynes. The big iron door of the retort was taken off, filling both rooms with an almost unbearable glare and heat. The young LeMoynes picked up the body, which had been laid in the same iron cradle in which De Palm was cremated, and, resting the head on the edge of the furnace, shoved the body in like an oyster-knife going into a clam. The body was encased in a white sheet soaked in alum-water, but this did not entirely cover the head, and, as soon as the head of the corpse was within a foot or two of the furnace door, the dry cloths in which the head was encased caught fire, and in an instant the entire building was filled with a dense black smoke, with a sickening smell. The door was quickly closed, but the overpowering odor of burning hair and flesh lasted for fifteen minutes or more, although the windows were opened to get rid of it. Dense clouds of this black smoke also poured from the chimney of the retort, filling the air about the building with the disagreeable smell. After the body had been roasting for about fifteen minutes, a slight bluish flame came from it, and this continued throughout the cremation. After three-quarters of an hour, a skeleton of fire could be seen through the peep-holes, the head burned off and rolled to one side, and in a few minutes more the bones had all separated and lay loose upon the floor of the retort. The hip bones were last to give way, and, when they fell in, an hour and fifty-one minutes after the body was put in, the cremation was pronounced complete, and the building was cleared and locked up. Mr. Pittman took frequent looks through the peep-holes to see how his wife was cooking. At the end he expressed much admiration of what he termed "the beautiful sight." It was decided that the ashes must remain in the retort till next Monday, so that it may cool beyond any possibility of cracking when the air is admitted, as it is badly cracked already. Mr. Pittman is to return to Cincinnati tomorrow morning, and his wife's ashes are to be sent on to him by express. Experts say that Mrs. Pittman burned so much quicker than De Palm because she was a fresh corpse and he was stale and dry."

Parents must cease appealing to the appetites of their children, if they would have them anything but selfish and sensual.

1 March 78.

Look Here.—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired. Attention is called to the notice giving full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

PLANO, ILLINOIS, March 1, 1878.

NOTICE.—FAST DAY.

THE Saints are requested to observe Sunday, March 31st, as a day of Fasting and Prayer, for the general success of the work; for divine care and direction during the session of General Conference, in April; for the better understanding among the Elders upon duty, doctrine, church government and discipline, and for the redemption and delivery from mental distress and spiritual bondage those of the Saints thus afflicted.

JOSEPH SMITH, } Of Presidency.
W. W. BLAIR, }

PLANO, ILL., Feb. 25th, 1878.

SOME Saints who have gone into Missouri have settled in localities to which they were attracted by letters and representations made to them by persons already located there; both by published letters and by private correspondence. After settlement there, either from lack of preparation, from failure to become acclimated, or because of misfortune resulting from local causes, they have become dissatisfied, and are now ready to cast the blame of their trouble upon the ones to whom they listened when they chose their stopping place. If we had not given any caution in this matter, we should feel quite culpable, when reflecting upon the sad results to some; but we have so persistently called the attention of those hastening Zionward to the law requiring that "all things" should be prepared "before" those going thither, that we can only feel sorry, without taking blame to ourself.

Bro. Blair brought censure upon himself, because he warned Saints against being led to settle in any place by the representation of unauthorized individuals; but we presume that those who have suffered will now relieve him from the blame, for they can begin to see that "looking before leaping" would have saved them a fall.

All persons removing from a comparatively old country to one more recently settled, must make up their minds that there will be considerable difference in surroundings, conditions of life, manners, methods and customs; nor should they expect to find the ease to which they have been accustomed; if they do, (or possibly expect something greater in this line), they will surely be disappointed, and will then look with jaundiced eyes upon the seekers after Zion. Common sense and just discrimination will help all to a better state of feeling.

We are quite sorry to learn of some that two years ago, were extremely solicitous for others to bask in the smiles of peace and pleasantness within the borders, and in the exact locality where they dwelt, who are themselves now ready to get out of there, because they can't stand the pressure of strife. If we had taken the stand that

they did, we should stay right where we laid our hearth-stone, and there the sound of the trumpet should waken us at the rising day. The pure in heart neither engage in strife themselves, nor suffer the strife of others to poison their peace. Those who make themselves laughing stocks, or butts of ridicule by their own folly, or egregious self-assertion, ought to be satisfied with the harvest that they reap after having sown the wind.

Our folks may pray and sing about unity till the heavens fall, but unless the individual members will control their own tongues, words and actions, there is no power in the Church nor in the state to make them peaceable citizens, loving peace and insuring it.

The Church has no authority to make any one think right thoughts, and it is only from the seed of right thoughts that right actions grow. It is the business of the people to "take care of the thoughts and the actions will take care of themselves." "As a man thinketh, so is he."

UNCLE WILLIAM SMITH writes from Amboy, Illinois, February 4th, that he was well received by the Saints there. He stopped over Sunday, the 10th, to fill an appointment, but owing to a storm and cold, but few were out. He wrote also on the 11th, indicating that there was still a wish for him to stay over another Sunday to talk to the people. Many seem anxious to hear his testimony concerning the latter day work. He says:

"I find much inquiry as to what might be the faith and views of William Smith on this great question of Mormonism. And, judging from the turn out to our meetings the two last Sundays I have held forth here on the subject of our faith and the true gospel of Christ, I conclude that there is a smart sprinkling of the good seed of righteousness and truth sown and scattered about in this region of the country, that must and will at some future day bring forth an abundant harvest. I regret that I am not permitted to occupy to the extent that I would, could I but stay longer in the place; as the call for my testimony is urgent and pressing upon all sides. The unbelieving world want to hear it, while the believing Latter Day Saint rejoices thus to be confirmed in the doctrine, they have already embraced. I have on every hand been met with a kind and hearty welcome among the Saints wherever and when it has been my good fortune to take them by the hand, thus proving the friendship and fellowship of enduring love."

THE Peoria (Ill.) *Journal*, of February 13th, contained a notice of a late baptism service by our people at that place, closing as follows:

"When prayer was offered a man and woman went out into the river. After the woman was buried and resurrected again, then another followed. We inquired what people they were, when we were informed that they belonged to the Church of Jesus Christ of Latter Day Saints. The assemblies of this people at the river are becoming very frequent. Only last week three others went through the same order.

OBSERVER."

The editor of the *Journal* then remarks:

"Yes; the Church of Latter Day Saints in this city is growing rapidly. They belong, however, to the Jo. Smith and not to the Brigham Young branch."

THE Rev. Dr. Wild, of Brooklyn, N. Y., has been preaching that in 1882 a war will begin which will continue fifty-three years and usher in the Millennium.—

"This war will be that of the true Christians against anti-Christ, supposed to be one of the

Russian Czars. The Monroe doctrine will melt away in our own country, and America will join in the war, America being the lost tribe of Manasseh."

THE MUSIC BOOK.

"Like many others, we are getting impatient to hear something of our Music Book. I learned a few days ago that one cause of the delay was the risk of incurring so much expense. Now if the book is to be published at two dollars, could you not soon ascertain by making a call in the *Herald* for subscribers to the work, and be able to form a good idea of how much money you can depend on. I will guarantee twenty books for St. Joseph Branch. Now suppose you call and see how many will answer by the time Conference meets in April."

Thus writes Br. John Burlington, of St. Joseph, Missouri, to the Business Manager. In reply we would say that we are willing to receive guarantees, as Bro. Burlington proposes, and to publish the book if we receive sufficient to secure the Board of Publication from further large debt.

In the first place the work has not been placed in the hands of the Board, as required by the General Conference, because as we understand from the chairman of the Music Committee, the work is not yet ready. Second, If the book is as large as contemplated, then an edition of a thousand or more (and it would not do to publish less), would cost from \$2,500 to \$3,000, probably the latter, in order to make an edition at \$2 each. Therefore we would need guarantees for the sale of one thousand, in fact fifteen hundred copies, in order to make the Church even in publishing it. It has been thought that a book of one hundred pages, (as proposed by the Board to start with), would be too small, and thus the matter now remains.

The necessity of being guaranteed the sale of so large a number, without getting largely into debt, and having to pay interest thereon as well as principal, is seen from the fact that considerable of the book publishing business has been a hindering cause to the success of the *HERALD* Office.

Money was borrowed some years ago, much of it for book purposes, upon which we have been paying interest ever since; for several books have never paid for publishing, to say nothing of profits, although we are constantly working out of the old debts—that is by paying them as fast as we can do it, from profits on the *HERALD* and job work, as well as paying interest, large rent and expenses.

QUESTIONS AND ANSWERS.

Question.—Are those, who at Christ's coming are changed from a mortal to an immortal state, equal with those who rise from the dead?

Answer.—We so understand it.

Q.—If children are to be born during the thousand years reign, to what class are they born?

A.—We do not know; but see no reason to suppose that there will be any difference between resurrected and changed Saints in this particular.

Q.—What class is to be tempted after the thousand years reign?

A.—Those who have not yet passed a probationary state, that good and evil might be known unto them.

The Liberal League, of Denver, Colorado, has adopted a Platform of Principles, thirteen planks. Bro. F. C. Warnky sent it to us, for which we thank him; see selections.

EDITORIAL ITEMS.

We lately received a long and good letter from Bro. Andrew Calhoun, an aged veteran of eighty-five years, in which many things touching the establishment of Zion, and the reign of the great King, when the government shall be given to the Saints is treated upon. He wishes to ask some one to estimate the number of inhabitants that a spot of country the size of Jackson county, Missouri, would accommodate, giving every farmer a fifty acre farm and every mechanic an acre for a garden spot and door yard. He would also like to know how much greenbacks would be worth if the inhabitants of the United States were all Saints. He has been shown the book containing the "Law to govern Zion," and longs for the day of its revelation and publication.

We have on hand the discussion between Br. J. R. Lambert and P. F. Willoughby, Adventist, on the Conscious State of Man Between Death and the Resurrection. It was held at New Jefferson, Green county, Iowa, October 15th, 1877, and was reported by Bro. Eli T. Dobson. We intend to publish it by parts in the *Herald*, commencing with the next issue.

Bro. Thomas A. Robson, of Plain City, Utah, had on February 6th baptized one, and ordained him to the office of an Elder. He is trying to hold forth in defense of the faith. Pray for his success.

Bro. E. Banta, long a resident of Sandwich, Illinois, has removed to Iowa. His address hereafter will be Davis City, Decatur county, Iowa.

We thank Bro. C. D. Norton, of London, England, who sends us a *Weekly Dispatch*, with four astonishing cuts illustrative of the prophetic succession in Utah.

Bro. Geo. O. Kennedy, of Hutchinson, Colorado, writes an excellent letter, warmly commendatory of Bro. Warnky's efforts in Colorado. He is of the opinion that a better state of feeling will prevail in that district. Some personal feeling preventing full accord, has existed; but Bro. Kennedy thinks this will soon pass away. He writes in an excellent spirit. May the peace of the Spirit of the Master be with him and all the Saints, is our prayer for that district.

The address of Bro. James Robb, Bishop's Agent for Canada, is Moretown, Lambton county, Ontario, as the Canada Saints who wish to send money for the Church to him will please note.

Sister Susan Burguoin, of St. Joseph, Missouri, in behalf of herself and other sisters of that place, sends occasional sums to aid the ministry, which is commendable, and is acceptable to God.

J. C. Clapp, San Bernardino, California, wants his brother Saints to write him; hence we publish his address.

Bro. E. N. Ware, writing from Mandeville, Missouri, states that he thinks that the north part of Carroll county, of that state, is a good part for settlement. Lands cheap, either prairie or timber being obtainable. He will correspond with any who wish information. Bro. Z. H. Gurley, also, is willing to correspond with, and assist any who may wish to settle in, or near Lamoni. His address is Sedgwick, Decatur county, Iowa.

Bro. R. M. Elvin writes of Bro. D. H. Bays preaching at Nebraska City, February 5th. He was then on his way to Texas. Bro. M. H. Bond spoke there the 6th. The Saints were edified by both sermons.

Brn. Frank Mussell and D. D. Jones, of Bevier, have been preaching in Knox county, Missouri, and through the good influence of Sister Jemima Califf (an old-time Saint, baptized in 1831, and now aged eighty-one) they had full houses and most excellent prospects that some will believe and obey. They were blessed with light and liberty in presenting the gospel.

Bro. R. A. Marchant says that the branch at St. Joseph, Missouri, is getting along well.

Bro. Geo. W. Shute, of Blue Rapids, Kansas, says that in his ministry he finds wherever he goes a willingness to hear and investigate, and the work is onward.

Bro. I. N. White, of Edenville, Iowa, writes of a series of sixteen sermons given by Bro. M. T. Short and himself in the Christian Church, most of the time to a crowded house. Many were believing and investigating. The brethren were to commence at a new place February 15th, where three have asked for baptism.

Bro. John Joyce writes from the Alameda Creek Branch, California, that the Saints there are enjoying the good spirit, and hold regular meetings for preaching and prayer. Bro. H. P. Brown spoke there February 3d.

Sister Carrie C. Heath, of Nashua, N. H., is making some friends for the cause by her earnest, prayerful efforts, and one, at least, is investigating and seeing the light. Sister Heath is now anxious to have an Elder come there and preach. Can the president of the Massachusetts District or the Elders thereof go to her aid? We hope that they will correspond with her, and, if possible, go there.

Sister Jane Moony, of Simcoe County, Canada, writes of having stood for the cause thirty years, and many of them she has been alone. May she be sustained, comforted, and blessed till gathered with the Saints.

Sister Mary Mudget, an old-time Saint, who was received on her original baptism at the last October General Conference, is now quite ill, at Portlandville, in Northwestern Iowa, so writes Sister M. A. Christy of that place. Sister Mudget is seventy-eight years old, and thinks her time is short and desires the prayers of the Church that she may have no dread of death, and that she may be free from pain, and, when her time comes, if now, or in the future, that she may go in peace. Sincerely will we pray that she may have what she asks for, with great joy in her Lord, and the assurance from him of a welcome upon the other side.

Bro. J. A. Robinson, of Peoria, Ills., says that they are steadily gaining in numbers, and that the work in the Kewanee District was never in a better condition. They have been greatly cheered and aided by Bro. T. W. Smith's labors.

Bro. C. M. Wilder, of Dowville, Iowa, reports that the Saints in that region are hopeful, and among those without prejudice is giving way more and more. The Saints have built a house for Bro. J. R. Lambert's family and have it nearly paid for, which is good.

Bro. H. R. Mills, of Pittsfield, Ills., says that the Saints there are alive to the work and have excellent meetings. Brn. C. Mills and John Miller labor faithfully and Bro. J. Goodale visits and preaches to them once a month.

Bro. John Holt, of Providence, R. I., wrote from Lucas county, Iowa, February 18th, as he journeyed westward.

Bro. Frederick Johnson, of Burlington, Iowa, writes that his son James, in the Artist's School, Paris, France, is doing finely in his studies, but he does not forget nor give up his faith in God and the gospel. He wishes that faithful Elders were preaching in that country, believing that a good work could be done, as there are many earnest, honest people there.

Bro. Wm. Franklin, of Flintville, Wisconsin, writes of the death of Bro. Wm. Savage, of that region, on February 9th, after months of suffering. He expressed his love for and devotion to the cause to the last. No regular obituary notice received.

Sister Caroline A. Richey writes that she has lived close by Far West, Missouri, ever since the old days, when her parents suffered with the Church. She loves the gospel and desires to see an abiding city built up by the Saints under God's command.

Bro. Thos. A. John, of the Hyde Park Branch, Pennsylvania, writes that the cause is moving slowly there, for the enemy works, but they have good meetings and one was baptized recently.

Bro. J. Goodale preaches at Pittsfield, Illinois. One was baptized there February 4th.

Bro. William Aird, of Heber City, Utah, says that he is striving to impart light to all who have a desire to receive it, but finds few who desire light. May he and the many others who stand alone for the cause of God be comforted and sustained.

The *Peoria Transcript* gives a synopsis of a sermon by Bro. J. A. Robinson in that city. Text, Acts 24:14-16. He spoke with force and plainness.

Bro. J. M. Terry writes from Millersburg, Illinois, rejoicing in the faithful and successful labors of Bro. T. W. Smith at that place, Buffalo Prairie and White Eagle school house. Eight were baptized at Buffalo Prairie, and at White Eagle there was a very great interest, with some convinced. The Saints have also been much strengthened and encouraged. Bro. D. S. Holmes has been preaching near Joy, and Bro. Terry at Millersburg.

Bro. E. D. Bullard, of Hartford, Iowa, writes of the excellent labors of Bro. M. T. Short and I. N. White in the Disciple Church near his place. Congregations large, and the way seems open for the salvation of souls.

Bro. A. C. Everett is again at Paw Paw, Michigan, and now recovering from a severe illness. He writes in good hope and spirit concerning the cause of Christ as being dear to him, and desires to do some good in it.

Bro. Benj. Bowman of Dayton, Virginia, heartily endorses the views of Bro. J. M. Terry of the importance of Saints universally taking the *HERALD* and *HOPE*, and laboring to extend their circulation. He greets them with joy and would do so every week if he could.

Bro. Frank Hackett and O. Beebe are preaching in Sauk county, Wisconsin, and enjoying the liberty of the Spirit, Bro. Hackett writes.

Bro. Thomas W. Smith arrived at Sandwich February 15th, and attended the district conference there. On the 20th he reached Plano, which will be his address until after Conference.

On December 12th, 1877, we received from Willow Creek, Montana, \$2.75 for *HERALD* and *HOPE*, no name to the letter. Also same date from Sacramento, California, \$2.12, no name given. Owners are wanted.

Bro. W. W. Blair will act as the presiding Elder of the Northern Illinois District during the next three months, by request of the late conference held at Sandwich.

Bro. W. H. Kelley writes from Perry county, Indiana, that he is holding meetings and has good audiences, with "right smart" interest manifested.

Bro. Wm. Bradbury, Providence, R. I., February 13th, says: "The work is moving along in Providence. There has been eight baptized since January 1st, and more are investigating. We are having good meetings. The Spirit is with his people. I was glad to see the welcome you received at your old home."

Bro. E. T. Bryant, of Millersburg, Illinois, says that they have had a time long to be remembered during the visit of Bro. and Sr. T. W. Smith there and in that vicinity. The Saints were instructed, blessed and strengthened in the faith. Prayers are asked for the household of Bro. J. C. Epperly, of that place, he having recently lost his reason, it is hoped, however, but temporarily so.

Bro. J. S. Whithorn, of Nebraska City, wrote February 16th, the third anniversary of his entrance into the true Church, and is still satisfied that the Spirit of God led him to be baptized "for the remission of sins" (Acts 2:38), and he rejoices in the testimonies received of this being the work of God, the only way of salvation. He recently came from Utah, where his mother went from England with the idea that that was Zion, but only to be disappointed and to endure sorrows, as it was neither Zion nor the Church of God that she found there. Hence Bro. Whithorn is thankful for having found the light in the Reorganized Church, and for the blessings received therein. May he continue and abide.

An inquirer, after reading the article on Dancing, and not believing in that amusement, asks what kind of amusements *would* be right for young Saints, because they need something, and osculation parties are foolish and perhaps harmful. For our part we think that a society formed for having readings, recitations, essays, and other forms of intellectual instruction and amusement, with perhaps a game or two for exercise, not forfeit games, as they are called, and above all, not extending to unreasonable hours, as is generally the case, will make the time pass pleasantly and profitably.

Sister Ruth A. Turner writes that they are having most excellent meetings lately at Montrose. The Lord speaks to them through the gifts of the Spirit, comforting and encouraging.

Bro. John Blake, of Stockton, California, says that place has not received many calls from the traveling Elders, but a two-day's meeting is to be held there March 9th and 10th by Bro. H. P. Brown.

Bro. J. J. Cornish reports occasional baptisms at London, Ontario, and fair progress.

Sister Mehitable Duty, of Peakesville, Missouri, an aged one of the fold, has been in the Church almost from the beginning, and though the sharer in many trials she has stood firmly for the latter day work.

We thank the following for copies of papers received: Richard Allen, Sen., John Ellis, J. A. Robinson, Thomas Henning, Wm. Anderson (of California), Joseph Hammer, H. J. Hudson. Also John Blake for the Boston *Investigator* regularly, and some one for *Pomeroy's Democrat* the same. We found some good in all of them.

Bro. Adam See, of Adam's Center, Wisconsin, writes that there are quite a number of young people who are religiously inclined, but who refuse to unite with any of the churches. He thinks an Elder could do much good service there for the cause.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Feb. 9th.—England has directed five of the iron-clads of the Mediterranean fleet to sail for Constantinople. The extra grant of £6,000,000 has been voted by the House of Commons by a large majority.

Preparations are going on at Rome for the burial of the Pope. His body will lie in state six days. Cardinal McClosky, of New York, sails to-day for Rome to attend the election of another Pope. Pius IX was born May 13th, 1792. He was crowned Pope June 21st, 1846, thus holding this office thirty-one years, nine months and sixteen days. Of the 257 Popes but nine served over twenty years, and one of them survived twenty-four years and six months. Pius IX survived all those who participated in his election, hence the present college of Cardinals is exclusively of his appointment.

At Augusta, Georgia, and vicinity, there occurred a hail and rain storm night before last, accompanied by a slight tremor of an earthquake and a tornado of wind, that demolished a railroad depot, a market-house, and other buildings and residences.

11th.—The Turks have evacuated Widdin, Rustchuck, Silistria in Europe, and Erzeroum in Asia.

12th.—The situation in Europe is said to be very serious. To offset the British order for the naval move toward Constantinople Russia has ordered the full occupation of that city, and Turkey has refused England the right to pass the Dardanelles. In the British Dock Yards there is great activity.

Gideon Wells, Secretary of the Navy, under President Lincoln, died at Hartford, Connecticut, last evening.

14th.—The British fleet, of six heavy iron-clads, have passed up the Dardanelles, to the Sea of Marmora, and the whole appearance of affairs is becoming more and more warlike. English papers say that England will unite with any power in order to whip the "Muscovites," (Russians,) or, if necessary, will undertake the job alone.

The wealth of the late Pope is said to be equal to twenty-four million dollars, which is mostly in the hands of the Rothschild's, at Paris.

The stone masons' strike in London, England, has ended by their submission, because of its hopelessness. It cost the fraternity \$150,000.

16th.—It is stated, to day, that the proximity of the British fleet has caused Turkey to say that she cannot permit the autonomy of Bulgaria. The Russians only hold a portion of the line of defenses at Constantinople, and Lord Derby, of England, protests against the occupation of the city.

Two murderers were hung yesterday, one at Madison, Indiana, the other at Carthage, Missouri.

18th.—A congress of all the great powers of Europe is to be held at Baden Baden, Germany, and Russia desires the United States to sit in council with them. The sessions of the Russian and Turkish peace commissioners still continue at Adrianople, with no final result. The Turks and Greeks are fighting on the border. As the British fleet remains stationary, near Gallipoli, the Russians do not take full possession of Constantinople, but each power is carefully watching the other. Meanwhile Germany is trying to make peace all around, and Bismarck is at work with this aim.

The Cardinals are holding their conclave at Rome preparatory to electing a new Pope.

After a seventeen hour's session the Senate of the United States adopted the silver bill, by a vote of 48 to 21, at 5 a. m., February 16th. This provides for the remonetization of silver, that is, it shall become a legal tender, the dollar to weigh 412½ grains troy, the Secretary of the Treasury to have coined not less than \$2,000,000 nor more than \$4,000,000 per month. If this becomes a law by the endorsement of the President it will equalize gold and silver as a medium of exchange.

19th.—A dispatch from London says that "while indications point to a peaceful settlement there is no doubt that Austria, like England, is preparing for war, in case the present negotiations fail. Bismarck and Germany are still striving to make her peace intervention successful, with fair prospect concerning Russia and Austria."

The drouth in California last year is succeeded by floods this year. The Sacramento river is reported as being higher than ever known before; Also the American river is very high. It has been snowing in the mountains, and raining heavily in the valleys and foot hills. Some bridges and trestle works washed out.

A dispatch from Sioux City, Iowa, (one of the coldest places of the North-west), says that the mercury has not been below zero since early in December. The ferry boat runs, and the farmers have been plowing nearly all winter.

The tide of trade, once so much against the United States, turned in 1874, so that in the four years from 1874 to 1877, inclusive, the foreign debt to this country is now three hundred and ninety-six million dollars (\$396,000,000).

Bro. Thomas Venables, of Wales, sends newspaper clippings, which show the distressing condition of affairs in the mining districts of Wales, and the efforts made by relief and co-operative aid societies. The slackness of work, as well as the strikes, have together made deplorable times for the laboring classes.

20th.—Russia demands the withdrawal of the British fleet. Bismarck claims to hope for an early peace, and sees nothing in Russia's demands to alarm the powers.

21st.—The prospects for an early peace Congress are not considered as very good. Russia is trying to hasten the peace between herself and Turkey at Adrianople, as a basis for a treaty at the Congress, meanwhile concentrating troops in that part of Turkey. From Vienna come rumors of Austria's warlike preparations, which may or may not end in preparations merely.

Cardinal Pecci, an Italian, was yesterday elected Pope by the college of Cardinals at Rome, sixty-two out of seventy being present. The Pope takes the title of Leo XIII. See page 70 for a sketch of him. Count Legur, of the French Episcopate, presented him with 1,000,000 francs as Peter's pence.

The dispatches yesterday from Sacramento, California, give further account of the overflowing rivers and flooded country in that region.

The extensive Pacific Print Works, at Lawrence, Mass., have been burned. Loss estimated at \$125,000.

Hon. Nestor Maxan, a prominent lawyer of Brownsville, Texas, was killed in a duel the other day, by M. De La Pena.

Augustus M. Turney, teller of the Bank of North America, one of the oldest banking institutions in New York city, is a defaulter to the amount of \$100,000. He has been carrying on his stealings for a period of eight years.

22d.—Russia protests against the threatening attitude of England and desires the withdrawal of the British Squadron from the Sea of Marmora, intimating that if this requirement is not acceded to, the Russian troops will occupy the shores of the Bosphorus. England is still making preparations for war. It is reported that the entire Turkish navy has surrendered to the Russians.

The silver bill, recently passed by the Senate, was yesterday adopted by the House of Representatives, by a vote of 204 to 72.

23rd.—More decided is the news that Turkey hesitates to accept the terms of Russia, especially as the latter asks for the Turkish fleet and the cession of quite a part of Armenia. It seems quite probable if not certain, that England and Turkey have understood each other all along, and that if Russia had not watched and advanced, they would have got the better of her; but now she has kept herself ready for the worst should the peace negotiations fail, as there is almost a certainty will be the case. Erzeroum and Rustchuk are both occupied by Russian garrisons. The war feeling and excitement in England are great. Lord Beaconsfield says that "Europe is armed to the teeth, and is increasing its armaments day by day."

News from San Domingo says that a revolution is raging all over that republic, and the capitol city on February 7th was surrounded by the revolutionists. President Baez intended to stand siege, though with poor prospects of success. The prisons were overcrowded, commerce generally broken up, and provisions scarce and high.

A correspondent at Callao, South America, tells of a tidal-wave and earthquake at that place Jan. 27th. The vast body of water rushed in, and massive walls, engines, cars and houses were destroyed. Eight-ton blocks of stone were moved about by the waves. Arica and Iquique as well as Callao experienced earthquake shocks for several days previous.

A correspondent engaged in the relief work in the Northeast China writes, "People of all ages die of actual starvation by thousands. The famine extends over a district which includes, at least, 5,000 villages, and in these latter together I am certainly within the mark in saying that 500 die daily, perhaps 1,000 may be within it. A few days ago I traversed the worst part. Thousands upon thousands have perished already. Houses are pulled down in every village to sell the timber and thatch in order to get food. Those who can get husks or dry leaves, ordinarily used for fuel, are considered well off. Most of the poor young girls had been sold; old men, middle-aged, young men, and children die daily of sheer starvation, and others freeze. The dead can not get a burial; they are too many, and none can afford the expense; so they are cast daily into large pits." This is a description of what happened last year. This year even worse horrors are reported. The people at Shansi are said to be living on the corpses of their fellow beings who die of starvation. And the strong are killing the weak for the sake of obtaining their flesh for food. Up to the present time the principal relief has come from the Christian missionaries, Protestant and Roman Catholic, who have distributed among the sufferers the funds subscribed by their communities in the open ports.

25th.—The Russians have occupied San Stefano, a village about ten miles south west of Constantinople, on the Sea of Marmora. No leniency is expected from Russia towards Turkey. The demand for indemnity is more than Germany made upon France, besides cessions of territory and the occupation of Bulgaria for two years. Russia also proposes to close the Dardanelles to all other nations, just as Turkey has done heretofore. A political meeting of 80,000 people was held at Hyde Park, London, yesterday, and the situation was discussed. The general feeling was for war.

London.

London, England, covers an area of 78,080 acres, or 122 square miles. When the census was taken last year, there were 1,500 miles of streets, 2,000 miles of sewers, 417,767 inhabited houses, and a population of 3,489,420. The inclusion of fifteen miles around makes the population 4,286,607. There was over 100,000 professional men, 211,000 of the commercial class, 505,000 mechanics, 65,000 laborers, and 35,000 whose occupation is undefined. There are 1,633,221 males, and 1,866,207 females. Of the women, 892,130 are married, and 226,000 are domestic servants. There are 15,000 tailors, 58,000 milliners and dressmakers, 27,000 seamstresses and shirtmakers, and 44,000 laundresses. 29,000 are returned as gentlewomen. The number of children reported as attending school is 314,000. London, though much larger in population than New York, is not as densely packed as the latter. New York, in 1870, with a population of 942,292, had only 65,044 dwelling houses, and the average number of persons to a dwelling was 14.72. In London the average last year was 8.33, and this was smaller than the average, according to census of 1870, in either Brooklyn, Boston, Cincinnati or Jersey City.

Attention to small things is the economy of virtue.

All is lost when the people fear death less than poverty.

He who lets things be given to him is not good at taking.

Correspondence.

MUSCOTAH, Kansas,
February 11, 1878.

Dear Herald.—Under some doubt of success in reaching Netawaka, Kansas, in company with Bro. Munns I left his residence on Friday, February 8th, to attend a conference of the Central Kansas District. Said apprehension created by the condition of the roads between us and the above place, a distance of thirty miles. We made it, pulled up at Bro. G. Griffiths at 5 p. m., receiving a warm reception. This being the first conference held in the above place, the expectations of the Saints ran high to a large attendance, but the inclement weather blighted their expectations, and deprived the Netawaka Saints of enjoying the company of Saints from Blue Rapids and other places, who had promised to be present. Two business sessions, one social, and three preaching meetings were held, which were pleasant and instructive, made so by a unanimity of feeling which I have seldom seen equalled, and never surpassed in any similar gathering. Fortunately for the Central Kansas District there is no discordant elements at present. Hence, when the brethren came together there were no projected schemes or pet theories to push through, but to do what business was necessary to be done, and the one desire for said business to be done in keeping with the law governing the Church brought a oneness and unity which makes peace and a holy boldness.

The two preaching meetings on Sunday, 10th, were held in a school house more commodious than most country school houses are. In accordance with the wish of the conference I essayed the presentation of the gospel for the first time in the above place; morning meeting slim attendance, but in the evening it appeared as if all Netawaka came out, and the room was filled to overflowing, the most orderly and attentive assembly it has ever been my fortune to face. Even the youths, who, in this western country are generally wild and ill behaved, were quiet, respectful, and apparently thoughtful. One of the merchants brought a pair of lamps, which were suspended in the center and did us good service. Several expressed themselves satisfied, and desired more; and it was pleasurable to hear the brethren express themselves desirous of our labor being continued, which would have been most gratifying to myself, but previous appointments to attend to duties much more unpleasant than reasoning with those outside of the Church, precluded the possibility. If Bro. Anthony could visit the Netawaka Saints he would be well received and find an effectual door standing open.

The two days spent with the above Saints will be reckoned among the most pleasant times ever spent among the Saints; and it was with some reluctance that I bade them good bye. The Saints extended to me kindness, and I trust no future act of mine will forfeit their respect and confidence. Yours in truth,

JAMES CAFFALL.

OAKLAND, California,
February 11, 1878.

Bro. Joseph Smith.—Bro. D. S. Mills paid us a flying visit last week. His health is the best it has been in a long time. I visited and preached to the Saints at their chapel, at Washington, two weeks ago; had an excellent spirit and good meeting. Saints T. J. Andrews and family were over yesterday and attended our meeting, and in the evening Saints Sisters Lincoln and George attended. Although the weather was rather damp we had a fair turn out morning and evening.

Some four weeks ago I visited the Saints at Sacramento. I found them greatly alive to the work. The good spirit enjoyed among them as of yore and the new converts seemingly blessed with the knowledge of the gospel. Peace and quiet reign here more than at any time in the history of this branch, I should judge. Bro. Wm. Anderson and myself alternate usually in speaking assisted by Bro. Peter Canavan, and others to give the food sufficient condiment to make it relish.

The branch at the City has not been reconstructed yet; but I am in hopes of their coming

together before our April conference. Bro. Simon Stivers was up to our meeting last evening. When I spoke at the Corners Brn. John and Wm. Y. Horner and families attended, and the cordial shake of John's hand showed how the old faith stirred and fired his heart yet. The brethren there are all as well as usual. Quite a number here on the sick list; but many on the gain. Love to all the Saints. Yours fraternally,
H. P. BROWN.

SANTA ROSA, California,
February 6th, 1878.

Brn. Joseph and Henry:—After so long a time of seeming indifference about the work of the Lord among those outside, our hearts have at last been made to rejoice, by seeing the Spirit of God move upon some of the honest in heart. A lady by the name of H. E. Carter, has been a member of the M. E. Church, South, for twenty-seven years, although for the last ten years she has not been satisfied with her religion. She went to hear our elders some years ago, but her brethren and sisters gave her such a lecture for going to hear such a deluded people, that she was afraid to go to hear them any more, and so took opportunity of reading some of the books and papers furnished her by sister C. Cooper, and the more she read, the more dissatisfied she became with her church. In December last she was taken sick; and during her illness sister C. Cooper and sister C. Smith waited on her and sat up with her for seven weeks. Meanwhile she sent for her minister to come and pray for her. He came and prayed for her, but with no avail. She sent for another elder of the M. E. Church, North, and with the same result. She then sent for me. I went and talked with her. She seemed satisfied, and asked me to pray for her. I did so, and she said that she felt much better satisfied than before. She also asked me to administer to her, for she believed she would be healed. I told her that if she would promise to obey the gospel if she received a blessing, I would. She said that she would, for it was the desire of her heart to be able to obey the gospel. I told her to lay aside all of her medicines and to trust in the Lord, and she would be healed. I returned at the appointed time and found her suffering with intense pain and having a high fever. Her daughter, (Mrs. Hawkins), sister Cooper and my wife were present. So great were her sufferings that she could not bear to be moved, not even to turn on her side, but when I had administered to her she immediately turned on her side and said, "Thank God, I am healed." The fever abated, and she was free from pain. She then sat up and had her bed made, and while sitting up she called for something to eat. We feel to thank God for this manifestation of his power and goodness in these later days. And may the spirit of investigation rest upon the minds of the people, until all the honest in heart are gathered into the fold of Christ, is the prayer of your humble servant,

JAS. M. PARKS.

SMITHLAND, Woodbury Co., Iowa,
Feb. 20th, 1878.

Brn. Joseph and Henry:—Bro. C. H. Derry and I left Dowville, Iowa, (my present home), January 25th, to farther prosecute the mission assigned us. After twenty miles ride in the cold wind, which greatly impaired my health, we found ourselves in the Union Center Branch, where remained a little more than a week, holding meetings in the Moorhead and Brown school houses, in the former preaching four times, in the latter five times, with as much success as could be expected when all things are known and considered. You will say, "That is an abstruse and indefinite sentence." Well, perhaps it is, and I have neither time nor disposition to stop and explain it.

After another ride of ten miles we took up our abode with Bro. John Thomas of Castana, and while there we held six meetings in the Bearce school house. At this place the Deistic and Spiritualistic elements are strong. We delivered three discourses in defence of our claims for the Book of Mormon. The first night we introduced Bible proof, together with evidence of the restoration of Palestine and the Jews, showing that that restoration had unmistakably commenced, thus

proving that the Book of Mormon is the record that was to come forth as foretold by the prophets. This seemed to bother our infidel friends somewhat, for if our position be allowed, then we establish the truth of the Bible and the Book of Mormon at the same time. The next evening, while speaking, we became fully convinced that they intended to oppose us; and we afterwards learned that they had procured *Ancient America*, and a suitable man to use it, in order that opposition might be successful. They had found a comment or opinion of J. D. Baldwin which was all sufficient to overthrow our claims for the aboriginals of America. This night we received another evidence of the truth of our work; for not only did the Spirit of the Lord reveal their intention, but on this needful occasion gave us light and strength in the presentation of the truth. After stating when the Book of Mormon was published, and that all the great antiquarian works in English language had made their appearance subsequently to that date, and, in addition to other evidence, reading from some fifteen or twenty pages of *Ancient America*, our valiant archaeological opponents with the book in pocket or under the coat tail, it may be, concluded to let us alone, being fully convinced, I apprehended, that they had selected the wrong book with which to oppose the Book of Mormon.

Saturday, Feb. 9th, Bro. John Thomas took me a twenty miles drive to the West Soldier, where live sister Skidmore and her husband (formerly of Woodbine), both of whom treated me very kindly, and with whom we found a pleasant home. Bro. C. H. Derry, who had preceded us here, had the meetings in way, and had filled one appointment. This section of country is very sparsely settled, hence the attendance upon our meetings was small.

On Wednesday following, after we had held four meetings, Mr. Skidmore conveyed us to Mapleton, where we met Bro. George Montague, who, according to previous arrangements with us, had commenced a series of meetings. In all, we held six in this place. Last Monday I came to this place, preceded by brethren Derry, Thomas and Montague, who had already preached three times. We have preached here five times, in all, but the prospects are not very good at present. For the timely assistance rendered by brethren Putney, Montague and Thomas we express our thanks.

To-morrow expect to start for a place twelve miles this side of Lemars, on foot. This mission is a hard one—few members, people poor, and plenty of skeptics. Bro. C. H. Derry is a good, earnest man, who desires to become more useful in the cause of God. The usual trial of ill health has been my lot. Yours in Gospel bonds,

JOSEPH R. LAMBERT.

PROVIDENCE, R. I., Jan. 12th, 1878,

Brn. Joseph and Henry:—Feeling it a duty to give a few words of my experience in the field, I write. I believe that much time is lost and much money spent in traveling over too much territory and in preaching a little here and a little there, in different communities. According to my experience it needs continued labor in order to build up the work. Where labor has been continual it has resulted in building up a branch of the Church. One of these meetings does not do the work. When the work has been carried on a month, or six weeks, or longer, there has been a branch formed. Sometimes long and constant labor is required to make the enemy give way. Some will acknowledge the work and obey it, but I find that it requires time; and for men to make appointments a month or two ahead to preach at such a place, at such a time, I can not see how it can be done by the direction of the Spirit. We are called to preach by the Spirit, and to be directed by the Holy Ghost, just as the disciples of Christ were sent and directed when and where to go by the power of God. Therefore, we see it is not for man to direct the work of God in these last days, and I think it would be wise for us to labor more as the Spirit directs. The word says; "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." Then let us use wisdom; and, if we use wisdom, we will not as soon as we get to a place, and get

the people interested, leave them at once to fill other appointments, and not stay long enough to bring them into the work, as they might be brought in. It costs money to go from place to place, and we should so employ our time and money that it will count for the best good of the work.

And now, in regard to the work in the New York and New England Mission, it has cost time and money, and it has only been done rightly, when we have held on for weeks and months, and by so doing much work has been accomplished for the cause of Christ. I am convinced that the traveling Elders do not generally stay as long in one place as they ought. It seems to be thought better to go to a great many places and by so doing they will accomplish a great deal of good; and they will have a good report to give of their work in the field. But my experience has been different. It has been to work in earnest and hold on talking and preaching and sending books and furnishing tracts, being always ready to explain the written word of the Lord. In this way some have been brought into the Church and Kingdom of our God. I long to see greater wisdom used in the labors of the Elders in building up the Church of Christ. We are all trying to do the best we can and I thought that I would give the light that I have received at my standpoint, as it has come to me in different places while endeavoring to do what I could for the cause, and wishing to help others. Your fellow laborer in the gospel,
G. S. YERRINGTON.

CHARLESTON, Greenwood Co., Kansas,
January 24th, 1878.

Brother Joseph:—*Herald* December 15th, 1877, "Leaks in the Ship." It is a delicate task for one to speak of himself. I do not wish to size others salaries, or expense, all I should do, is to offer what I can afford to do myself. When I lived in Newton, Iowa, in summer laboring on buildings, in winter in the foundry and machine shop, I earned from \$500 to 600 per year. If the Church has any use for me by furnishing me one third of \$600 per year, \$200, they can put me in the field and keep me there by the year, there is plenty of field all round me. I have two reasons for writing this letter to you: First, if I am correct, one or two years ago, you stated in the *Herald* any one wishing to preach should make it known to the Annual Conference. I wish to make justice, not profit, the rule and end of my labors. This winter instructions like these have frequently, and forcibly presented themselves to me. "Seek ye first to build up the kingdom of God, and to establish his righteousness." I. T. "The Son of man come down in heaven to meet the kingdom of God which is set up on the earth." Am I obeying these instructions? No; for \$125 or \$150 per year, I could employ help on my farm to support my family. The balance I could use, to get me some good plain clothes. Higher authority than man, has presented to my mind that I should, first, Represent the rules of adoption into the kingdom, second, The restoration of the gospel, showing it in the light, or shape of a truism. Were I ashamed of the priesthood, as it was restored, I would skip the entire plan of salvation.

I have learned that it costs a great deal of mental labor, reading and thinking to prepare us in all the true points of Christ's doctrine to advocate his, (Christ's), kingdom. As ever your brother in the best bonds,
R. A. ATWELL.

ROCK SPRING, Sweetwater Co., Wyo. Ter.,
February 3d, 1878.

Bro. Henry:—There is no one here belonging to the Reorganization but ourselves. I have endeavored to preach the word twice. At the close of my first discourse a local preacher of the Methodist Church tried to disprove what I said, namely that baptism was not essential to salvation. He said "I had a mother-in-law who died happy, and I believe she is in heaven, and she was never baptized nor belonged to any church." Of course such talk as that without any proof did not amount to anything, and it did me much more good than harm. I tried to show at my next appointment that the assertions of any man were useless without proof, and also that man had

no promise of a home afar off in space, but that Christ will come and reign on the earth with his people.

I have not been as faithful as I ought to have been since I came here. Wickedness abounds here indeed, and the adversary endeavors to overcome me in every way. I desire the prayers of the Saints that I may be able to do much good wherever my lot is cast. Your brother in the gospel,
WALTER R. McDONALD.

INDEPENDENCE, Missouri,
February 18th, 1878.

Bro. H. A. Stebbins:—I write you a little account of my late adventures in the goodly land. I have been to Belton, Cass county, about twenty-five miles south of this. I was there about Christmas time, and preached twice. Bro. Schroder has continued to hold meetings at the same place each Sabbath since; and evidently to the increased interest to a number of those present. I preached on my return, and there were about twenty-five present who paid good attention, and after meeting some expressed a desire to learn more.

I came from there to Pleasant Hill, and then to Holden, Johnson county. I found here brother Henry Scarcliff and family, also sister Johnson, all from Janesville, Wisconsin, formerly. It is a pleasure to meet with those who manifest such expressions of interest and love for the cause as found with them. They are isolated, but earnestly desire more to be added so that they can have a branch. They speak of you with kind remembrance, and would be glad to see you.

I stopped here over Sabbath and preached to a few. On Thursday following I went to Montserrat, twenty-two miles east, and found Bro. Curtis of Clear Fork Branch. His family of seven children all belong to the Church; also a daughter and son-in-law. These with brother Deller, formerly of the Bickerton order, and a brother Ether Knight and family lately from California, constitute the branch. I attended their prayer meeting, and though few in number, they all expressed an earnest desire in the cause and hope of Zion. I preached there on Saturday night, and once Sunday, and once in Montserrat village. On Saturday I came back to Warrensburg and out to brother Knight's, where I preached the next day. Brother Knight is well pleased with their new home. They are well situated on a farm of forty acres, with good improvements, and also have eighty acres about a mile away. They are very desirous for more of the Church to settle in that part. Warrensburg is about fifty-five miles south-east of Independence, and is in an excellent country. The town contains about three or four thousand inhabitants, and is said to have a most excellent stone quarry and a coal mine; the stone quarry owned by a company in St. Louis, I was informed.

I came on Tuesday to Holden again, and on Thursday to Independence, where I met brother D. H. Bays. He had some meetings in progress in town and I attended his appointment at the Court-house that evening. He was on his way to his Texas mission, and in good spirits. He started the next morning. I attended the branch meeting here yesterday. About twenty-five of the Church present, and we had a very good time. The spirit of prophecy was manifest. Yours in faith,
C. G. LANPHEAR.

TYNNEWYDD, Ogmore Valley, Wales,
January 28th, 1878.

Bro. Joseph and Henry:—I am happy to tell you that the Lord is mindful of his work here, for we have baptized into the fold nineteen, with prospects for more. One of the converts is eighty-one years old. The remainder are young people, among them about ten young men, and all do testify to the truth of the work. We have good attendance at our meetings. The Ogmore branch numbers thirty-one. It is in the eastern district, South Wales, Thos. Venables president of branch and district. My labors are confined to the branch, owing to my circumstances, and the Saints are so poor that they cannot help me, for the distress is so great that they can hardly get bread to eat. Dear brethren, it is sad to see the church in Wales in so low a state, not one Elder in the field, and so many dear souls left to perish.

I would gladly take the field at once had I some trifle to help my family to rub along. A poor collier as I am can not go from home without means for his family. It is now a little over a year and a half since I joined the Church, during which time I have striven to build up the kingdom of God in this part. Your brother in the new and everlasting covenant,
THOMAS VENABLES.

WANSHIP, Summit county, Utah,
February 14th, 1878.

Bro. Joseph and Henry:—We have been looking for a longtime now for a missionary out here, but have not had one since Bro. Warnock was out, except that Bro. Kelley called one night and delivered a lecture. We want a missionary very much. I think that if Bro. Warnock had stayed there would not have been as many Brighamites as there are. He worked faithfully in the cause of the Master, and I wish that he would come back again, or some one like him. If a missionary comes we will make him welcome while he stays here. I think that if any people need the gospel preached to them it is those here. Our branch is not in as good condition as it might be; you know we never think ourselves too good to mend. My husband and I are trying to live as becomes Saints of latter days, by trying to do to others as we would they should do unto us.
ELIZABETH LEEMING.

ABILENE, Dickinson Co., Kansas,
February 15th, 1878.

Brother Henry:—When we came here last fall I hoped to be able to preach the most of the winter as the climate is so mild, and, although the weather has been mild, I have been able to do but little for the want of good health. I caught a violent cold by leaving the school house too soon after preaching in a cold night while I was wet with perspiration, and although I have had partial recoveries I never have been well up to this time. There are calls for preaching in every direction, and some of them very pressing, which I have filled to the best of my ability, and I was blessed with a goodly portion of the Lord's Spirit, yet, as I have said, I could not continue my labors to a final success for the want of health. Bro. Shute, president of the district, came here and labored awhile, and he left a good impression, not only on the minds of the Saints but on the minds of many outside of the Church, who will hail his return with joy. My health is now better than it has been since I was taken sick, but the bad roads have prevented me from preaching lately only on Sabbath days. We hope for better weather, and I am so much improved that I may yet get a chance to labor to some purpose. The prospect is fair for an ingathering here if the people can have preaching. My wife joins me in love to you and brother Joseph. As ever your brother in Christ,
JOHN LANDERS.

MINERSVILLE, Schuylkill Co., Pa.,
January 5th, 1878.

Bro. Joseph and Henry:—I joined the Church in 1847 at Aberdare, Wales, and was called to the ministry the same year, officiating in the office of Priest until forty-eight, when I was ordained an Elder and appointed to preside over the above branch, which I did to the best of my ability until two more branches were organized of that branch, one at Abaraman over which I presided for many years. In those times many false and cursed doctrines were introduced and taught to the Saints such as Polygamy, Adam God, blood atonement, and tithing poor Saints, even those who were not able to maintain their families, which doctrines did not suit my feelings; but, somehow, I kept hanging on, not knowing what to do until 1863, when I saw that the Church was being led astray by wicked men, claiming a living priesthood yet forsaking the laws of God, as written in the Book of Mormon, Book of Covenants and other publications of the Church, which were given for our guidance. Therefore the above things caused me to leave altogether, and I kept aloof until I was visited by Bro. J. T. Phillips. The only consolation I received previous to his coming was by reading the Book of Mormon and Book of Covenants; and many

times I prayed that God would send some one of the Elders of the Reorganization so that I might again join the Church; for I had become thoroughly convinced that the Reorganization was the true Church of Jesus Christ; and I have thought many times since that the Lord sent Br. Phillips according to my desire. Since I was baptized and ordained by him I have not been idle, but have done what I was able through distributing tracts and visiting the people in their homes, preaching when I have the opportunity. But the most of my preaching is done by conversing with people. I have distributed a great many tracts, and I ask God to bless the printed word which can reach them, where I can not myself. I am no prophet, but I feel that the Spirit of the Lord is with me, and I also feel that my labor is not in vain. Many are investigating our principles, and have promised to obey the gospel; and I entertain the hope that many more will do the same in the near future. There are some good ones investigating. I wish to have a part in the prayers of my brethren and sisters so that I may accomplish my desire, which is to build a branch here. Your humble brother in the gospel of Christ,
JOHN EDMUNDS.

SAN BERNARDINO, California,
January 30th, 1878.

We are having lively times out here. Two Brighamite Elders have called on us and preached in our house. They defied the world to overthrow their doctrine. No sooner was the challenge given by them, then "I stood in," (as they say in Oregon). Elder Crosby made such a failure the first night that the second night he did not appear at all. So I had the thing all my own way and I meted out and trod down, scattered and peeled polygamy all I wanted to. Poor Elder Crosby got into the wrong pew for once. I think it wont do for me to go to Utah on a mission, for Elder C. would Danite me sure. His partner is by the name of Cameron. I will send you a San Bernardino paper so you can see what the opinion of the press is about the discussion. Love to all in the office. As ever,
J. C. CLAPP.

EUGENE, Ringgold Co., Iowa,
February 15th, 1878.

Dear Herald:—I was convinced of the truth seven years ago this winter, and was baptized by Bro. G. E. Deuel in the Pleasant Grove Branch, Iowa. About one year after that being tempted, yielded to the temptation and got myself into trouble, and from there I went west and from one bad step to another till I thought my soul was forever lost; but I thank my God that through much prayer I have again found favor in his sight; and I wish the prayers of all Saints that I may ever prove faithful in the cause of Christ. I hope to dwell with the Saints before long. I am as poor in this world's goods as any Saint, though I have found a way to pay for the *Herald*. I used tobacco thirteen years, chewing and smoking; I also drank tea and coffee; but, by the help of the Lord I have gained the victory over all, and I use none of them. I can pay for the *Herald* with less money than I could for my tobacco and have money left. Yours in the truth,
A. J. BLAKESLEY.

SEDGWICK, Iowa, January 26th, 1878.

Editors Herald:—For the benefit of those desiring to purchase lands in north Missouri, permit me to say, that good land can be bought here convenient to Lamoni at \$12, to \$20, per acre, for improved farms; and in some instances less. Raw prairie at \$3 to \$5, per acre. Terms are one-third to two-thirds cash; balance in one, two, or three years, at ten per cent. per annum, payable annually. A great many of the old settlers wish to go to Kansas and other states west; and since my arrival in this county, some seven years ago, the opportunities for buying lands have never been so good as now. I have a list of a number of farms for sale, and will furnish what information I can if desired by any, and also assist in making purchases. Prospects for a railroad grow brighter. My address is Sedgwick, Decatur county, Iowa. Very truly yours, fraternally,
Z. H. GURLEY.

CARROLLTON, Missouri,
February 11th, 1878.

Bro. H. A. Stebbins:—Our district is prospering in the work. There have been several additions by baptism, and quite a number by letter. Our branch has increased since September 1st from eighteen, to about sixty now living within the limits of the branch. The Lord is blessing us with his Spirit, the gifts and blessings following, those that are promised in the word. Like the rest of the Saints we have to contend with the evil one, but the Lord has given us the victory so far. We are also thankful that we are in the regions round about, and live in great hopes of seeing the Saints coming from all quarters to this part, heartily endorsing all steps towards the gathering. We rejoice that Saints from all parts of the country and from different countries all bear the same testimony. Your brother in the truth,
SAMUEL CRUM.

TORONTO, January 30th, 1878.

Dear Herald:—Since my last I have labored continually in Toronto, and have been visited by Bro. Shippy, who delivered a series of discourses, which were well advertised, but failed to attract the people, who seem determined they will not give us a hearing. While here, one was baptized by him, making two since my last letter. I went on a short trip with him to Carlingford, and after preaching for some days, baptized two, and have since learned that after my departure, five more were added. Many good results are promised us here by the Spirit if faithful. May we be so kept. Yours in bonds,
JOSEPH LUFF.

HOLLAND, Grundy Co., Iowa,
January 27th, 1878.

Bro. Joseph:—I have felt constrained for some time to write to the *Herald*. I was baptized when eleven years old into the Church of Jesus Christ, and received of its blessings for three years; am now twenty-six; but have heard only one sermon since, which was a year or so ago. Last winter I felt that I must be united with a church, and as it seemed my lot never to dwell with any of the Saints, I thought it would be all right to unite with the Methodists, and did so on probation; but did not receive the light as I wished to; something kept pointing to the Saints all the time. So I bought a Book of Mormon, and asked God to give me a testimony of its truth. I received one before I was half way through. I have not heard any preaching as yet. I do pray that some elder may come along here and preach the gospel in its purity. I believe there would be some here that would accept it; for there are some here who are pure in heart. What a blessing I should feel it to be to hear a sermon, and have a talk with some one who had obtained more wisdom and knowledge than I have. They would be made welcome at our home. I have to struggle along alone, but it keeps me nearer to God, as my only sympathizer. I have my prayers answered so often that I do bless God for it. My prayer, daily, is that God's blessing may rest upon his Church, every faithful member of it. Remember me in your prayers, that I may put my whole trust in Christ, and ever be guided by him. Yours in the new covenant,
MRS. JOSEPHINE WOOD.

I have now reigned about fifty years in victory or peace; beloved of my subjects, dreaded of my enemies, and respected by my allies. Riches and honors, power and pleasure, have waited on my call; nor does any earthly blessing appear to have been wanting to my felicity. In this situation, I have diligently numbered the days of pure and genuine happiness which have fallen to my lot,—they amount to FOURTEEN. O man, place not thy confidence in this present world.—*Abdiahman*.

There is nothing better, nothing so sure of bringing forth the right fruit in the end, as truth.

The path of duty is often terribly hard, and seldom leads to an oil well, to a seat in Congress, or to a brown stone front house.

Virtue sometimes brings thorns, enmities, neglect, it is nevertheless the substance of goodness.

Goodness, with contentment, is the channel of happiness.

Conferences.

Pittsfield District.

Conference met at the Alma Branch, Schuyler county, Illinois, November 17th, 1877. Prayer by D. H. Wetherbee. Jackson Goodale, president; William Curry, clerk, *pro tem*.

Branch Reports: Alma, as last reported. New Canton, not reported. Pittsfield, 42 members, including 2 Elders, 1 Priest; 3 baptized. Financial: On hand and received, \$44.15; paid out, \$28.55; balance on hand, \$15.60.

Jackson Goodale, Cornelius Mills, D. H. Wetherbee, and Priests, William Curry and H. Wetherbee, reported.

Preaching, on Saturday evening, by Cornelius Mills; on Sunday morning and afternoon by Jackson Goodale.

Adjourned to meet at Pittsfield, March 15th and 16th, 1878.

South-Eastern Ohio and Western Virginia District.

Conference convened at Syracuse, Ohio, December 22d, 1877. David Hopkins presiding; Thomas Matthews, clerk.

Branch Reports: Minersville 7; Syracuse 46; both same as last report. Lebanon, not reported.

Elders David Hopkins, John Harris, William T. Davis, Lewis W. Torrance, Edmond Thomas, Thomas Matthews, and James McMurray; and Priests David Matthews, jun., and Lewis Walters, reported.

At 7 p.m., preaching by David Hopkins and David Matthews, jun.

Sunday, at 10 a.m., preaching by Thomas Matthews and John Harris, in Welsh; at 2 p.m., prayer and testimony and sacrament meeting; at 6 p.m., preaching by Edmond Thomas and David Hopkins.

Adjourned to meet at Syracuse, O., March 30th, 1878. Harmony and peace prevailed throughout the session.

Welsh Mission.

The semi-annual conference of the Welsh Mission was held at Neath, October 28th, 1877; Robert Evans, president; J. R. Gibbs, secretary.

Prayer by the president, who also said that this session was the most serious one held since the days of old, and that none ought to propose measures unless he is guided to do so by the Spirit of God.

Branch Reports.—Ystradgynlais, 4 Elders, 3 Priests, 6 members, total 13. Morriston 3 Elders, 2 Priests, 1 Teacher, 16 members, total 23. Aberaman 5 Elders, 1 Deacon, 15 members, 2 removed, total 21. Ogmore 4 Elders, 2 Priests, 2 Teachers, 1 Deacon, 4 members, 2 received by letter, 1 expelled, total 11. Llanelly 12 Elders, 3 Priests, 1 Deacon, 28 members, 3 received by letter, 2 baptized, 1 died, total 44. New Tredegar not reported.

The Book Account was presented by J. R. Gibbs: In hand when last reported £5 9s 11½d, received from Llanelly £1 2s, from New Tredegar £1; paid for writing hymns 10s, total in hand £7 1s 11½d.

The president asked why the Eastern District did not uphold him in their May conference, and said that mutiny was intended by them. T. E. Jenkins said that the conference was not bound to uphold any officer if they feel otherwise. Then the president called back his last words, and it was resolved that the subject be dropped as it is.

Elders A. N. Bishop, D. Griffiths, W. Morris, T. Smith, T. Venables, J. Thomas, J. R. Williams, R. Thomas, J. R. Gibbs and W. Bassett reported.

The committee on Hymn Book stated that about 400 hymns are now written, and it can be prepared for the press in a short time, but we deem it wise to secure more new hymns.

Officials present: 1 Seventy, 12 Elders, 3 Priests, 1 Teacher, 1 Deacon.

2 P. M.—The president said that our object was to set in order the things that pertain to the kingdom of God in this mission, and that each of us ought to seek earnestly for the Spirit of God to guide us in doing so. The Church authorities were presented, and it was

Resolved that we will uphold Joseph Smith, President of the Church of Christ, by our faith and prayers, and all the authorities of said Church in America, in their respective appointments, also T. Taylor in charge of the English Mission, R. Evans of the Welsh Mission, T. Venables of the Eastern District, J. R. Gibbs Book Agent and Secretary of the Mission.

The rest of the meeting was spent in bearing testimony, and enjoying the Spirit of God in its blessings. The Lord instructed the Elders to be diligent and faithful, and, if they were, he promised to open unto them an effectual door.

5:30 P. M.—T. E. Jenkins, R. Evans, A. N. Bishop, T. Venables and J. Harry preached, and a happy season was enjoyed.

Adjourned to meet at Llanelly, April 28th, 1878.

North-Western Kansas District.

In compliance with a call made in the *Herald* of Jan. 1st, the Saints met in Coulter's Hall, Blue Rapids, Marshal county, Kansas, for the purpose of effecting a district organization.

A temporary organization was made, and it was Resolved that we proceed to organize a district, to be known as the North-Western Kansas District.

Geo. W. Shute was unanimously elected president, and Mahlon Smith, clerk.

Resolved that we adopt the "Rules of Order and Debate" as our criterion.

That Mahlon Smith be recommended for appointment as Bishop's Agent for this district.

Elders G. W. Shute, Isaac N. Roberts, G. W. Vail, Daniel Adams, Griffith George and William Hopkins reported; also Priest J. S. Goble.

The reports of branches being incomplete, they were omitted until next conference.

Licenses were issued to G. W. Vail, J. S. Goble and Mahlon Smith.

Resolved that each branch send a full and complete report to Mahlon Smith, Delavan, Clay Co., Kansas, for recording.

That the several branches keep one elder in the field and sustain him, both temporally and spiritually.

That we do not fellowship any member of the Church who dances, or visits beer shops, or indulges in strong or intoxicating drinks, and we consider all such conduct as unbecoming to Saints and unchristian like.

Adjourned to meet at Blue Rapids, April 6th and 7th, 1878.

That the Bible, Book of Mormon and Book of Doctrine and Covenants be adopted as our rule of faith and practice.

That all the authorities of the Church be sustained in righteousness.

Saturday evening, preaching by Griffith George.

Sunday: 10 a.m., preaching by Br. Adams; at 2 p.m., baptism was administered, followed by confirmation; at 7 p.m., I. N. Roberts preached.

The proceedings were all attended by perfect harmony. The gifts of the gospel were enjoyed, and the strongest testimony given of the truth of the work.

Central Nebraska District.

A conference was held at Columbus, Nebraska, December 8th, 1877; Geo. W. Galley, president; Geo. N. Derry, clerk.

Elders Geo. W. Galley, H. J. Hudson and Chas. Brindley reported in person, and Chas. Thrush and Chauncey Loomis by proxy. Priests C. N. Hutchins, Jas. Perkins and G. N. Derry reported.

Branch Reports.—Columbus 39, including 1 High Priest, 6 Elders, 2 Priests, 1 Teacher, 1 Deacon; 1 ordained. Deer Creek 16, including 1 Elder, 1 Priest; 6 baptized, 1 received by vote, 5 removed by letter, 1 died.

H. O. Smith was appointed a mission.

Sunday: At 10:30 a.m., preaching by Jas. Perkins.

At 2:30 p.m., Resolved that we sustain the First Presidency, also the Presiding Bishop and his Counsellors, and the different quorums of the Church in righteousness.

Preaching by H. J. Hudson, followed by a sacrament and testimony meeting.

Adjourned to meet at Columbus, March 23d, 1878.

St. Louis District.

The above quarterly conference was held in St. Louis, Mo., January 5th and 6th, 1878; W. H. Hazzledine, presiding; Thos. R. Allen, clerk.

Nathaniel Miller made application for a rehearing of the case of difference between Nathaniel Miller and Joseph E. Betts, and, after a lengthy discussion, the conference decided that they could not organize a disinterested court, the conference having previously adopted a decision of the matter. It was then

Resolved that N. Miller be advised to appeal to a higher court of the Church, or else be reconciled to the former decision.

A question of difference respecting the membership of James Thorley, of Caseyville Branch, was taken up, and conference ordered Prerident Hazzledine to appoint a committee to investigate the standing of James Thorley, and report to next conference.

The financial report of Bishop's Agent, R. D. Cottam, for the six months ending December 31st, 1877, was read: "On hand \$2.30, received \$55.75, total \$58.05; paid to elders and to poor \$60.10; due Agent \$2.05."

Audited and found correct by the committee, Wm. Anderson, John Beaird and W. T. Kyte.

Adjourned to meet at West Belleville, Illinois, at ten o'clock a.m., April 7th, 1878.

Branch Reports.—St. Louis 275 members, including 8 Elders, 7 Priests, 5 Teachers, 2 Deacons; 1 baptized, 1 died.

Gravois 66, including 1 High Priest, 3 Elders, 2 Priests, 1 Deacon; 2 baptized, 1 removed.

Cheltenham 31, including 4 Elders, 1 Deacon; 1 baptized, 1 expelled.

Caseyville 43, including 5 Elders, 4 Priests, 1 Teacher, 1 Deacon, 1 baptized.

Alma 36, including 1 Elder, 4 Priests, 2 Teachers, 1 Deacon; 3 received.

Alton 30, including 1 High Priest, 4 Elders, 2 Priests, 1 Deacon.

Wheatso 10, including 2 Elders.

Coon Creek 35, including 1 Seventy, 3 Elders, 3 Priests, 1 Teacher; 2 baptized, 1 received, 1 expelled.

Boone Creek 24; 7 baptized.

Belleville not reported.

Sunday afternoon a social meeting was enjoyed. Sacrament was administered by Elders Worstenholm and Smith.

Florida District.

A conference convened at the house of Bro. J. J. Cooper, Santa Rosa county, Florida, November 30th, 1877; W. W. Squires presiding; B. Donoho, clerk, *pro. tem.*

At 6 p.m., prayer and testimony meeting, E. Powell in charge.

At 8 a.m., Saturday, preaching by W. W. Squires. At 10 a.m., business meeting; prayer by L. F. West.

Branch Reports: Mount Olive, 24 members, 6 of them scattered. Eureka 20. Hinote 13, with 1 scattered; 2 removed by letter. Coldwater, [Number not given.—Recorder] 1 died. Santa Rosa and Evening Star not reported. Perseverance (organized November 4th, 1877, in Baldwin county, Alabama,) 53, including 1 Elder, 2 Priests, 4 Teachers, 1 Deacon; J. H. Givins presiding; W. H. Odom, clerk.

J. J. Cooper reported. E. Powell has labored every Sabbath but one since last conference; baptized one, opened a new field and hopes for good success. L. F. West says that he has preached some, but home affairs have kept him back from doing much; is full of faith in the latter day work as the work of God. A. Kennedy, T. O. Sanders and D. M. Sweeney, reported. J. S. Faulk said that he had baptized twenty-two. J. H. Givins said that for a while he had filled every call, but now he has more than he can attend to. Teacher B. Donoho, and Deacon J. A. Kelly, reported. W. W. Squires said that he had labored in the vicinity of the lower branches, and has never failed to preach when opportunity offered.

At 2 p.m., preaching by L. F. West, from 1 Cor. 1: 6.

Evening.—Resolved that E. Powell travel with Bro. Heman C. Smith, on his arrival.

A resolution was adopted requesting the branch

to which Br. Arnold Cooper belongs to investigate the allegations against him, and if the reports are true, that he be requested to make the necessary amendments, or be suspended from the Church.

At 4 p.m., preaching by E. Powell, and in the evening by J. H. Givins, with confirmation of the two baptized by Bro. Powell.

Resolved that the Perseverance Branch be received into the district.

That the authorities of the several branches call a meeting to elect a district president by an informal ballot.

Bro. J. J. Cooper made statement about the case of Bro. A. Cooper, and it was Resolved that the matter be laid over till next conference, then to be fully investigated, and B. West and A. Kennedy were appointed to attend at the Eureka Branch, on Saturday, January 19th, 1878.

Adjourned to meet at Santa Rosa at 9 a.m., Saturday, April 6th, 1878.

Northern Illinois District.

A conference was held at Sandwich, Illinois, February 16th and 17th, 1878; H. A. Stebbins, president, *pro. tem.*; T. W. Smith, clerk, *pro. tem.*

Prayer by the president, who also read a letter from Bro. Keir, the president of the district, stating that as he had not been able to attend to the duties of his office as much as seemed necessary, he was willing to be released.

Bro. Stebbins gave a synopsis of the condition of the several branches, and of the district in general, mentioning Bro. Keir's labors. He also stated the partial progress in raising means to finish the traveling outfit for the use of the district president.

Branch Reports: Braidwood 56 members; 13 removed by letter, 2 Elders silenced. Streator 19; 1 baptized, 1 received and 2 removed by letter. Mission 74; no change. Sandwich 55; 1 received by certificate, 4 by letter, 4 by vote, 9 removed by letter; E. Banta resigned charge, December 12th, 1877, and H. A. Stebbins chosen to preside. Plano 172; 2 baptized, 1 received by certificate, 1 by letter, 11 removed by letter; 81 members in Plano and vicinity, 84 scattered.

O. Jacobs, in charge at Leland, and H. A. Stebbins at Sandwich, reported their branches and personal labors. Jacob Stanley, reported Streator, by letter.

T. W. Smith reported personal labors; also, W. Blair, I. L. Rogers, Joseph Smith, S. Richardson, P. S. Wixom, H. S. Dille, and Priest I. Agan, and Teacher I. Cramer.

The subject of the district presidency being called up, Bro. Keir's letter was re read, and his resignation was accepted, as was also that of F. G. Pitt as district clerk, and W. W. Blair and H. A. Stebbins were elected in their places as president and clerk. D. Dancer was released from committee on raising means and purchasing a horse for the district, and W. W. Blair chosen in his place to act with brethren Rogers and Stebbins. [The branches and scattered Saints are requested to aid in this matter, for the benefit of the work in the district.—Committee.]

The president appointed the speakers for the session.

Preaching at 7:30 p.m., by W. W. Blair.

Sunday: At 10:30 a.m., preaching by Joseph Smith; at 2 p.m., a prayer and testimony meeting, in charge of brethren Stebbins and T. W. Smith, and a good time was enjoyed; at 7 p.m., preaching by T. W. Smith.

Adjourned to meet at Sandwich, June 8th and 9th, 1878.

Northern Nebraska District.

A conference was held in Omaha, Nebraska, January 5th, 1878; Jas. Caffall, presiding; Thos. J. Smith, clerk.

Branch Reports.—Omaha Scandinavian 41 members, including 6 Elders, 2 Priests, 2 Teachers, 2 Deacons; 1 expelled. Omaha English, report rejected. Platte Valley 36, with 4 Elders, 3 Priests, 1 Teacher, 1 Deacon; 1 received and 1 removed by letter. Elkhorn 25, with 1 Elder, 2 Teachers, 1 Deacon; 2 baptized. Pleasant Grove, recently organized, was received into the district.

Elders Z. S. Martin, Nelson Brown, Thos. J.

Smith, G. Derry, Jas. Caffall, and Priest E. Boulson reported. Thirteen in all baptized by them.

Missions were appointed to Z. S. Martin, Jas. Perkins, Nelson Brown and W. Ballinger.

In the case of A. Jonasen, a motion that the action of last conference be sustained was lost. G. Derry, F. W. Curtis and Jas. Ogard were then appointed to investigate the case.

Case of sister Starkey referred back to branch.

The president of the district was requested to visit the branches in Omaha, with a view to restoring them to unity again.

J. Perkins was ordained an Elder by J. Caffall and T. J. Smith.

Collection of \$8 20 for benefit of ministry.

Adjourned to meet in Omaha, on Saturday, March 30th, 1878.

Miscellaneous.**National Liberal League Platform.**

"1. The Constitution of the United States is built on the principle that the State can be, and ought to be, totally independent of the Church: in other words, that the natural reason and conscience of mankind are a sufficient guarantee to a happy, well-ordered, and virtuous civil community, and that free popular government must prove a failure, if the Church is suffered to control legislation.

"2. The religious rights and liberties of all citizens without exception, under the constitution, are absolutely equal.

"3. These equal religious rights and liberties include the right of every citizen to enjoy, on the one hand, the unrestricted exercise of his own religious opinions, so long as they lead him to no infringement of the equal rights of others; and not to be compelled on the other hand, by taxation or otherwise, to support any religious opinions which are not his own.

"4. These equal religious rights and liberties do not depend in the slightest degree upon conformity to the opinions of the majority, but are possessed to their fullest extent, by those who differ from the majority fundamentally and totally.

"5. Christians possess under the Constitution no religious rights and liberties which are not equally shared by Jews, Buddhists, Confucians, Spiritualists, Materialists, Rationalists, Freethinkers, Sceptics, Infidels, Atheists, Pantheists, and all other classes of persons who disbelieve in the Christian religion.

"6. Public or national morality requires all laws and acts of the government to be in strict accordance with this absolute equality of all citizens with respect to religious rights and liberties.

"7. Any infringement by the government of this absolute equality of religious rights and liberties is an act of national immorality, a national crime committed against that natural 'justice' which, as the Constitution declares, the government was founded to 'establish.'

"8. Those who labor to make the laws protect more faithfully the equal religious rights and liberties of all the citizens are not the 'enemies of morality,' but moral reformers in the true sense of the word, and act in the evident interest of public righteousness and peace.

"9. Those who labor to gain or to retain for one class of religious believers any legal privilege, advantage, or immunity which is not equally enjoyed by the community at large are really 'enemies of morality,' unite Church and State in proportion to their success, and, no matter how ignorantly or innocently, are doing their utmost to destroy the Constitution and undermine this free government.

"10. Impartial protection of all citizens in their equal religious rights and liberties, by encouraging the free movement of mind, promotes the establishment of the truth respecting religion; while violation of these rights, by checking the free movement of mind, postpones the triumph of truth over error, and of right over wrong.

"11. No religion can be true whose continued existence depends on continued State aid. If the Church has the truth, it does not need the unjust favoritism of the State; if it has not the truth, the iniquity of such favoritism is magnified tenfold.

"12. No religion can be favorable to morality whose continued existence depends on continued injustice. If the church teaches good morals, of which justice is a fundamental law, it will gain in public respect by practicing the morals it teaches, and voluntarily offering to forego its unjust legal advantages; if it does not teach good morals, then the claim to these unjust advantages on the score of its good moral influence becomes as wicked as it is weak.

"13. Whether true or false, whether a fountain of good moral influences or of bad, no particular religion and no particular church has the least claim in justice upon the State for any favor, any privilege, any immunity. The Constitution is no respecter of persons and no respecter of churches; its sole office is to establish civil society on the principles of right reason and impartial justice; and any State aid rendered to the Church, being a compulsion of the whole people to support the Church, wrongs every citizen who protests against such compulsion, violates impartial justice, sets at naught the first principles of morality, and subverts the Constitution by undermining the fundamental idea on which it is built."

PREPARE.

Oh, Saints, all awake, for the strife is at hand,
Take the gospel of truth like a sword in thy hand,
To meet the bold tempter now valiantly go,
And stand like the brave with thy face to the foe.

Whatever thy danger take heed and beware,
But turn not thy back, for no armor is there;
The legions of darkness if thou would'st o'erthrow,
Stand like the brave, with thy face to the foe.

The cause of thy master with vigor defend;
Be watchful, be zealous, and fight to the end;
Wherever he leads thee, now valiantly go,
And stand like the brave, with thy face to the foe.

Press on, never doubting, thy captain is near,
With grace to supply, and the spirit to cheer;
His love, like a stream, in our bosoms will flow,
If we stand like the brave, with our face to the foe.

HARRIET WEBB.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

LAMPERT.—At Oshkosh, Wisconsin, December 3d, 1877, to Bro. Joseph and Sr. Susanna Lampert, a daughter,—name Anna Catherine.

WALRATH.—At Wilmington, Illinois, February 13th, 1878, to the wife of Bro. Wm. H. Walrath, a son. Mother and child doing well.

Died.

ROBERTS.—At Lodi, California, January 3d, 1878, Otis Virgil, only child of Br. D. W. and Sr. D. F. E. Roberts, aged 1 year, 1 month, 3 weeks.

HUGHES.—At Caseyville, St. Clair Co., Illinois, September 11th, 1877, in a spasm lasting three hours, Mosiah Hughes, son of Richard and Mary Ann Hughes, aged 5 years and 2 months.

ROFF.—At the residence of her daughter, Mrs. Dr. H. J. Plomteaux, city of Oakland, Alameda county, Cal., January 19th, 1878, sister Susannah Roff, aged 76 years, 9 months. Sister Roff was a member of the West Oakland Branch of the Church, and a native of England. Funeral services by Elder William Anderson.

DAVID.—At Adam's Center, Wisconsin, April 18th, 1877, Bro. Henry R. David, aged 86 years. He was baptized by Bro. William Savage, October 12th, 1875. He rests with the just.

DAVIES.—Near Osage Mission, Kansas, February 8th, 1878, Elder William J. Davies, in his 57th year. He united with the Church some twenty-five years ago, while a resident of Wales. He emigrated to America in 1856, settling near Adell, Dallas county, Iowa, and in 1866 came to Kansas. He was an earnest, practical christian, and died firm in the faith he had preached and practiced. But the best exemplification of his religious faith

was found in his every day walk and practice. Bright practical examples like Elder Davies' arrest and fix the attention of the world more strongly than silver-tongued eloquence. He fell with his armor on—he has entered into his reward, for it is not written, "I go to prepare a place for you, that where I am there you may be also, if it were not so I would have told you." C. C. D.

Notices.

The Southern Indiana District Conference will be held March 16th and 17th, 1878, at Hall's Ridge, Jefferson county, Indiana. Signed, William H. Kelley, by authority of District Conference.

The San Francisco and Alameda District Conference will be held at Stockton, California, commencing March 9th, 1878. The Elders and Saints of adjoining and other districts are invited to attend. H. P. Brown, president of district.

Addresses.

Israel L. Rogers, Sandwich, DeKalb Co., Illinois.
John H. Lake, Burnside, Hancock Co., Illinois.
J. C. Clapp, San Bernardino, Cal.
E. Banta, Davis City, Decatur co., Iowa.
E. C. Brand, Tabor, Fremont county, Iowa.
Joseph Luff, Seaton, Ontario.
Josiah Ellis, 366 Ridge Avenue, Allegheny City, Pennsylvania.
A. J. Cato, Cherokee, Crawford county, Kans.
James Brown, box 100, Monongahela City, Pa.
William Anderson, Oakland, California.
Thomas W. Smith, box 50, Plano, Ills.
Charles Derry, Logan, Harrison county, Iowa.
Mark H. Forscutt, box 400, Nebraska City, Neb.
Jason W. and E. C. Briggs, Wheeler's Grove, Potawatamie county, Iowa.
Hyrum C. Bronson, 613 North Washington Street, Peoria, Illinois.
Donald Maule, Secretary of the Second Quorum of Elders, Magnolia, Harrison county, Iowa.
Arthur Leverton, Bothwell, Ontario.
Thomas Taylor, 283 Bell Barn Road, Birmingham, England.
Alex. H. Smith, Andover, Harrison county, Mo.
C. G. Lanphear, Independence, Jackson Co., Mo.

Golden Grains.

Who is the greatest liar? He who speaks most of himself.

Man may bend to virtue, but virtue can not bend to man.

He who finds pleasure in vice, and pain in virtue, is a novice both in the one and the other.

The truths that we least wish to hear are those which it is most to our advantage to know.

The wise man does not speak of all he does, but he does nothing that can not be spoken of.

We must do quickly what there is no hurry for, to be able to do slowly what demands haste.

What a pleasure it is to give! There would be no rich people if they were capable of feeling this.

Obedience requires unpaid sacrifices.

To deny children some things that is not best for them, is a great kindness.

JOSEPH THE SEER: HIS PROPHETIC MISSION VINDICATED,

AND

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Being a reply by Elder Wm. W. Blair to Elder William Sheldon, of the Second Adventist Society.

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IN PLANO, KENDALL COUNTY, ILLINOIS.

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Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, explanatory of the faith of the Church, and contains correspondence from different parts of the world, giving accounts of the progress of the Church, and setting forth the dealings of God with his people. Published semi-monthly, sixteen large pages. Price \$2.15 per year, half year \$1.10, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

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THE SAINTS' HERALD is published SEMI-MONTHLY, at Plano Kendall Co., Illinois, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and is edited by JOSEPH SMITH and HENRY A. STEBBINS. \$2.15 per year. All remittances, orders, and business communications intended for the office of publication, must be directed to Henry A. Stebbins, Box 50, Plano, Kendall Co., Ills. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

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PLANO, ILLINOIS, MARCH 15, 1878.

No. 6.

NOTES ON THE LAMBERT AND WILLOUGHBY DISCUSSION.

TAKEN BY ELDER E. T. DOBSON.

Public discussion between Joseph R. Lambert, Latter Day Saint, and P. F. Willoughby, Adventist, held near New Jefferson, Greene County, Iowa, beginning October 15th, 1877.

Propositions:—1st. "Resolved that man is conscious between Death and the Resurrection." J. R. Lambert affirms; P. F. Willoughby denies. 2d. "Resolved that the Book of Mormon is a true record, and contains a revelation of God's will to man." J. R. Lambert affirms; P. F. Willoughby denies.

John Hatcher, H. C. Willoughby, and Jas. Thornton were chosen as Moderators, and their duties defined. Among the rules agreed upon were the following: That on the first proposition there should be three sessions of two hours each. On the second proposition, six sessions of two hours each. That in the closing speeches of each, on either proposition no new matter should be introduced. That the common English version of the Scriptures known as King James' Translation, should be the standard on Bible authority. The length of time for each speech was to be thirty minutes.

THE FIRST NIGHT'S DISCUSSION.

Opened by singing and prayer.
Elder J. R. Lambert rose and said:

Gentlemen Moderators, Ladies, and Gentlemen: The proposition as it reads, is, Resolved that man is conscious between death and the resurrection. We read in Psalms 8:5, 6, that man is made a little lower than the angels; that he is given "dominion over the works of thy hands: thou hast put all things under his feet." From this we learn that man is made only a *little* lower than the angels. But if the doctrine of unconsciousness is true, then man is made a *great deal* lower than the angels.

From the quotation just made, we learn that the link in creation next to God, is man. In affirming this proposition, we shall attempt to prove that man is a duality; that he is compound in his nature, and that the spirit of man is a conscious entity which survives the death of the body. But before going farther we wish to lay down a principle in debate which holds good in the discussion of any proposition, viz: When once a proposition is affirmatively proven, no amount of negative evidence can disprove it. And again, that there is no propo-

sition susceptible of being proven by affirmative arguments, but what a negative argument may be brought against it. This we wish our hearers to bear in mind.

We will now turn to Job. It will be remembered that Job is the stronghold of Adventists on this question. In Job 4:18, 19, we have the following, which proves plainly the dual nature of man:

"Behold, he put no trust in his servants; and his angels he charged with folly; how much less in them that dwell in houses of clay whose foundation is in the dust, which are crushed before the moth."

And in Job 10:11,—

"Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews."

If man is composed of flesh and bones only, what is the propriety of this language. Again; in Job 32:8,—

"But there is a *spirit* in man; and the inspiration of the Almighty giveth them understanding."

We will venture the assertion that another passage like this one, so plain and positive on the dual nature of man, can not be found in the Bible. Job 34:14, 15:

"If he set his heart upon man, if he gather unto himself his *spirit* and his *breath*; all flesh shall perish together and man shall turn again unto dust."

Here we learn that after the *spirit* of man and his *breath* are taken away, then man returns to the dust. And if the spirit being "gathered unto himself," or going to him means *death*, then the spirit *returning to man* means *life*. Romans 7:22:

"For I delight in the law of God after the *inward man*."

We do not affirm that the *body* is conscious between death and the resurrection. The word "man" is applied sometimes to the body alone, to the body and spirit, and to the spirit alone. The meaning of words is to be determined by their connection.

If I succeed in proving that the *spirit* is conscious between death and the resurrection then I have proven my proposition. Numbers 16:22.—

"And they fell upon their faces and said, O God, the God of the *spirits* of all flesh, shall one man sin," &c.

2 Cor. 2:13, Paul says:

"I had no rest in my *spirit* because I found not Titus my brother."

1 Cor. 5:5, Paul directs concerning one guilty of a certain crime:

"To deliver such a one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus."

This shows that the spirit is an individual entity, as much so as the body. 3 John 1:2:

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Then it is possible for the *body* to languish, and the *soul* be in a prosperous and strong condition. This shows plainly the dual nature of man. 2 Cor. 5:1, 2:

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

Without the spirit, we fail to see how there can be a resurrection. The body belongs to the spirit, and the spirit to the body. While death is the separation of body and spirit, the resurrection is the reunion of spirit and body. 2 Peter 1:13, 14:

"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle even as our Lord Jesus Christ hath showed me."

Romans 8:16:

"The Spirit itself beareth witness with our spirit [spirits] that we are the children of God."

If we have no spirits, there is hardly a necessity for Paul to express himself in this way. 2 Cor. 4:16:

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

From this we learn that the outward man may perish, while the inward may be renewed. We believe that the spirit enters the child at birth. Zechariah 12:1:

"The burden of the word of the Lord for Israel saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth and formeth the spirit of man within him."

Hebrews 12:9:

"Furthermore we have had fathers of our flesh which corrected us and we gave them reverence; shall we not much rather be in subjection to the Father of spirits, and live?"

Socrates was not alone in believing that man has an immortal spirit, for it is a principle believed in, in all ages.

Time was called by Moderator.

Mr. P. F. Willoughby rose to reply.

Ladies and Gentlemen: We shall present what we believe to be truth. We shall take the negative of the question, as it is in harmony with our views. We believe that it is proper that man should know himself. Now if the views presented by our brother are correct, we need not fear for our little ones, if they were taken away, for they are taken to a better house than the one which dissolves. Our opponent says that man is dual in his nature; but is it not singular that he

did not quote one passage of Scripture from which to make an argument on the nature of man? Why did he not turn to the Scripture which treats on the nature of man? We need not talk of a resurrection, for, according to our opponent's views, man does not die. Our brother has been talking about a spirit in man. The inward man. Why, this spirit of man is wholly dependent upon the body or it cannot act! For instance: It is a matter of history that a man in Canada, several years ago, was injured in the brain, and sustained that injury for sixteen years. When a physician, by a surgical operation, restored the injured part and the brain began to act, he commenced his work just where he had left it sixteen years before, by finishing a sentence which he had then partially uttered at the time of the accident. This shows that the *spirit* that the brother has been talking about is simply the brain, the organ of thought. Our opponent has referred us to Paul concerning the inner man being renewed day by day. He has tried to apply this to an immortal part of man. As far as we are concerned, we do not want that immortality that needs to be renewed from day to day.

In Genesis 2:7, we read that the "Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." Did God make a house and put man into it? Is it fair to presume that man was a *dead soul* before God breathed into his nostrils the breath of life? What is man? Man is dust. God breathed into his nostrils the breath of life, then he became a living soul. The difference between our opponent and ourselves, is, we believe as God *said* man *shall die*; while our opponent thinks he will not die. God does not mean here in Genesis 6th, that he made a man, and then when he breathed into his nostrils the breath of life, that he put into him another man. We want something more positive than what the brother has given us concerning the matter. We want a *Thus saith the Lord*, that man does not die, or that man is conscious between death and the resurrection, or that man has an immortal spirit. I would like to know who it is that is the accountable man, the inner man or the outward man. Was it the inner man that made the outer man reach forth his hand and partake of the forbidden fruit? "In the day that thou eatest thereof thou shalt surely die." Why forbid man to eat of the tree of the knowledge of good and evil for fear he should die, if, as our brother says, he cannot die.

Our brother says that Socrates is not alone. True. But I would rather have one "thus saith the Lord," on my side, than a multitude. I have started out to believe God. Our opponent has intimated that man does not die. He goes away and takes another house. Now we do not believe this. We believe that man is mortal, and cannot keep alive his own soul. Our opponents sometimes call us soul-sleepers. You remember our opponent told you that Job was our stronghold. Well that is true. *Job* is sometimes called a *soul-sleeper* too. Our opponent intimated that we do not believe in spirits. We do. There is a spirit that "lighteth every man that cometh into the world." But our opponent frequently confounds the Spirit of God, received at conversion, with the spirit of man. Paul speaks of the inner man

or the spirit, but Paul was a converted man, and had the Spirit of God dwelling within him. Who ever felt a spirit? A spirit is not composed of element or parts. It is indivisible. We never felt a spirit. We have felt influences; this is the Spirit, the Spirit of God. I would ask what is the spirit that our brother has been talking about, that comes into the body. Is it material or immaterial. Why, a little pressure on the brain and this spirit the brother has been talking about has gone! It stops the whole machinery; it is perfectly still, it is dead.

Time was called.

Second speech—Lambert:

Gentlemen, Moderators, Ladies and Gentlemen: My opponent has misrepresented my position, and accuses me of saying things that I never said. I never intimated that Paul should go right away to another house in the heavens. I brought forward several passages of Scripture to show that man has a dual nature. And what has he done with them? He has not refuted one of my arguments, but has sought to destroy their force simply by ridiculing them. He complains that I do not go far enough ahead of him; that I did not tell you of what the spirit is composed. It makes very little difference of what it is composed. If I succeed in proving that it survives the death of the body, I have gained my point. He represented me as saying that man shall not die. I never intimated such a thing. We shall have to refer him again to 3 John 2d verse, and to 2 Cor. 4:16, in order that he may understand us. 3 John 2d verse:

"Beloved, I wish above all things that thou mayest prosper and be in health even as thy soul prospereth."

2 Cor. 4:16:

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

We quoted these to prove that man is dual. Our attention is called to Gen. 2:7. We will now refer you Gen. 1:26, 27, where we have an account of a previous creation equally plain as the one alluded to by the brother, which reads:

"And God said, Let us make man in our own image, after our own likeness, and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

And now we read in the following chapter, Gen. 2, that—

"There was not a man to till the ground. * * * And the Lord God formed man out of the dust of the ground," &c.

Now this is made plain when we read in the 4th and 5th verses of the same chapter:

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens. And every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth, there was not a man to till the ground."

From this we see that the creation recorded in Gen. 1:26, 27, is, evidently, a spiritual creation, while that in Gen. 2:7, refers to the creation of the physical man.

We stated that the inner man, the spirit of man was placed in the body. We go among

the heathen nations and we find this idea that the spirit survives the death of the body, which seems a strong testimony in favor of their common origin. Whence comes this idea, if it was not entertained by our forefathers and carried down by tradition into all nations? Matt. 10:28:

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

Man may kill the body but cannot kill the soul. Ecclesiastes 3:21:

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

At death the spirit goes upward. But right here we will state that the spirit and body when in conjunction, act together. James 2:26:

"For as the body without the spirit is dead, so faith without works is dead also."

Genesis 35:18:

"And it came to pass, as her soul was in departing, (for she died), that she called his name Benjamin; but his father called him Benjamin."

Bear in mind that as her soul was in departing she named her son. Ecclesiastes 12:7:

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

Gen. 49:33:

"And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

This explains that death is the giving up of the ghost. Job 11:20:

"But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost."

Jeremiah 15:9:

"She that has borne seven languisheth; she hath given up the ghost."

Acts 5:10:

"Then fell she down straightway at his feet, and yielded up the ghost, and the young men came in and found her dead, and carrying her forth buried her by her husband."

What does this mean if it does not mean death. And when we show that Christ, who pre-existed gave up the ghost at death, and, as the Scriptures show, he went unto the Father, then we have proven our point. Matt. 27:50:

"Jesus, when he had cried again with a loud voice, yielded up the ghost."

"Mark 15:37:

"And Jesus cried with a loud voice, and gave up the ghost."

Luke 23:46:

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said this, he gave up the ghost."

What did Christ give up when he gave up the ghost? "Into thy hands I commend my spirit." Then it was his spirit that he gave up at death. The Bible teaches the pre-existence of Christ also. 2 Cor. 12:2-4:

"I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell; or whether out of the body I cannot tell; God knoweth), such a one caught up to the third heaven. And I knew such a man, (whether in the body or out of the body, I cannot tell, God knoweth), how that he was caught up to paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Evidently Paul understood that the spirit

was capable of existing in the body and *out of the body*. From the quotations referring to the giving up of the ghost or the spirit, we learn that when the spirit departs the body dies. When the spirit returns the body lives. The words spirit and soul are sometimes used synonymously.

Time called.

Second Speech—Willoughby:

Ladies and Gentlemen: The brother imagined we said more than we did. Our brother has read some twenty-five or more passages of Scripture not having any direct bearing upon the point, but why does he not strike at the root of the matter, and show us that man is conscious between death and the resurrection? We do not wish to accuse him of saying things he did not say, nor do we wish to ridicule. He throws out scripture after scripture but does not define his position. I have not time to answer every passage of scripture that the brother brings forth, separately, but will collect together those which have a similar import, and dispose of them all at once. We learn from God's word that man dies. He referred us to the creation, in Genesis, first and second chapters. Then there are two creations of man, according to his theory. But as he has not clearly defined his position, we will wait. Our brother has been quoting you Solomon. We claim Solomon in the negative of this question. We will turn to Ecclesiastes, third chapter, commencing at seventeenth verse:

"I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every work. I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth the beasts; even one thing befalleth them. As the one dieth, so dieth the other. Yea, *they have all one breath*; so that man hath no preeminence above the beast. *All go unto one place; all are of the dust, and all turn to dust again.*"

Now we come to where the brother read.

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

Solomon shows, in the nineteenth verse, how man is as the beast. That is, the same befalleth the one that befalleth the other *in death*. "As one dieth, so dieth the other." Man has no preeminence above the beast in death. Why not the *beast* proper survive the death of the body as well as man? Twentieth verse says, "All go unto one place" when they die; the beast and the man. Now the twenty-first verse: "Who knoweth the spirit of the man that goeth upward, and the spirit of the beast that goeth downward to the earth?" What is the Hebrew here? I am not a Hebrew scholar; I rely upon others. Perhaps my brother can give the Hebrew of this quotation. Now the translation from the Hebrew is, "Who knoweth that the spirit of man goeth upward, and that the spirit of the beast goeth downward to the earth?" Just before this Solomon says that man hath no preeminence over the beast in death. They all have one breath. All go unto one place. For one dieth as the other dieth. In the creation we see that as one liveth, so the other liveth. Therefore Solomon asks the question, "Who is it that knows that the spirit of man goeth upward, and that the spirit of the beast goeth downward?" Genesis

1:30, tells us that a *beast has a soul* as well as man.

"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life [Hebrew—a living soul], I have given every green herb for meat; and it was so."

The brother tells us that the spirit and body act in conjunction. Now then the inner and outer man sinned together. Then why not they die together? And not that, when the death penalty is to be inflicted, the inner man slips out and leaves the poor outer man to suffer alone. We think the inner man is the more responsible of the two. For it was he who caused the outer man to reach forth his hand and partake.

Our opponents gain nothing by proving that man became a living soul, for so does the beast. When Adam was about to be driven forth from the garden of Eden, God said, "Cursed be the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life." Was it sorrow for the inner or outer man? Gen. 3:19:

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground. For out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Now we take the position that it is the whole man that is to return unto the earth. Solomon says man dies like the beast. Certainly when man dies he gives up the ghost. So does the beast, for man dies *like the beast*. Our brother intimates that he has defined himself so far as he has gone. We think that when reading these scriptures he has not defined himself sufficiently for us to understand clearly his position. He should define himself on every passage of scripture put forth, so that we might know just where he stands. We believe that man dies as Solomon says, and that the enemy of all righteousness *lied* when he said man should not die. No; as the brother says, Socrates was not alone. There has always been a class who believed as did Socrates. But why this idea that man does not die? Because it was first *whispered in the garden of Eden by Satan* that man should not die. Cain failed to comprehend the idea that he should die when he stretched forth his hand and slew his brother Abel. Cain believed the testimony of Satan that man should not die. But before I can believe that man is dual I must understand why it is that the child when it is born has such very limited understanding, coming, as it is asserted, directly from God, with whom dwells only intelligence. The child, we see, must be nurtured, brought along step by step, receiving its education, here a little, and there a little, until it arrives at manhood. I must have this explained.

The calling of time by the moderators, closed the discussion for the first night.

At the close of the session Bro. Lambert called for the reading of the rules adopted to govern the debate. It was read by one of the moderators.

Continued.

Pitch a strictly prudent, economical and industrious man into a river, and he will come up with a fish in his mouth—a whetstone in one hand and chunk of fuel in the other.

When you get tired of trying to please every body, just consider for a moment how difficult it is to please yourself.

True affection grows stronger as it grows older.

THE ARAB'S BISMALLAH.

While I was in Egypt I had occasion to cross a part of the desert bordering on the Red Sea. I was accompanied by a number of natives, as guards. There were eight or nine of them, as wild and picturesque as you can well imagine. They were true sons of the desert, and Ishmaelites of pure descent.

They were faithful to me, and it was pleasant, day after day, to gallop among this bearded troop, sometimes conversing with the sheik or leader, and at other times witnessing such feats of horsemanship as my guards pleased to exhibit for my amusement, or to practice for their own. In the heat of the day we were accustomed to pitch our tents and rest, and to travel in the cool of the morning and evening. Late in the evening we rested again, but then we were more inclined to while away the hours in conversation than in the middle of the day, when we were glad to sleep.

One evening, towards midnight, we had encamped as usual beside a muddy fountain, secured our horses, lighted our fire, and drank our coffee, my guards were seated round the fire, smoking and chatting, while I made an effort to sleep under cover of my own little tent. It was all in vain, however, and after many attempts to close my eyes in forgetfulness, I left my tent and joined the Arabs.

My presence did not much interfere with their conversation, but I paid little heed to what they were saying, till presently the sheik, turning suddenly round upon me, exclaimed:

"What strange men you Englishmen are!"

"How so?" I asked. "Why strange?"

"I don't think you have any religion was the reply. "You don't pray; you don't give alms; you do nothing!"

This was a home thrust, and my conscience felt it. I had looked upon the poor fellows around me as so bigoted to their creed, and knew myself to be so completely in their power, that I had deemed it prudent to avoid every topic that might rouse their prejudices and passions. In my solitary tent at midday, I had read the Word of life; and at morning and night I had commended myself in prayer to God my Maker, through Christ my Savior, and sought the guidance and help of God's Holy Spirit; but in each case I had drawn close around me the curtains of my tent, and whispered low, so that I should be neither seen nor overheard.

"You have no religion," said the sheik; "you don't pray—you do nothing."

"God forgive me!" I said within myself; "the accusation is deserved."

"Now we," continued my reprover, and he went on boastfully to tell what their prophet required of them, and how faithful was their obedience in matters of devotion, charity, and self-denial. While he spoke, I lifted up my heart to God, and asked for courage to bear a feeble testimony to His Word. When the sheik paused, I put my hand into my bosom, and drew forth a New Testament.

"I have a religion," I said; "would you like to hear what it teaches me in relation to these high matters?"

"Certainly. Will you tell me?" he asked.

By this time the attention of each of my guards was directed towards me. Their quick,

sparkling eyes were fixed fiercely, as I thought, upon me, their dark visages looking more grim by the flashing fire around which they were seated, and their hands seemed ready to grasp the dagger that would speedily bring down vengeance upon the infidel dog who should dare to blaspheme their prophet.

"Certainly," I said, as calmly as I could. I opened the Testament at the sixth chapter of St. Mathew's Gospel: "You speak of almsgiving, hear what my Koran says about this;" and I rendered into Arabic the first four verses, "Take heed that ye do not your alms before men to be seen of them." When I came to the end of the fourth verse, I stopped and looked up. The dark countenances around me were glistening, but not with anger.

"Good!" exclaimed the sheik; "this is very good. Go on."

I gathered courage, and read again, "And when thou prayest"—and that which follows, to the end of the fifteenth verse. Again I looked around me.

"Bismallah! but this is wonderful! wonderful!" exclaimed one and another, stroking their black beards, "wonderful!" and every harsh and forbidding feature was softened down to calm and quiet attention. "More, more."

I read on, translating as I went, what the Lord said about fasting.

"Bismallah!" cried the sheik again in evident admiration; "but this is wonderful!"

I needed no further urging on. Verse by verse, paragraph by paragraph, I read on to the close of the chapter, interrupted only by exclamations of surprise and approbation.

And I read to them further, how He who had spoken these words of grace and wisdom, died for our sins upon the cross to make atonement for us, so that his blood can cleanse us from all sin.

"Wonderful!" said my swarthy friend, the sheik, when at length I closed the book; "but this is wonderful! And what good people you Christians ought to be!"

I never forgot, and I hope I never shall forget the lessons taught me by that desert fire. In the first place, my cowardice and fear had been rebuked. Call it prudence, or what I might, the truth is, I had been ashamed to acknowledge Christ before men; and thus I had brought dishonor upon His name, and upon faith in his name. Very painfully was I thus brought to think of the words of the Lord, "Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels." And earnestly did I ask for more faith to believe that the Holy Spirit can and may so effectually impress the minds of unbelievers with the truth of the gospel, as to excite their admiration and acknowledgment of its excellency, its moral beauty and saving power.

In the second place, I felt how true were the words of my Arab guide, "Christians ought to be good people." With the Bible for their guide, with the Holy Spirit to sanctify them and give them light, with Christ for their Savior—what manner of persons ought they to be, in all holy conversation and godliness! If the professed followers of the Lord Jesus Christ did but seek more earnestly that guidance and sanctifying influence, if they were more conformed to the will and rule of Him

who died for them and rose again, how much more would there be of loving obedience to their great Master's injunction, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—*Selected.*

WORDS OF CHEER.

"Silver and gold have I none; but such as I have give I unto thee."—PETER.

Brethren Joseph and Henry, I've stepped in again; I've a word that I'd like to say:

In the *Herald* I've read how some do complain;

O, what is the reason, I pray?

Was the covenant we made by the crystalline stream,

In the name of our Joseph so dear?

Ah no; but in His, who is Father, I AM,

His Son, and the Comforter sure.

His law and commandments we promised to keep,

In faithfulness e'en to the end.

And tithing, as lawful, our Savior did teach;

For it came forth from heaven, not men.

O, how have we honored this heavenly law,

Handed down by the crucified Lamb.

Could we pierce through the veil, see how angels have wept

O'er the foibles and follies of men,

Methinks we'd return and be true to the one,

Who suffered for us on the cross;

Not looking abroad to see what others have done,

And seek for pure gold, not the dross.

Look on high, soar aloft, leave the vain things of earth,

And hear what the Father doth say;

"I will open the windows of heaven for you,

If you my commands will obey."

And now, while I'm writing, the Spirit doth say:

"Write the vision I gave unto thee."

In obedience I write, for the things of our God

Are sweet and refreshing to me.

In the dead of the night, when sleep falls upon men,

This vision was shown unto me:

My children were sitting in the door of my cot,

And they cried to me, "Mother, come, see."

I looked—'twas a peddler; but the pack on his back,

Was larger than we oftentimes see.

But as he came near, to my grief and surprise,

'Twas Joseph the Martyr's true son.

An expression of peacefulness shone from his eyes,

Which said, "Father, let thy will be done."

Let us cease our complaining, and hold up his hands,

By faith, and the power of prayer,

That when He shall come whose right 'tis to reign,

His glory forever we'll share.

Cheer up; brethren Henry and Joseph, cheer up;

The roses have many a thorn:

But their fragrance is shed from a beauteous cup,

We shall reap—by and by, what we've sown.

SANDWICH, III.

ONE WHO LOVES THE WAY.

Sects differ because they come from men; but strictly pure truth, and superfine goodness are everywhere the same, because they come from God.

"Even the snow-flake lets a shadow fall,

As to the earth it softly sinks to rest;

So may the whitest, sweetest souls of all,

Seem sometimes wrong to those who know them best."

To please God most is the highest peak any one can ascend on wisdom's range.

Choose rather to want less, than to have more than is needful.

[Concluded.]

DIALOGUE ON THE GOSPEL.

LATTER DAY SAINT AND FRIEND.

F.—Was the baptism to which Peter invited the Jews the same in form and object as that administered by John?

L. D. S.—Yes. As there is but one Lord in the Church, and one faith, so there is but one baptism; one in form and one in object. The form is evidently immersion. This is shown in the figures used to represent it. It is called a birth. That which is born is first hid. It is compared to planting seed in the earth, where it remains until it germinates, and sprouts forth to open view. It is called a burial, as the dead are hidden in the earth awaiting the resurrection to bring them forth to renewed animation. It is represented as a full dress. "As many of you as have been baptized into Christ have put on Christ." A lady was never considered in full dress, until her whole person was covered, even her face wrapt in a veil. We dress ourselves with Christ by baptism. We profess to be dead to sin, and alive to holiness, by being buried in the water by baptism; as well as to show our faith in the resurrection by our necessarily rising out of the water. We are born of God by baptism. It is the only state of birth, except that of the Spirit, by which men can become God's children. We are the children of men by a birth of the flesh. But for accountable men and women to become God's sons and daughters they must be born of water, that they may be born of the Spirit. Men must be baptized in order to be in God's family! Except they are born of the water and of the Spirit, they can not be even in God's kingdom, no matter how exemplary their former life. Jesus had to be baptized to fulfil all righteousness, and though without sin, he was never publicly owned as the Son of God, till born of water; or till he rose up out of Jordan's stream. This leads us to consider the object of baptism. It is that we may be fully dressed in righteousness, or holiness. It is that men who have sinned may have their sins remitted, or be absolved from all sin. It is to separate men from the world unto God, to become God's temples, for God to dwell in. In a word, it is the only way to be planted together in Christ, where we can grow up, and bring forth fruit unto eternal life. The only fit candidates for baptism are those who have arrived at an accountable age, so as to be baptized believing in fulfilling all righteousness; or that, by being baptized, all the sins of the past life will be remitted. Therefore to suppose that little children need baptism, betrays a mind destitute of faith, hope and charity; for such a mind is too ignorant, or too averse to the plan of salvation to have saving faith; and, as hope is the result of having proved the truth of God's word through obedience, where there is no obedience of faith, there can be no hope; and where neither faith nor hope is, there can not be charity, or the love of God shed abroad in the heart by the Holy Ghost. Little children are in the kingdom of God already. They have never sinned themselves out of God's family; they could not do it. Satan can not tempt them, neither can they break nor fulfill God's law. Jesus atoned for the sin of Adam, so they are complete in Christ. Wherefore it is solemn mockery before God to

baptize a little child, and a daring insult to our Creator. The baby can not do it in faith, to fulfill all righteousness; nor in hope, to obtain remission of sins; nor as an act of dedication, that it may become God's dwelling place. The child is holy already. It has no sins to be remitted, and is God's own type of what *men* must be before they can enter the kingdom of heaven.

F.—How can the almost universal practice of sprinkling little children be accounted for; instead of taking believers or penitents into the water and immersing them?

L. D. S.—The prophets of God, before the time of Christ, foretold that a time would come when men would "transgress the laws, change the ordinance, and break the everlasting covenant."—Isa. 24:5. The apostles after Christ said, that men would "turn away their ears from the truth;" that they would have "a form of godliness" [not the form], but deny "the power thereof." (2 Tim. 3:5). We do not mean to say that the various sects of our day have broken the everlasting covenant. They could not, for they were never in the covenant. And they have no more right to be thought the Church of Christ, than the various names they have given themselves implies. As if conscious that they do not belong to Christ they have all designated themselves after some party, either ancient or modern; or some peculiar trait in their mode, or manner of worship. But we learn that on this continent, as early as the fourth century, men who were of the covenant, began to fulfill this prediction, by baptizing little children; and it is presumable that the same spirit of apostasy commenced in the old world as early. Indeed, Paul said in the first century, "The mystery of iniquity doth already work" "And I know that men of your own selves will arise, speaking perverse things to draw away disciples after them." (Acts 20:30). Such men would, as a matter of course, suit their teaching as much as possibly convenient, to the age to please men and to avoid persecution. The so called Christianity of our day grew chiefly out of the opinions of men formed from reading the books now comprising the New Testament. This was doubtless the case in the early ages of the present era. After the world had persecuted and slain the saints, or overcome them, and God had received his faithful servants home, men with no call or authority from God would get possession of these epistles, gospels, etc., and, struck with admiration at what they read, would marvel how their fathers could murder men with such evident traits of goodness and manifest proofs of divine favor. The next thing would be, they would commence to organize themselves and call themselves after some great man that probably first commenced the excitement. A nucleus being so formed, it would soon grow to gigantic dimensions. What was to prevent it? It had the very best of moral principles, with the life and death of the dear Redeemer to excite the better feelings with. But, alas! all their ministrations were without authority from God. Their zeal for God was without even the knowledge of his existence! And the letter of the word, which they professedly took for their guide, though changed to suit their carnal systems of theology, was in reality stolen for it was written by and to saints, not sectarians. Still, doubtless there were some, even in the commencement of the apostasy,

who were pure in heart, though seduced or led away by such as "went out from us." (1 John 2:19) As John said, "that they might be made manifest that they were not all of us." And in the darkest ages since, we presume, there have been always some honest-hearted worshippers, who had no other object in their devotions than to do what they believed was right in the sight of God. Such individuals were sure to be blessed of God; though the systems to which they were attached could not be divinely approved, but like all of human origin, are waiting heaven's time to be rooted up. In all such systems Satan has vastly more adoration and control than any of the religionists can conceive, or are willing to admit. Yet, to an honest and reflecting mind, it is self-evident; for nearly every effort made by the most sincere, as well as every fresh development of zeal, only increases the confusion, by multiplying the creeds and sects; adding uncertainty to dubiety and strengthening infidelity. And inasmuch as the father of lies possesses so much religious influence, he is sure to exert that power in a way most likely to make the religion of the world as much as possible unlike the Church of Christ. And here, especially, we behold the cunning of the devil; so that when the gospel is preached, and men are commanded to repent and be baptized in the name of Jesus Christ for the remission of their sins; their reponse, or we should say his (Satan's) response in the hearts of the disobedient is, "O, I have been baptized; I was baptized when I was a baby." In the midst of thousands and tens of thousands, yea, many millions, so equipped with delusion, strengthened by nearly all the learning of the age; as well as supported by many ten thousand hireling priests, who have been trained at college to explain away the literal sense of the word of the gospel, what can men like the Latter Day Saints expect, but to be treated as were the former day saints, or the fishermen of Galilee, and the prophets before them; viz., to have all manner of evil said of them; to be insulted with satire; to see men calling themselves the followers of Jesus gnashing their teeth with the agony of rage and spite, because cut to their hearts by the testimony of the Saints; and some even to murder and bloodshed; and by all, and every where to be persecuted? Which has been the case for over forty six years past.

F.—Why, have the people belonging to the Church of Christ been always so persecuted?

L. D. S.—Always when the gospel has been preached. It is not the mere letter of the word, but there is a delegation of angelic power in attendance, and the minister of Christ speaks by the Holy Ghost. And after the devils in the people see the angels, and realize the power of the Holy Ghost, and they fear, tremble, and dread the result; for they dread being cast out of the hearts of the people. The people sympathetically feel with the devils; as well as feel the fallacy of their own arguments, against the truth of heaven. They tremble from a sense of their own insecurity. The result is, the Saints not only become to such grievous to behold but even to be heard of. The language of the hearts of such people is, "Away with such a fellow from the earth, it is not fit that such a fellow should live." When the truths of God have been most demonstrated, persecutions have been always most outrageous;

because light makes things appear just what they are. That which justifies the servant of God condemns the hireling, or servants of men. The conscious criminal would often prefer committing murder, though adding to his guilt, than allow himself to be made a prisoner, if he saw that by so doing he could escape punishment.

F.—The subject of authority having so frequently been referred to, may I be excused if I ask, Is there any thing more required to warrant men to go forth in the ministry, than an earnest desire to do good—to be made instrumental in the salvation of souls, with proper natural qualities, and sufficient education?

L. D. S.—I am glad that you ask this question, for herein lies the secret of the whole matter. The Savior once asked the Jews, if the baptism of John was from men, or from heaven? They said, "We can not tell." But the Scripture tells us, "There was a man sent from God, whose name was John." (Jno. 1:6). And John himself said, "He that sent me to baptize with water, said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he that baptizeth with the Holy Ghost." John got his authority direct from God, then. God sent him to baptize. God told him to baptize with water, for remission of sins. God said to him that he would know the Son of God, or he that would baptize with the Holy Ghost, by seeing the Spirit descend upon him, and remaining on him. John's desire to do good, to save souls; nor any learning he acquired, either among the priests, (for he was of the lineage of the priests), or in the wilderness, never gave him the least authority to preach, teach, or baptize. That authority was given him of God. We add further: Neither the divine conception, the purity of the blessed virgin, the holiness of the Savior's nature, the spotless purity of his life, the manifest favor in which he was held by heaven, never gave him a particle of authority to minister for God, until his Father said, "This is my beloved Son, in whom I am well pleased, hear ye him." No other man ever received authority to minister for God, unless he knew it. "No man taketh this authority upon himself, but he that is called of God, as was Aaron." No, not even Jesus! For "Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son. * * Thou art a priest for ever after the order of Melchisedec."—Heb. 5:4, 5. The Lord ever gives all the authority he will ever own. And if men labor on in darkness, not knowing for a certainty what they should believe, practice, and teach others, they are not followers of Jesus Christ. For he said, "He that followeth me shall not walk in darkness, but shall have the light of life."—John 8:12. But, with all the sincerity and zeal of the religionists of the present day, they are all in the dark! And, "they grope as if they had no eyes," or "like men that beat the air." None of them even know whether their works are approved or "will be burned up." Do you enquire why? God has not sent them. If he had they would know it. If God sent them all, or more than one party, then God must be the author of confusion, which is impossible. The idea of a servant working for a master and not know him, having entered into no sort of engagement with him what to do, when, where, and how! For a man to pretend to

make aliens and foreigners citizens of the United States, that has no authority to do so, would be no more ridiculous than for men to insult heaven, by fanatically attempting to preach, teach, and administer gospel ordinances because Jesus chose, ordained and sent men to preach, teach and baptize. Would the fact of your writing an account that some one had been sent as an ambassador to Russia, Prussia, or any other place, warrant some other man to go forth as an ambassador, because he would like the position? Would the United States sustain him? This reminds us of the words of Jesus, "Many will say unto me at that day, Lord, have we not prophesied in thy name, and in thy name cast out devils? *** Then will I profess unto them, I never knew you."—Mat. 7: 23. The Inspired Translation reads, "You never knew me." Either will do; for if ever they had been engaged in his service the knowledge would have been mutual. But, for the want of this, their works were works of iniquity. Having not known God, nor seen him, they could not know what would really please or displease him. And, however much they may wish to do and teach aright, Satan knowing that God had not empowered nor sent them, can easily direct their labors to advance his own interest and add to the general confusion; or Babylon the great!

F.—Did not God say respecting the prophets in Jeremiah's time, that, "If they had stood in my councils, and caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings."—Jer. 23: 22. Though he said, "I have not sent these prophets, yet they ran."

L. D. S.—Yes; but the fact that they ran without being sent, admits that they were moved by some other influence than the Spirit of God; and consequently would be more likely to be serving themselves, or men; and even the devil than to serve God, much less teach others to do so. The history states they were adulterers themselves, and that from them went profaneness into all the land.

F.—From what you have said, I presume that what you designate the Church of Jesus Christ professes to have had some special call from God.

L. D. S.—Yes. Otherwise the church would merely be an increase of the confusion.

F.—How were they called? By God, or angels, or the Spirit?

L. D. S.—By each. God, both the Father and the Son, appeared in person to Joseph Smith; and at another time to Joseph Smith and Sidney Rigdon. Jesus Christ appeared to Joseph and others in Kirtland Temple. An angel appeared to Joseph Smith, and told him where and how to obtain the plates from which he translated the Book of Mormon. John the Baptist appeared to, and ordained J. Smith and O. Cowdery to the Aaronic priesthood, and gave them power to baptize each other, and to preach and administer the ordinance unto others; and told them if they were faithful, they would soon be ordained to the Melchisedek priesthood; and would have power to lay on hands for the gift of the Holy Ghost. This took place on the Sixth of April, 1830. And we have the Lord's own words concerning both ordinations. "John, the son of Zacharias, I have sent unto you, my servants, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood, which you have re-

ceived, that you might be called and ordained even as Aaron." And "Peter, James and John have I sent unto you, by whom I have ordained you and confirmed you to be apostles and special witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them, unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in which I will gather together in one all things, both which are in heaven, and which are on earth."—Book of Covenants, sec. 26, par. 2, 3.

F.—Surely, that was special indeed! I had no conception that your church laid claim to so high distinction. What you have related gives color and force to the words of Scripture. I never before realized "your high calling." But, pray, can you vouch for the truth of those claims?

L. D. S.—Yes. And so can many thousands besides me. None who have in faith and sincerity been baptized and confirmed into the Church have been held long in suspense; but as it was anciently so it is now; the Holy Ghost very soon gives evidence of being with the Saints, or all who are sanctified by the truth, in tongues, interpretations, prophesies, healings, discerning of spirits and miracles; holy dreams, visions; and holy angels even administer to some, and the hearts of all are gladdened with some gift. The Holy Ghost shedding abroad its divine nature fills them with the love of God. I was in my thirty-third year when I entered the Church. I began to seek the Lord when I was sixteen, and though I sought with all my heart, I never received any encouragement to join any system of religion; but, to the contrary, learned that they were all wrong, and all founded in the wisdom of men. And though I did, through the persuasion of others, join the Baptists, I only received in myself a manifest rebuke from heaven. But, immediately on being baptized into the Church of Jesus Christ of Latter Day Saints, I received the Spirit of prophecy. In about three weeks after I received the gift of tongues; I very soon was blest with the gift to interpret tongues, and have had visions many and marvelous, and have witnessed the healing power of God under my own hands many hundreds of times. In a word, I know all the gifts spoken of by Paul are in the Church of Christ. One thing I will add as a special testimony to the truth of this work. We read in the Scriptures that not only Jesus was caught up and borne away by the Spirit to the top of one of the pinnacles of the temple, and to the top of an exceeding high mountain, but that Jeremiah, Ezekiel and Phillip were carried away to great distances by the Spirit. Paul said he knew a man that went to the third heaven and to Paradise that way; but he did not know whether it was with the body or not. "Whether in the body, or out of the body I can not tell." But I do know that Joseph Smith came to me on Monday morning, in June, 1843, and talked with me about thirty minutes. He shook hands with me three times; he told me I had a long journey to take soon on foot, in the very boots I was then wearing, which was soon fulfilled. He spoke of the persecution he had suffered in Missouri, showed me how they had beat out one or more of his teeth. And spoke of all my trials, and gave me just such counsel as I should have looked

for from one acquainted with all my history and only wishing to help. And as he stood before me, with the bright morning sun shining on him, there was something so sociable, that made me feel so much at home with him, and yet there was something so divine, as we both gazed at each other, in a sort of speechless fellowship. And in an instant while we were so looking at each other, something that I can not describe descended from heaven upon him, and abode on him! Then it was that he was shown to me as the prophet of the latter days. Then I saw that he was life and death to this generation. And it was just at this time of his transfiguration that he came and took me for the third time by the hand, and gave it a hearty shake, saying, "Good morning, brother Webb, I shall see you again by and by." And I watched him depart, bound as I was in a sort of speechless amazement, till he was out of sight; but heard his footsteps after he had passed an obstruction that hid him from my view. Now, be it understood, sir, that this occurred in England, in the city of Bristol, and I do not know for a certainty that any earthly being but myself was aware that he was at that time outside of the City of Nauvoo, in the State of Illinois, North America, a distance of about five thousand miles. So, you may see, that with the restoration of the priesthood, is restored all the gifts, blessings, powers and privileges which ever belonged to the Church of Christ; and without which every system under heaven is so far deficient of evidence of its being the kingdom of God.

F.—I do indeed see. And I feel a thousand times indebted to you for the patience you have had with me, evidently seeking only my good. It seems to me now as if the whole plan of salvation lay in a map before me! I am not surprised that your elders lay their hands on the heads of little innocent children to bless them as Jesus did; and on newly baptized penitents, for the gift of the Holy Ghost; and on persons separated unto the ministry, to impart to them the Spirit's power, and authority of their several offices; the whole being subject to the same order and influence, they must be one. Speaking the same thing, because influenced by the same Spirit. It is the Spirit, I see, that leads your people, and not human opinion. Unlike the religious world, you are willingly made subject to the revealed will of God, instead of making revealed truth subject to human opinion. The result is, you have just the same proofs of the divine approval that the saints of old had. But, there is one thing I still feel anxious to understand. Please explain the true sense of the doctrine of election. As you have proved, all the attributes of the Deity must be perfect; and it appears to me that perfect knowledge implies an acquaintance with all the future will reveal; and that implies previous choice and disapproval, even before the parties had an existence.

L. D. S.—You certainly mean before man had an existence. The spirit of man is self-existent! Is eternal as the spiritual and corporeal nature of the Eternal Father is. God, the perfect, had no beginning and can know no end. The spirit of man had no beginning, and therefore can never end. The Spirit and element of God had no beginning; if so, they must have an end! Whatever had a beginning must have an end. Man's body had a beginning, and therefore man dies. The earth

and the heavens had a beginning, and, "They shall perish; as a vesture shalt thou fold them together, and they shall be changed." But neither God nor the spirits of men can cease to exist; because they never began to be. But, though they had no beginning, there were varieties among them; therefore God made spirit bodies (and made them male and female), for the spirits of men to inhabit, where each could develop their dispositions and capabilities. It was after that development that the choice was made. God chose Abraham, for he said, "I know him." He had proved him in the spirit world. He gave the fishermen of Galilee to Christ; because he loved them as he did Christ; and he loved them both "before the foundation of the world." But neither God nor men can love an unlovely object; there must be something to love. And there were many whose humility, fidelity, and purity blended with valor, made them lovely. High and glorious as they were, they were willing like the Lamb of God to go below all things; to suffer afflictions, want, and despite, any thing in which they could manifest their love and sense of obligation to the great Creator. And this love was reciprocal. God could not fail in beholding the development of his own nature without demonstrating that nature to the blissful satisfaction of each one below. But there were other spirits who had been favored with spirit bodies, which manifested their wicked natures, even before the foundations of the world. Hence originated war in heaven. While some were remarkable for purity and fidelity, the others were lifted up in pride, and dissatisfied in their positions, and were determined to attain their own exaltation in their own way. Such a disposition indulged in to the full would turn an angel to a devil. This it did, and many fell; and, deliberately and wilfully raised rebellion in heaven! But while the wicked in their wicked disloyalty sealed their doom, and were in consequence reprobated or rejected in heaven, driven out from the favor of God, though held in chains of darkness to be used at heaven's pleasure, in the fulfillment of the wise purposes of the Deity; mostly unwittingly on their part, the truly loyal had the better opportunity of giving full proof of their fidelity, and love to their sovereign Creator; and he in turn selected, ordained, and appointed them his preachers or ambassadors and saviors in the various times and dispensations his wisdom had predetermined. And the condition or state, in which they are found here in mortal bodies, shows in a great measure what they were there. To be poor fishermen were the choice of Christ's apostles. To be destitute during the days of their probation, was what the truly blessed not only assented to, but really desired. That was the very spirit or soul of their ambition. Hence "blessed are the poor in spirit, [willing to be poor], for theirs is the kingdom of heaven." "God," saith James, "hath chosen the poor of this world, rich in faith, and heirs of that kingdom which God hath promised to them that love him." And they, in their pre existence foresaw and delightfully disrobed themselves of all their glory, as did Jesus. That glory was an organism of every spirit, that could see, hear, etc.; and even the knowledge that they had a previous being, to be born into a world of sorrow, affliction and death; to suffer penury, bodily and mental disease; and, worse, perse-

cution, contempt and scandal. For they saw that it must be "through much tribulation they must enter the kingdom;" and that all their "afflictions would add to them an exceeding and eternal weight of glory." But the wicked were as blind then, as most of them are now. Pharaoh, king of Egypt, filled the place that suited his cruel and ambitious nature. Most of the rich, and all the proud, imagine that happiness consists in the attainment of wealth, place, and fame. To covet wealth indicates a mind not resigned to the will of God. To desire to be a ruler, shows an insubordinate spirit, rather than a fitness for such a place. The best master is he who knows how, and is willing to be a good servant. All that fell in heaven had just such selfishness and pride, as the wicked have here; therefore, they are not elected to be God's servants and people; but the righteous were! Here is their own statement. "According as he hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love; to the praise of the glory of his grace."

F.—Truly, "to you it is given to know the mysteries of the kingdom of God." And you speak as if your memory retained all you knew in heaven, and had not lost any thing by coming here! In this I see the fulfillment of the Savior's promise, "The Holy Ghost shall lead you into all truth, and bring all things to your remembrance." O, sir, I am so grateful for this interview! The darkness truly is past and the true light now shineth! I wonder not now that the apostle called it a "marvelous light." 'Tis light divine! 'Tis sublimely marvelous! My soul is full of wonder, love and praise. O, how I desire to be one with you; to have my sins remitted; to receive the gift of the Holy Ghost; to make my calling and election sure; to partake with you of the flesh and blood of the Lord, for such only have authority to administer the word and ordinances of the gospel of Christ, who have the priesthood, and the Spirit of Christ. I acknowledge, I once thought it would be a degradation even to associate with your people; but now I consider myself much honored to be counted worthy to be noticed by the very least of your members. Can I hope, sir, to be admitted a member of Christ? I hate sin, and endeavor to shun the appearance of evil. I believe I have received the Spirit of Christ unto the remission of my sins, for I have no faith in obtaining remission but by baptism. Do you count me worthy?

L. D. S.—Yes. And Jesus counts you worthy. Come in, thou blessed of the Lord!

F.—Is there nothing more required to render me a fit candidate for baptism?

L. D. S.—As you are living near where a branch of the Church is, that all things may be done with common consent, you will have to witness before the Church that you have repented of all your sins, and have received of the Spirit of Christ unto the remission of your sins.

F.—That I will do with gladness; for I feel like the Psalmist, to "run in his commandments;" for this conversation has so greatly enlarged my heart. And I esteem the reproach of Christ, which I expect as a result of my becoming a saint of latter days, greater riches than all the treasures of the world.

SACRAMENTO, CAL.

E. H. WEBB.

THE WONDERLAND OF MONTANA.

A correspondent of the *Idaho Statesman*, writing from the National Park, on the Yellowstone, under date of September 11th says: "For the past three days we have been reveling in the wonders of the Plutonic region. On every side we have had springs hot and cold, clear and muddy; mountains of pure sulphur; geysers throwing water 250 feet high, of all shapes, sizes and variations. Right here, within two hundred yards, the thing varies a little, for instead of water oozing from mounds built up by the sedimentary deposits of ages, they are funnel-like cauldrons fifty feet from the surface. There is one that, looking down into it, appears to be, and I think is, a subterranean river. It is as wide as the Bose river, and the bubbling, seething noise it kicks up is almost terrifying. It is very muddy, and from the appearance of the trees for several hundred yards around, and the wetness of the surface, it must occasionally spout to an immense height. Not far away, at what appears to be the entrance to a cavern, is another boiling spring like the other, rolling out in waves from a vast hole. It is scalding hot, beautifully clear, but very sulphurous. The rocks around the entrance are covered with a soft sediment of various dark, brilliant colors, on which many names are written. Of course we added ours."

A DAY OF REST.

The observance of the Sabbath as a day of rest, is a subject of deep interest, even considered without special regard to its religious character. Our physical powers demand a cessation from labor at proper periods, to admit of the recuperation of our wasted energies. If the observance of the Sabbath is broken down, such rest can never be obtained, and the great mass of men will be doomed to unnecessary toil. The following taken from the *London Quarterly Review*, is worthy of consideration in this connection, and we commend it to our readers:

"Can Sunday be made a day of pleasure, and maintained as a day of rest? Do not answer the question hurriedly. Go to a Scotch city, to a New England farm, to a north and then to a south Irish borough, to an English watering place, then to French, German, Italian and Swedish scenes of the same character. Take your time, look below the surface, carry your figures in your head, calculate well, for it is a question for mankind. Put all your facts together, and this is your conclusion: When Sunday becomes a day of pleasure it ceases to be a day of rest. You may as soon analyze water without finding hydrogen as analyze Sunday facts, taken from all the world, without finding the conclusion. Not reasoning from theoretic premises to conjectural conclusions, but from ascertained facts to their natural causes, we ask, What leads to this? One man's pleasure involves another man's labor. If Romeo rides, John must drive. If Julius feasts, Mary must cook and Jones must serve. But the labor which necessity drags at the

wheels of pleasure is not a tithe of what, in fact, invariably follows pleasuring on Sunday. Human nature will say that work is as good as play. If the day is not too sacred for throwing away money, it is not too sacred for gathering it. If some must work or be cast out of bread, others will work for love of gain. Hence, when exhibitions are open on Sunday, so are shops. To the masters it may be choice; but what is it to the servants? Those who have seen Europe must know that where Sunday is turned to pleasure, labor comes heavily, not only on workmen, but shopkeepers.

15 March 78.

Look Here.—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired. Attention is called to the notice giving full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, March 15, 1878.

EDITORIAL ITEMS.

WRITERS for the HERALD will confer a great favor upon us if they will use black, or blue-black ink. Letters and articles written in fancy, mauve, blue and violet inks have so faded that they are almost, if not quite illegible. Some otherwise good articles we are obliged to throw away on this account. Use good black ink.

Bro. Eli Slater, of Philadelphia, reports that a good feeling prevails among the Saints there, notwithstanding the pressure of the hard times. Numbers of the brethren have no employment, and the ruling of the class in power makes the future look ominous and gloomy for the laboring classes; but the Saints try to aid and bless each other by their ministrations, and feel also that God provides ways and means for them. May he continue still to be the God and Father of his people and of the poor and the oppressed, we humbly pray. The officers of the branch at Philadelphia report favorably of the spiritual improvement among the Saints.

District officers are requested to make out the statistical reports of their districts for the General Conference early, so as to send them, with reports of the spiritual condition and progress in the district, to Bro. Henry A. Stebbins, Church Secretary, Plano, Illinois. They need to be prepared and placed in order for reading and publishing. Reports of missionary and ministerial labor may also be sent in prior to the session, where convenient.

Pope Leo XIII has issued his instructions to the several Priests having charge of congregations to especially guard them against the spirit of infidelity and immorality everywhere prevalent. This is a charge that others besides good Catholics would do well to heed.

Bro. Samuel A. Reeve, of Mount Holly, New Jersey, sends assurances of his enjoyment of the gospel of Christ and its God-given principles. The HERALD is eagerly welcomed and read by him, and he seeks to give light to those around.

Bro. C. F. Engdale writes from Farmington, Iowa, February 23d, for the purpose of assuring a

sister who writes from Graysville, Ohio, that the Latter Day work is of God. He has not been in the Church very long, but has found comfort, joy, and strength; finding, as he is fully assured, that God is watching over the work, and will keep the faithful unto victory.

We see by letters from Santa Ana, Los Angeles county, California, and by the *Weekly Times* of Santa Ana, that the title by which many of our brethren at Gospel Swamp, held their land, which had been in litigation with prospect of losing the land, has been so far perfected that there is now but little danger of any serious loss accruing to them. For this we feel glad; as all that many own is there, and to lose it in that country is a loss indeed.

Bro. John Lake writes from his present home, Burnside, Hancock county, Illinois, March 6th, that he had been traveling for a time in Western Iowa, in company with Bro. T. W. Chatburn, who, Bro. Lake thinks, will report to us what was done. Several were baptized.

Bro. C. M. Fulks writes from Weir, Kansas, that Brn. D. H. Bays and Ralph Jenkins preached there February 17th, while on their way to their Texas mission. Bro. Fulks writes of the deaths of Sisters Jane Mavis and Ann Fulks, of the Pleasant View Branch. He says that little preaching is being done in that district, considering the number of the ministry in it.

Sister Hannah E. Nichols, of Norton's Creek, Province of Quebec, and the Saints with her, greatly desire to be visited and preached to by the ministry, and that more may be gathered in. They ask to be remembered in prayer by the household of faith.

Bro. J. S. Christie, of New Marion, Ind., writes that the Saints are still striving to do the Master's will.

Sister Laura Fuller, of Seymour, Outagamie county, Wisconsin, is very anxious that her family and friends at that place should hear the gospel preached, and would welcome the Elders. Can some one in that region go there?

Bro. J. M. Tuller, of Shenandoah, Iowa, wrote that Bro. Forscutt preached there twice February 24th.

Bro. and Sister Gray, of Brooksville, Maine, write that the work of God is prospering in that region.

Bro. John Beaird, of West Belleville, Illinois, writes favorably of the activity of the Saints in their spiritual life in that place.

Bro. James S. Vardeman, of Terrell, Kaufman county, Texas, thinks that a good work could be done in that region, as the people seem anxious to learn about our doctrine.

Sister Nancy V. Richardson, near Zedier's Mill, Gonzales county, Texas, says that a few Saints there are anxiously waiting for an Elder to come. Inquire for N. Powell, at the above place.

Bro. W. J. Curry, of Rushville, Illinois, reports that the Saints there are well and doing well, and trying to walk the narrow way.

Sister Martha S. Eaton, of Bear Isle Branch, Maine, sends words of greeting and feels a deep interest in the cause of truth. Their island home is surrounded by ice and snow in winter, and their privileges are few during that season, but their hearts are warm towards the cause of God.

Bro. J. W. Johnson, of Breckenridge, Caldwell county, Missouri, writes that he has in that region opened new places for preaching, and had

the aid of the Spirit in his efforts; having also a good many hearers, and more calls for preaching than he and the other brethren can fill. He advises the other brethren and sisters who move into those regions to be sure to take letters of removal from where they remove.

The Cherokee (Kansas) *Banner*, of March 1st, contains a four column letter from Bro. D. S. Crawley on "the future state of the wicked and the atonement of Christ. He writes us that some of the people said that he sent all others to hell because he believed in but one way of salvation and one church. So he preached upon universal salvation, and, by request of the editor, wrote out for publication the same views. It ought to be clearer to some of them after this. Bro. Crawley has recently had a debate on the "Sabbath Question." Brn. Bays and Jenkins called at Cherokee going to Texas.

Bro. Thomas Dobson, of Deloit, Iowa, reports a tour through portions of Cherokee, Pocahontas, Calhoun and Carroll counties, Iowa, during which he preached twenty times. At Fonda Bro. E. C. Brown is doing good for the cause. Bro. Dobson on his fifty-ninth birthday was at Bro. Brown's. In Calhoun county Bro. W. A. Carroll gave him a home, and he found a spirit of inquiry among the people. Bro. John Hawley joined him and aided there and in Carroll county.

Bro. J. A. Robinson, of Peoria, has a few words to say in the *Journal* of that place about the falsehoods in Gov. Ford's History of Illinois, whose statements have ever seemed strange for a man of his intelligence and opportunities to know, to make, namely: that the Book of Mormon is a history of the Ten Lost Tribes of Israel; that Christ (according to the Book of Mormon) was crucified on this continent much in the same manner as he was by the Jews at Jerusalem, and third, that Sidney Rigdon was the real author of the Book of Mormon, when the history of the Disciple society shows that he was an opponent of "Mormonism" in the Disciple ranks after the Book of Mormon was published. Bro. Robinson waxes indignant that such stories should be fabricated and retold by intelligent and influential people, historians, and editors. But we must remember that, after once made up, thousands accept and believe ignorantly and without investigation, considering the work of Joseph Smith but a fit subject as a butt of ridicule and animadversion.

Some one (and we have lost trace who) sends a Holt county (Mo.) *Press*, with an account of an explosion in a mill at Mound City, in which several were killed and wounded. Whether any of them were our members we do not know.

Bro. Henry C. Crump, of Birmingham, England, sent us some time ago some photographs of foreign notables, and we beg pardon for overlooking them in making up our notes heretofore. They consist of Disraeli, now Lord Beaconsfield in the House of Peers; Gladstone, Ex-Premier of England; Lord Derby, Minister of Foreign Affairs in the Cabinet; John Bright, the Radical Orator of the House of Commons; also Charles Dickens and Bradlaugh, of England; Garibaldi, of Italian fame; and Gambetta, a French political leader.

A brother in the Platte Valley Branch, Nebraska, reports their advance in numbers from eight five years ago to forty-one now. Bro. Charles Derry has been there recently laboring; and prejudice seems giving away fast.

Sister A. P. Dailey, of Elmsworth county, Kansas, and daughter of Bro. and Sr. Adam Dennis, formerly of Lamoni Branch, Iowa, writes of having been healed through the ordinance of God's house after an illness of two and a half months under charge of physicians, during which she became no better. She writes in gratitude to God for his salvation, and she exhorts the seekers for truth to ask God, with all their faith and powers, that he will show them the way of life, and the Saints that they may receive patience and wisdom. Brn. Silas Madden and George Spencer are laboring there and have baptized twelve, Sister Dailey having been the first.

Sister Sarah Brearly, of Providence, R. I., writes of her abiding faith in the gospel of our Lord, whom she wishes to please in all things by doing his will. She says that years ago, when given up by doctors to die, she was healed through the appointed ordinance of God's house. This was before she obeyed the gospel, or was fully convinced of the truth which she now rejoices in.

Bro. Robert Eyres, of Pleasant Ridge Branch, Indiana, reports that Br. W. H. Kelley's preaching there in February did much good. He spoke in the Methodist Church twice. Two persons were baptized.

The Bishop's Agents will please bear in mind his wish to have a report from every one of them, no matter whether they have received or disbursed anything or not. He wishes to have on file a report from each one.

Bro. M. H. Bond has returned to Michigan from his Western trip. He wrote from Hopkins, and had been at Coldwater. He says that Br. C. Scott is an acceptable representative of our faith wherever he has labored in Michigan.

On hand a new and enlarged edition of Songs of Zion, with seven new hymns adapted to popular tunes, by Br. T. W. Smith. Send your orders and cash to the Herald office, ten cents each, or \$1.00 per dozen.

The Macon (Missouri) *Republican*, contains an account of a tea party and concert held by our people at Bevier recently, in behalf of paying off the debt on the meeting house there. It is spoken of as a pleasant affair, and well attended by the people. Twenty choice pieces were sung and played.

Bro. John Sayer writes from Story County, Iowa, of a tour taken by Br. N. Stamm and himself, during which they preached at Xenia, where some are interested, and where one or more will obey ere long. They also spoke in the region about Xenia. In one place some young men went upon the school house and tried to smoke them and the congregation out, but were unsuccessful. Other methods of annoyance were also ineffectual. The brethren spoke at and near Des Moines, before returning home.

We thank B. F. Durfee, Wm. Street, R. M. Elvin, T. R. Hawkins, D. S. Crawley, J. A. Robinson, W. R. McDonald, Jacob Waltenbaugh and H. J. Hulson for papers, and Frank Steffe, for Col. Ingersoll's lecture on "Hell," and others unknown for papers received.

We invite the attention of the Saints to the consideration of the proposed action of the Board of Publication to make the *HERALD* a weekly.

The only obstacle in the way, is the lack of a few more subscribers; just a few in a place, and the thing needed is accomplished. It is a step in the right direction, and we hope that it will at

once commend itself to the Saints as desirable.

The circular proposed will be issued by the Business Manager at an early date; but it would be an excellent thing to anticipate its issue by canvassing the different branches to see if the number required cannot be obtained without delay.

QUESTIONS AND ANSWERS.

Question.—Is an Elder justified in refusing to administer to the sick simply because a doctor has been called in?

Answer.—No. If he is asked to administer he should not refuse, simply because a physician has been called; for he may be the means in the hands of God of benefitting and perhaps of saving, through his faith and prayers and the ordinance of God's house, those who are sick.

Q.—Would it be wisdom to insist on a brother's presiding over a Branch when he feels himself incapable of performing the duty, when he has utterly refused at different times to do so?

A.—If he does not feel enough of the Spirit prompting him in that direction, so as to be willing to take the task and do the best he can, by God's help, then it would be better not to place him there.

In order that the Saints may see the work that many writers to the *HERALD* give us, we insert the following letter from one of our brethren to a county paper. We have often thought to print some letters we receive just as they came to us; but have refrained, both for the looks of the thing and on account of the personal feeling that would ensue; we have therefore always *prepared* letters and articles for the press before printing them. If the letter we now publish had been so prepared by the one to whom the brother sent it, neither we nor others of his brethren would have had need to feel mortified at the lack of wisdom displayed. Saints should remember that it is Christ-like to be lenient towards each others faults, and this is the duty of Saints; but also remember that the world has no interest in exercising the charity that "preventeth a multitude of sins."

"The following from the Rev. George Masters, of Newman's Grove, speaks for itself; we therefore follow copy leaving our readers to capitalize and punctuate for themselves, as we don't wish to run the risk of spoiling his eloquent appeal by our alterations:

13 Jan.

1878.

newmans Grove Madison county neb Mr editor dear sir i feel to fouared a few lines to you open thay will be exceptible in your pepers wich is of the hands of god Wich is given to all nations wich is to day to all people to reseve or deny if resevd then thay will know thair god for the sprit of god operated upon thair minds by impresson When thay had not sufficient fath to obtaine the gift of prophecy if god hase sent men with certain truths wich is binding on the peple and without wich they cannot be saved What will becom of the good peple Who have died befor this message wich God sent to thair own generation thay Will be saved but if not thay will be damnd but if god sent no mesage to that generation then they have rejected non and consequently are under no condemnation and thay will rise up in judgements against this generation and condemn it for if thay had re-

ceived the same blessings which are now offered to us they would no dought have received them gladly the princepl of condemnation in all ages of the world is no other than rejection the vere message Wich god sends to them what is the message petter declard repent evre One of you what is nex you shal recev the gifts of the ole gost what is the Ole gost it tis the pour of god in the Day of penticose it came apen them like a gret mity wind so it comes in Different pour in my name you shal cast out devls you shal spake in new tongues thay shal lay hands on the sick and they shal Recover so you can see how this is movin apen the childred of God god reveling his self to them and the same pour is to day to day to evere one that reseve the truth Wich is the gospul to find out what is the gospul it tis the pour of god unto salvashon and for we to think that we can be saved without it we will shure make a gret mistake and the pepl of this world will shure to find it out so shure as in the Days of noa my desier is to all flesh to be savd but we hare far away from it to day if we Was in one mind and gather our selfs in one judgment judgin the word of god to be the sam then we wold be as brothers and sisters.

My best respects good will to you
Reseve the truth and be very true
hould fast to the fath when it
Will be given from god it will
Com that is in heven.
Open your heart for your owne
part and let the word be given
for god declars that in our shars
the way to go to heven.

Mr George masters.

We were not aware until we received the above that our paper was of the "hands of God," but are glad that such is the case; also that it is "given to all nations as that must in time give us at the least calculation a good living circulation, say for instance 1,000,000,000, copies, and enable us to put in a power press and run a daily. Then, with a good advertising patronage we can manage by economy to keep soul and body together and not wear patched pants, and in time—we hope the proposition is not rash—we may be enabled to organize an exploring expedition to Central Africa, or a balloon voyage to the North Pole. The promise of such unexpected prosperity is more than we bargained for, but send her along. We submit.—*Boone County (Neb.) Argus.*

Below we copy the letter corrected, as it should have been:

NEWMAN'S GROVE, Madison Co., Neb.,
January 13th, 1878.

MR. EDITOR;

Dear Sir:

I forward you a few lines, hoping that they will be acceptable in your paper; which lines are of God, and are given to all the nations of today, to receive, or to deny. If they are received then will the nations know their God; for the Spirit of God will operate upon their minds impressing these things; though they have not faith to obtain the "gift of prophecy."

If God has sent men with certain truths, which are binding on the people, and without which they cannot be saved, what will become of the good people who have died before this message sent to their generation was received? They will be saved; but if sent and they received it not, they will be damned. If God sent no message to

that generation, they have rejected none; and consequently are under no condemnation; and they will rise up in judgment against this generation and condemn it; for if they had received the same blessings that are now offered to us, they would, no doubt, have received them gladly. The principle upon which condemnation passes upon any generation in all ages of the world, is no other than the rejection of the message which God sends to them. What is the message? Peter declared, "Repent, every one of you." What is next? "You shall receive the gift of the Holy Ghost." What is the Holy Ghost? It is the power of God. On the Day of Pentecost, it came upon the Disciples like a "rushing mighty wind." So it comes in different power. "In my name they shall cast out devils; they shall speak with new tongues; they shall lay hands on the sick and they shall recover."

So you can see how this is moving upon the children of God, he revealing himself to them. The same power is manifest to-day, to every one that receives the truth, which is the gospel. The gospel is the power of God unto salvation; and for us to think that we can be saved without it is to make a great mistake; and the people of this world will surely find this so; so surely as did those of the days of Noah.

My desire is that all may be saved; but we are far from it to-day. If we were to come into a oneness of mind, and gather ourselves into a oneness of judgment, judging the word of God to be the same, then we would be as brothers and sisters indeed.

My best respects, "good will" to you,
Receive the truth, to that be true;
Hold fast the faith when it is given,
'Twill be from God, who art in heaven;
Open your heart, accept your part,
And let the words of God be given;
For these declare what is our share,
In ways that lead from earth to heaven.

GEORGE MASTERS.

The Walker county *Messenger*, published at Lafayette, Georgia, and sent us by some one from Bevier, Missouri, contains a notice from Bro. J. H. Hansen of a debate to come off at Cave Spring, Georgia, on March 23d and 24th, between Bro. Hansen, and Elders David Williams or J. Morgan of Utah, on the following propositions:

"1. *Resolved*, That Joseph Smith was or is the lawful and rightful successor of his father Joseph Smith in the presidency of the Church of Jesus Christ of Latter Day Saints; J. H. Hansen affirms, and Williams or Morgan denies. 2. *Resolved*, That the doctrine of polygamy or a plurality of wives, has been practiced by men that have been justified before God and is according to the word of God; Williams or Morgan affirms, and Hansen denies."

Bro. Hansen says in his published notice:

"In denying the second proposition I will show that polygamy is a false and corrupt doctrine. I invite all who are interested in the suppression of this *relic of barbarism* to be present and I will produce many proofs of a kind that are not in the possession of any other church."

Later.—See Bro. Hansen's letter elsewhere for further about this debate.

Bro. D. W. Dempster, of Plum Hollow, Iowa, rejoices in the latter-day-work, and exhorts the Saints to faithfulness.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Feb. 26th and 27th.—The news both days is quite in contrast with previous news. It is now said that the Russo-Turkish peace negotiations will be signed. The Russians are concentrating artillery, cavalry and infantry at San Stefano on the Marmora, ten miles south-west of Constantinople. Otherwise quiet reigns, but much speculation as to what England and Austria may do.

28th.—England talks fight again, and Lord Napier, of Crimean fame, has been appointed Commander-in-Chief of the field forces, should war ensue. 30,000 men are reported in readiness for transportation, and inspection parades are in order. England is said to have 400,000 drilled men who could soon be put into the field. Peace negotiations between Russia and Turkey are at a stand.

Seventy thousand people in North-eastern China are reported to have died of famine, and some of the refugees from that part have died from cold and exposure, while nearly three thousand others perished by the burning of the buildings where they were sheltered.

March 1st.—President Hayes vetoed the Silver bill that was recently passed by the Senate and House of Representatives, and his veto message went to the House, where it was overruled by a two thirds vote, 196 to 73. It then went to the Senate, where a vote of 46 to 19 confirmed the House vote and the bill became a law, by which the coinage of the standard silver dollar is authorized, and it is restored to its legal tender character as it was before the demonetizing bill of 1873. There is much political feeling over the subject, and what effect the measure will have remains to be seen, there being of course a variety of opinions on the subject. The financial situation and the labor question everywhere, are matters of grave interest, not only in our nation, but among all or nearly all the nations of Europe, and they are among the great sources that are causing "distress of nations with perplexity," prophesied by the divine Word of God in person, and the perplexity and distress thereby are increasing, and with war they threaten to bring a crisis and a crash destructive not only to national interests and the perpetuity of kingdoms, but to commercial and social interests of the civilized world.

Late news from China bring heart-rending accounts of the famine. Husbands sell their wives and parents their children to obtain food for all, ten millions of people are in extreme destitution.

A train on the Texas Central road was attacked by masked brigands February 27th and the express messenger (after a gallant resistance) overcame and \$1,500 taken from the safe.

2d.—England is still making extensive naval preparations. It seems as if Russia and Turkey had a good understanding with each other on several points, for the Porte has issued orders for the closing of the Dardanelles to the war vessels of all nations. It is expected that their treaty of peace will be signed to day.

Two murderers were hung yesterday, one at Kansas City and another at Warrensburg, Missouri.

4th.—The Turkish plenipotentiaries have signed the peace treaty, but no full statement of the terms as agreed upon are yet obtained. There is great satisfaction at St. Petersburg.

Pope Leo XIII was crowned in the Sistine Chapel in the Vatican Palace, Rome, yesterday, with the triple crown of the Papal See.

Gen. Grant, after his Nile trip, arrived at Constantinople yesterday.

Bro. Glauud Rodger sends newspaper clippings showing the terrible effects of the drouth in Australia during their present summer. The mercury in January in various places stood at 112 to 121 in the shade, and cattle, sheep and horses were dying by thousands from drouth and heat. One man in New South Wales, having 4,600 sheep, had only 200 left, and others had lost in proportion. Provisions scarce and high, and people suffering from want. Even birds dropped from the trees dead, in many places. Water scarce everywhere, and pastures burning up with drouth and heat.

5th.—Some of the conditions of the preliminary treaty are, that Turkey shall pay Russia an indemnity of sixty millions of dollars, and cede to her

the strongholds of Batoum, Kars and Ardahan in Armenia, as well as evacuate and abolish forever the fortresses on the Danube. No Turkish war ships will be ceded.

Pope Leo XIII ignores the title and authority of King Humbert, son and successor of Victor Emmanuel. Another chance for trouble.

A tornado in Casey County, Kentucky, Saturday afternoon, March 2d, did frightful damage in various places. One whole family, consisting of the man and his wife, two grown daughters, a nephew and one of the neighbors, were all killed, their bodies being badly mangled, broken and stripped of clothing, and the house, barns, etc., etc., were entirely swept away. At other places some were killed and great damage done. At Mt. Olive some houses were swept away, while fences and trees were destroyed, and horses, cattle, and other stock were killed.

News from the California flood is, that for over a hundred miles along the Sacramento river the country presents the appearance of a continuous sea on both sides of the river, but it is now falling rapidly. Dr. Glenn, in Colusa County, lost 20,000 sheep by the flood and 6,000 acres of wheat. Two hundred and fifty breaks were made in the levees along the river, and the loss to these and property is said to be a million dollars or more. Yet there is a prospect outside of this for an abundant harvest in California, and the sediment deposited in the flooded bottoms will be a large benefit hereafter, but now it looks like a desolation, with houses, barns and cattle swept away.

The good result of rigid inspection of steam boilers is shown in Pennsylvania, where there has not been a single accident the past year, though repairs were ordered in forty-eight cases where explosions were liable to occur.

The South Carolina house passed a law making death the penalty of arson, burglary and rape, but giving the jury power to substitute imprisonment for life by a recommendation to mercy. The colored members all opposed the bill.

What a story of misery is comprised in the brief dispatch to the Philadelphia *Press*, stating that "the entire and partial stoppage of operations in the different districts in the coal regions has thrown out of employment between 25,000 and 30,000 miners, laborers, railroaders, and other classes of mechanics who are employed about the mines and by the transportation companies."

6th.—The business portion of Hot Springs, Arkansas, was destroyed by fire yesterday. One hundred and fifty houses were burned, leaving but a "dreary waste of smouldering ruins." One thousand people are homeless and three hundred thousand dollars worth of property destroyed.—Gloom despair and sorrow are in that once beautiful city. The usual number of lesser fires in other places.

A terrible story comes of the barbarism and awful crimes of a large band of Bashi-Bazouks and Circassians in Southwestern Bulgaria. They sacked the city of Viza, January 23d, and did most horrible and fiendish deeds to the inhabitants, men, women and children, and carried off a vast amount of plunder and hundreds of young women to further gratify their lusts upon.

7th.—The Russo-Turkish treaty provides for the passage of merchant vessels of all nations through the Dardanelles, both in times of war and of peace. Certain territory is set off to Servia and Montenegro, and Turkey is despoiled of her glory and dominion.

It is thought now that the Cuban war is over, through the concessions of the Cubans, together with the success of the Spanish troops. There has been fighting there for about ten years, nearly continually.

Pope Leo XIII is considered by good Catholics as having made a breach in propriety by not even mentioning his predecessor in his coronation speech.

The Grand Lodge of Freemasons of England, Lord Carnarvon presiding, unanimously passed a resolution refusing to recognize as a Freemason any person initiated in a lodge where the belief in God is denied or ignored. This refers to the action of the Grand Orient of France, which recently eliminated the article expressing a belief in God from its ritual.

8th.—Russia, Austria, Italy and Germany assent to the Peace Congress at Berlin, but England and France have not, as yet. The general feeling in England seems to be one of despondency at the situation with Russia so successful. A published map of Turkey presents the narrowness of her present boundaries.

9th.—England and France agree to send representatives to the Peace Congress.

An explosion occurred in a mine near Glasgow, Scotland, yesterday; seventeen colliers perished. Gen. Grant is at Athens, Greece.

Frank Rande, the man-slayer of St. Elmo, and Gilson, Illinois, and St. Louis, Missouri, has been sentenced to hard labor in the State penitentiary at Joliet, for life.

11th.—The Czar is said to be making all necessary concessions to secure peace. England's orders to the Mediterranean fleet send vessels on other duties that show no war-like intentions at present.

The second wind storm or tornado of the season occurred at Atlanta, Georgia, yesterday, (Sunday) destroying the Episcopal Church during morning service, but, owing to the shelter afforded by the seats, the people hid themselves from the worst results. Eighteen were more or less seriously injured, but none were killed. Other churches and the city-hall, railroad buildings and residences were destroyed or damaged.

Gold was 101@101½ in greenbacks. Greenbacks were 99@98½ cents on the dollar in gold.

The return of the Bank of England for the week ending February 13th, shows: Surplus, \$17,040,150; public deposits, \$28,486,275; other deposits, \$111,314,250; Government securities, \$75,995,445; other securities, \$87,823,845; notes unemployed, \$61,100,325; notes in circulation, \$132,918,509; and bullion on hand, \$124,046,710.

The figures of the trade of Canada for 1877 show that the United States is supplanting Great Britain in Canadian commerce. While the exports of the United States to Canada have increased 40 per cent. since 1872, those of Great Britain have decreased 35 per cent. The value of American goods entered at Canadian ports last year was \$51,312,669, more than 50 per cent. of the total imports of Canada, and \$5,000,000 more than the imports from the United States in the preceding year. Canadian exports, in the aggregate, have been decreasing; those to this country were last year only \$25,700,000, a decrease in the year of \$6,000,000. The Canadian trade of 1877 was:—Imports, \$99,300,000; exports, \$75,800,000; the excess of imports being 31 per cent.

The debt statement for February shows the item of coin in the Treasury, \$131,318,156 33, to be, less coin certificates, \$82,862,156 33. Deducting the coin held to redeem called bonds, and interest due and unpaid, leaves the coin on hand, according to a Washington dispatch, \$70,847,485. Of this, \$5,627,702 is in subsidiary silver. If these figures are correct, the actual gold balance now in the Treasury, against which there are no current coin obligations, is \$65,219,783.

The following statement by the Comptroller of the Currency shows the issue and retirement of the National Bank notes and legal tender notes under the acts of June 20, 1874, and Jan. 14, 1875, to March 1, 1878:

National Bank notes outstanding when act of June 20, 1874 was passed, \$349,894,182. National Bank notes issued from June 20, 1874, to Jan. 14, 1875, \$4,734,500. National Bank notes redeemed and retired between same dates, \$2,767,232. Increase from June 20, 1874, to Jan. 14, 1875, \$1,967,268. National Bank notes outstanding Jan. 14, 1875, \$351,861,450. National Bank notes redeemed and retired from Jan. 14, 1875, to date, \$63,697,951. National Bank notes surrendered between same dates, \$9,333,093. Total redeemed and surrendered, \$73,031,049. National Bank notes issued between same dates, \$41,727,470. Decrease from Jan. 14, 1875, to date, \$31,303,579. National Bank notes outstanding at date, \$320,557,871. Greenbacks on deposit in the Treasury June 20, 1874, to retire notes of insolvent and liquidating banks, \$3,813,675. Greenbacks deposited from June 20, 1874, to date to retire National Bank notes, \$74,338,307. Total deposits, \$78,151,982. Circulation redeemed by Treasurer

between same dates without reissue, \$66,465,183. Greenbacks on deposit at date, \$11,686,799.—Greenbacks retired under act of Jan. 14, 1875, \$33,381,976. Greenbacks outstanding at date, \$348,618,024.

Correspondence.

LOGAN, IOWA, Feb. 21st, 1878.

Dear Herald:—I write of some of the blessings I have received. A short time before uniting with the Church, while praying for God to direct me in the right way, this sentence appeared before my eyes: "Repent and be baptized." After a great deal of hesitancy I obeyed. After joining the Church I was permitted to see, in a vision, the gathering of the Saints to Zion. Once I was suffering from an attack of either paralysis, or convulsions from poison, (the latter I think, although the doctors can not agree), and while in the midst of my affliction, when unable to rise from my chair, I received faith that if I was administered to, I would get well. But what was I to do? It was two o'clock at night, and there was no one in the house with me but an old lady, eighty-four years old and almost unable to walk, while the nearest neighbor was Bro. Charles Derry, and he an eighth of a mile away. I prayed for strength to get there, and my prayer was answered. I arose, and walked the distance and succeeded in arousing the family. Bro. Thomas Carrico was sent for, and, after being administered to by these brethren, I began to improve, and by twelve o'clock I could walk pretty well, and in the evening I could do my chores. To God be the glory. I desire the prayers of the Saints, that I may hold out faithful to the end. Your brother in Christ,

W. F. DONALDSON.

PLANO, ILL., March 1st, 1878.

Bro. Joseph and Henry:—I believe that I was at Buffalo Prairie when I wrote my last letter to the Herald. I spoke about fourteen times there. Some seven or eight times at Millersburg, and twelve times at a place called White Eagle, about six miles from Buffalo Prairie meeting house, and in the neighborhood of Bro. Jesse Adams. At this point there are a number who acknowledge that we have the truth, and several have stated their intention to obey ere long. With the exception of one or two times at Millersburg, I enjoyed first rate liberty in preaching. This was due in a great measure to the earnest prayers of the Saints, who prayed while I preached.

We left Millersburg on the 6th ult., and called on Bro. Samuel M. Adams, who lives about three and a half miles south-east of Aledo. I spoke in a large school house near by to a full house with good liberty. If some of the Elders in the Buffalo Prairie Branch who are doing but little, if any preaching, except in the branch, would go to this and other places around where there is great need of, and much desire for the preaching of our faith, they would do good and be more greatly blessed temporally, as well as spiritually.

We left on the 7th ult. for Kewanee, and filled an appointment that night in the Saints' meeting house. I spoke seven times there, assisted by Bro. Holt, the esteemed president of the branch, and Bro. J. H. Hopkins, of Princeville, who continued the meetings for several days after I left. I enjoyed much freedom in speaking there. The branch is in quite a healthy condition, and is improving spiritually. The efforts of some of the branch officers, the district president and others have been blessed in the bringing about of peace and unity where discord and division had ruled for a number of months. Three were baptized on Thursday, the 14th ult. On next day we left for Sandwich, to attend the conference of the Northern Illinois District. There were not many present from the farther parts of the district, owing, doubtless, to the bad state of the roads. A pleasant time was enjoyed by those present. Harmony and good will prevailed. Bro. Blair preached on Thursday night previous, and on Saturday night of the conference. Bro. Joseph Smith preached on Sunday morning, and I spoke on Friday and Sunday nights. The Saints here own a very neat and commodious house, obtained

mainly through the efforts and liberality of Bro. Rogers. There were good sized audiences, and good attention paid to the word preached at these meetings. We reached Plano on Wednesday, the 19th ult., and spoke on last Sunday night, Bro. Joseph preaching in the morning. This point will be my address till after the Annual Conference.

I wish to add a word here in connection with what is said in Herald of March 1st, in regard to persons moving into Missouri (or anywhere else) upon the strength of representations of individuals who are irresponsible. People who pack up and ship their goods to some point that they have never seen, and where they have no place of their own to move to, and who depend upon finding houses to move into after they arrive there, will generally find their course to be unwise. It is best to go yourselves, or send some responsible and capable person to see the country and secure a place before moving. Persons who are living isolated from a branch naturally desire to have the brethren move into their region and settle near them, and there are others who are agents for the sale of lands, and who, of course expect to gain thereby, would be anxious to have people come and buy what they have for sale. But there are many who give information both publicly and privately concerning land in the region where they live, who are not governed by any selfish or personal interests, and who desire to give all the information they can to those who have inquired about the matter. There are plenty of responsible men, branch presidents, and others, who will give truthful descriptions of the "lay of the land," prices of improved and unimproved lands. But the best way would be for those who are intent on going into Missouri or elsewhere to correspond with some one who they are acquainted with and can rely upon, or else, which is the better way, to go themselves, or send some trusty friend, and before moving the family or goods secure a place to move to, or have "all things prepared before you." If any one is invited by a friend to move in with them that is their own business, but for any one to start off without definite arrangements being made as to a place to stay in, or any business in view, and depend upon finding it when they get to the place of destination, will probably be found to be unwise. It would be well to "look" before they "leap." The same commandment that says "gather into the regions round about" says also to have "all things prepared before you," and that preparation means at least, or among other things, to secure before you gather, a place to move unto. If the word of the Lord is observed in all points on this matter of gathering, there will be no disappointment to any. I have no other interest in Saints changing their location, or of gathering into the regions round about, than to see the revelations of God honored. These are plain enough, and can be understood by any who will read them with prayerful heart. I trust that none will be tempted to move into Missouri by offer of unusually cheap lands, say for from three to five dollars an acre, for they are generally bottom lands, liable to be overflowed, or such as nobody has wanted. There is abundance of good land, in healthy localities, and among law-abiding people, and if the Almighty did not consider that region of country suitable to his people, he would never have selected it for their future dwelling place.

If Saints who gather there, will live as become Saints, and be at peace among themselves, and with the world, they will find that God will prosper them temporally and spiritually, and grant them in a still greater degree "favor in the eyes of the people." Perfection in personal conduct, or religious character, or church government, is not found in the regions round about, as yet. While none but the "pure in heart" shall abide, or those who observe the celestial laws fully shall receive inheritance in Zion, yet till "Zion is redeemed with judgment and her converts with righteousness," the disobedient, and contentious, and covetous, and the oppressor may be found even within her borders. The Elders are to see that the law is kept, and that does not only mean that they shall see that others keep it, but to keep it in all points themselves, or else the admonition

"physician heal thyself" will be deserved by and applied to them. Men will have to "work out" their "own salvation" through a conflict with the world, the flesh and the devil, till they are finally saved in the celestial kingdom, and will have this to do in the regions round about as well as elsewhere; and if anything, the conflict will be sharper, for if there is any special blessing realized through living in that region, that blessing will come "after much tribulation." Trial of patience, faith, and moral honesty will be found to be our lot for some time to come, no matter where we may be located, and celestial glory will not be reached without that experience.

T. W. SMITH.

283 Bell Barn Road,
BIRMINGHAM, England,
February 15, 1878.

Bro. H. A. Stebbins:—I send you this day the sum of two pounds sterling, for Bishop Rogers, as a free-will offering. Bro. Kelley's article in *Herald* of December 1st, has led some to think that there might be something done in England, as well as in other places to help roll on the work of the Lord; and one sister has given a sovereign, and a brother has also given one. And I think that it would be a good thing if the Bishop would appoint an agent for this country to receive the offerings of any who might desire to give. Times are hard, owing to bad trade at present; but no doubt there would be some to hand over to the Bishop by the end of the year. At all events I think that it is worth trying, for all feel interested in the work. With best wishes for the progress of Zion's cause, I remain yours in Christ,

T. TAYLOR.

COLUMBUS, Cherokee Co., Kan.,
February 24th, 1878.

Editors *Herald*:—Pursuant to appointment of the last Semi-Annual Conference, on Wednesday, January 30th, I took leave of friends and the dear ones at home, and, after consigning the latter to the fatherly care of Him who doeth all things well, started for my field of labor, Texas. I remained at Missouri Valley, Iowa, over night to listen to Mr. Theodore Tilton, who delivered his famous lecture "The Problem of Life." The subject is an important one, and was handled in a masterly manner. The speaker's thoughts were as brilliant as the luster of the diamond that sparkled upon his bosom. The pith of the subject was that the "problem of life" is not to be solved in honor, wealth, or fame, but in the formation of a pure character, which can only be done through a recognition of the higher laws, including the physical, social, moral and spiritual. Without any hesitancy I pronounce Mr. Tilton a first-class lecturer. Thence I went to Little Sioux, where a pleasant meeting was enjoyed in the evening.

Sunday, February 3d, found us with the Saints in Council Bluffs, where I had the pleasure of meeting our esteemed brother, M. H. Bond, whom I followed in a discourse at 2 p. m. I also had the pleasure of meeting with a goodly number in the evening, and spoke with fair liberty. Passing through Plum Hollow, and meeting with friends at Father Leeka's, Monday night, I went to Nebraska City on Tuesday evening, and had a pleasant time. I also called at Bigelow, Missouri, White Cloud and Fanning, Kansas, and arrived at Independence, Jackson county, Missouri, Saturday, February 9th. Here I met with Bro. J. W. Brackenbury, who has charge of the little flock now at that place. The Methodist friends kindly gave us the use of their very comfortable church, when they were not using it. We met in the church Tuesday night, but the building being located some distance from the central part of town, and the roads being unusually bad, the brethren thought best to occupy the court-house, it being more convenient. We held five services in Independence, and the brethren seemed to think the impression made was a favorable one. During the time I conversed with some of the leading business men of the place, who assured me that the feeling of hatred which once existed against our people had given place to a sentiment more worthy the progress of the age,—a feeling of religious liberty,—a disposition to regard the

civil and political rights of all men, regardless of religious belief, or denominational connection. We were assured that we should be received with welcome should the Board of Publication decide to locate the press and make the head-quarters of the Church at Independence. I rejoice to know that by an upright course of conduct our people are finding "grace and favor in the eyes of the people," and I hope those who may gather into the "region round about" may never, by any overt act, bring reproach upon the name of Christ and his Church. As to the cogency of the requirement to gather to that place and county at present, I leave for wiser heads to determine.

From Independence I started for the Spring River District, and at Kansas City met Bro. R. Jenkins, who has been with me till the present. We visited the brethren at Cherokee, Pleasant View, Kansas, and Galesburg, Oronogo and Joplin, Missouri. We came here Friday evening, and expect to start for Rockwall, Texas, on the 25th. We find some sickness among the Saints, but generally they enjoy fair health. We started without means for our journey, but the way has been graciously opened up before us thus far, for which we are thankful.

With kind regards for all, and ever praying for Zion's weal, I have the great pleasure to be fraternally yours,

D. H. BAYS.

WARATAH, Australia,
January 28th, 1878.

Bro. H. A. Stebbins:—Times are very hard here, and prospects poor temporally. Neither are we doing much spiritually. It is hard to get people into the Church, and hard to keep some right when they are in. But all is a struggle at best. It is well it is not forever. We have had extraordinary heat this summer, and my body is weak, weak in nerve, and often I suffer in my head. I feel sometimes good for nothing; but, through faith, I hope to return in the Lord's time. I know a higher hand than mortal guides when we try to do right. The true Saint will learn to trust not alone an arm of flesh. We have a few thinking men here whose faith is rather marred at the conflict of higher authority upon important doctrine. I hope all will be made right soon, for the salvation of those who have stood so long and so nobly for the Reorganization. Though far off, we feel that the Church at home has her severe trials; perhaps for her future good. May the good Spirit still strive with us, till we overcome to the glory of a risen Redeemer, is the prayer of your brother in Christ,

G. ROBERT.

DAYTON, Nevada,
February, 1878.

Bro. Henry:—It is not very often that a letter from this silver land finds its way to the *Herald* sanctum. The Saints here (like myself) do not wish to tax the patience of its Editors. But then how would you and the Saints at home know that we have still an identity with the people of God, unless you hear occasionally from us. We number but one hundred and eighteen members in this district, yet, besides these, quite a number of other Saints reside in distant parts of the State, whose names are not on the district records. A larger percentage of our members, I trust, are looking and living for a "better resurrection," yet we sincerely deplore the smallness of our increase during the past year, which is most insignificant compared with other districts. How and why is it? I have often asked myself; and in our secret pleadings before the Lord, the cry has been, Remove thou the stumbling-block, that this portion of thy vineyard may flourish and increase. Do we lack the spirit of unanimity in this district? To rivet the bonds of union I am satisfied requires the constant watchfulness of our elders, and the application of the pruning-knife to self by all Saints. There has been no preaching here this winter, and but few branch meetings. The primary cause was the stormy weather, and the almost impassable condition of the roads; for, as the families of the Saints are very much isolated, 'tis hard for them to come together. The same Spirit that fills your heart with peace, and makes your eye sparkle with joy, is with us also; and many of us are earnest in the cause and are willing to manifest our faith by our works. We

will furnish proof of that assertion, if you will send us a good traveling elder, an untiring, zealous man of God; one who will stay with us several months, (pardon our selfishness). But, say you, why do not your own elders strike out and travel more? In reply, we state that there are but nine or ten Elders here at present, half of whom are incapacitated by age and affliction, for a continuous mission, and the balance are weighed down with the cares and perplexities of life. These things unfit them for the work; yet the most of us are alive to our duties, and are willing to make a "spasmodic effort now and then," to sow the seeds of life, trusting that the Lord will give the increase, and that we shall reap by and by. As a general thing the finger of scorn has fallen to the side, and prejudice is giving away to liberalism among the people of Nevada, as the honesty of heart to God and man are manifested here and elsewhere by the Saints, will open the way for the introduction of the truth now while the Macedonian cry is echoing through Nevada, Who will come?

Yours in love of the truth, T. R. HAWKINS.

LAFAYETTE, Georgia,
March 5th, 1878.

Bro. H. A. Stebbins:—I am still here in Georgia, trying to sound the gospel trumpet. I came here last December, and found a good many Brighamites. I have preached among them and others, till four have been baptized, and a good many more are believing. One lady told me, last Sunday, that she would be baptized before I left. Others have intimated a similar intention.

When I came here the Utah elders had just left for the west, but the members wrote to them that they must come back and defend the doctrine, or they would abandon it and take up ours. The result was that David Williams, (formerly of Canton, Illinois), and another elder, named Johnson, were sent here. They arrived a few weeks ago, and their members told them that they must debate the subjects of succession and polygamy with me. Therefore, seeing that there was no other way of retaining a foothold here, they consented to do so. The result was that we met last Sunday; they spoke in the morning, and in the evening. During the recess the following propositions were agreed to. [See editorial columns.—Eds.]

It will be seen that that the second proposition is very unfair, but it was the only form in which they would debate it. I first tried to have it read as it would if you strike out the words between the word "wives," and the word "is." Then I offered to leave it as it is and add the words "in its practice," after the words, "before God," but they positively refused any other form than the one agreed to. On the first proposition they refused to affirm that Brigham Young was Joseph's successor.

That the proposed discussion will do much good I feel well satisfied, especially the last subject. Several expect to join us if we succeed in the debate, and, by God's help, I feel that we will be able to show the people the difference between the gospel of Christ and priestcraft. I trust that you will especially remember me in your prayers, that the truth may prevail in such power that all may see it. I think that there will be a good opening made for the Church, and that much good will be done here.

I have also preached some in Alabama, and left some believers whom I expect to baptize on my way home. And here is the trouble: I am needed at home, and will have to leave here in time to be there by the first of April, if possible. O, how I wish I had some of the elders here to help me. I feel that a glorious work might be done, but I am alone, alone in a large field where the gospel has never been preached to any extent; where there are but few to cheer on an elder, and, I may say none to help sustain one, or nearly so. Yet, by the Lord's help, I will continue to do what I can. I have sometimes thought that the Saints believed I was getting idle in the work, and last year I was to some extent, but it was not because I did not want to labor. No, for there is no joy so sweet to me as the knowledge that I am leading souls to God, and I hope that I will ever be found trying to proclaim the glori-

ous news, and when I see the many opportunities to preach, I often wonder how our elders feel who are standing doing nothing, except it be to get up in prayer meeting and testify that this is the work of the Lord, and that they want to do all they can. How often have I heard that stereotyped statement. When will we do all we can? I realize that I have not done this, but still I have tried to do something. I have sacrificed six years of my life for the gospel's sake, and, if the Lord will help me, I will continue as I have begun. I do not say this to boast, but to encourage others.

Dear Saints, let us indeed do what we can. Let us tell the story of the cross, and the glory of salvation; and if we can not proclaim it in public let us do it in private. We can all do something. If we can not all preach, we can pray, and while we pray God to bless others, let us help him to bless them. When we pray for God to send forth elders into the field, let us help them to go, and as we try to bless others he will bless us. May the Lord help us one and all to do something for the truth. Your brother in Christ,

JOHN H. HANSEN.

SANTA ROSA, California,
February 27th, 1878.

Bro. H. A. Stebbins.—Since I wrote last our hearts have rejoiced to see some of the honest take a stand in defence of the truth, for I have baptized three good, honest souls, sister H. E. Carter, and Bro. Charles Hawkins and wife. Others are investigating, and from what I can hear they will soon be with us. May God add to the Church daily such as may be saved, is my prayer. Sister H. E. Carter is very feeble, and requests the prayers of all the Saints. Sister C. and Bro. H. and wife were formerly members of the M. E. Church, of long and good standing, but now rejoice in the truth of the everlasting gospel.

J. M. PARKS.

ELKHART, Anderson Co., Texas,
March 4th, 1878.

Bro. Henry.—I have just returned from another trip to eastern Texas. I organized a branch at Cheeseland, Angelina county, William Robuck, presiding priest; William Manley, teacher; Thos. B. Robuck deacon and clerk. Several others have said that we preach the true faith and that they will obey; but their faith is not strong enough to venture into the icy water. I have hope that a large branch will be built up there. Opposition has been raging. One man said that I should not preach in their meeting-house; another said that I should if he had to stand at the door with a double-barreled shot-gun to guard me while I preached. I preached without interruption, but while I was baptizing, a man who was evidently very much excited, came galloping up and said to some that if I had baptized, or attempted to baptize his son, he intended to cut me to pieces with his knife. He made so many threats that the United States Marshal said that he would take him before the United States Court. This rather dampened the gentleman's ardor. I had a pleasant trip, and preached again in Panoia County, and I think created an interest that will not soon die out. Coming back I fell in with a Presbyterian minister, who undertook to overthrow the doctrine; but I received such liberty in speaking that he soon became rather an interested listener, and at parting he took your address, intending to send for a Book of Mormon.

JAMES W. BRYAN.

CARLINGFORD, Ontario,
February 24th, 1878.

Brn. Joseph and Henry.—I have been very busily engaged in the ministry this winter, as well as last summer, visiting and preaching in many of the branches, by request of the district president, such as St. Thomas, Bayham and London. I baptized two at Bayham and the sick were administered to with healing effect, as also at London, where I labored with Bro. Mottashade and where there was a refreshing season of the outpouring of the good Spirit. I began preaching here in Carlingford December 12th, last, where the fullness of the gospel had not been preached before. I have had great opposition, but God has stood by me. I preached a full series

of discourses here, and also one at Toronto, and baptized one. The Toronto Saints are making a great effort to forward the work of the Lord, more than any other branch, that I know of, considering its size and limited means. January 15th, Bro. J. Luff accompanied me here to Carlingford again, where I had baptized two previously, and since then six more, and, on January 20th, organized a branch of eight, and after it six more joined by letter from Osborne, making fourteen; Samuel Brown, Elder; R. Hartnall, Priest; R. Brown, Teacher and Treasurer. Thirteen dollars have already been sent for *Heralds* and books and more will be sent. I am holding meetings still and several others are believing and I hope will obey ere long. So you see that I have been constantly busy during the past fall and winter in the ministry, and the work has onward progress in many places in this country. I expect soon to go home, where my address will be Box 80, Rond Eau, Ontario. With my respects to all Saints, I subscribe myself your co-laborer,

JOHN SHIPPY.

FREMONT, Steuben Co., Indiana,
February 22d, 1878.

Bro. Henry.—As reported by Bro. C. Scott, he and I separated, he going further north in Michigan, and I remaining here. The day we went to Coldwater (January 11th) three were baptized by me in Clear Lake; and indeed a happy day it was. Since we parted I have held meetings in Hillsdale county, Michigan, Williams county, Ohio, and at Richland Center, York Center, Jamestown, Fremont, and near Metz, all in this county. February 4th, I baptized Mrs. Julia A. Terry, who bears an excellent name here. She now resides in South-eastern Missouri. The opening in Jamestown is a new and excellent one, the interest being good, so that they made up a small sum of money for me when I came away. I expect soon to begin a series of meetings at Richland Center, and then go to North-west Ohio. In both places excellent interest is manifest, and I trust that ere long some will obey the gospel. There are some here who are even now ready to obey, but why they put it off I can not say; but we read that it is only they who are valiant for the word that shall have part in the first resurrection, or in celestial glory.

I wish to say, concerning sister Terry, that there were no elders here, and so she has gone to her new home without being confirmed, and I do not know whether there are any elders where she has gone. I only made her out a certificate of baptism. Her address is Mrs. Jacob Terry, Dexter City, Stoddard county, Missouri. Any elder of the Church calling on her would gladden her very much, and probably could make an opening for preaching there. I am told that she lives about twenty miles from Cairo, Illinois, and they are about twelve miles from their post-office.

Praying for the welfare of the work, I subscribe myself your brother in the gospel,

FRANCIS EARL.

MACEDONIA, Iowa, Feb. 23d, 1878.

Bro. Stebbins.—The work is making very little advancement in this part, yet there are better prospects ahead for us; and, as far as the Saints are concerned, they are prospering very well, and seem to still desire the advancement of the Lord's work. Our conference was held here last Saturday and Sunday; had a very good time, and a good portion of the Holy Spirit. Your brother in Christ,

D. HOUGAS.

Jones knows a man who has got tired of hearing the preachers and papers talk so much about "laying by in store as the Lord has prospered us." He says charity is a private matter, to be decided by every man for himself, and that what he gives is "nothin' to nobody!"

We praise men for fighting, and punish children for doing the same thing.

War is the barbarous custom of dueling extended to nations.

Wholesome air, cleanliness, and cheerfulness do much to mitigate the sufferings of the sick.

Merit is mostly discovered by accident, and rewarded by destiny.

Conferences.

Southern Nebraska District.

A conference was held at Nebraska City, Jan. 13th and 14th, 1878.

The word was preached at 11 a.m., by John Goode and R. M. Elvin, and at 3 p. m., by George Kemp and Joshua Armstrong. At 7 p. m., sacrament and fellowship meeting. The Spirit was enjoyed in the gifts of tongues, interpretations and prophecy, confirming our faith and making the Saints rejoice.

Monday: President R. C. Elvin reported; also the secretary and the treasurer of the district. The president had received \$10.95, and the treasurer \$10.50, with an expenditure of \$5.50, leaving a balance of \$5 in the treasurer's hands.

Elders R. J. Anthony, J. W. Waldsmith and R. M. Elvin reported by letter, and Joshua Armstrong, Jas. Ervin, John Goode, Henry Kemp, Geo. Kemp, Kaud Johnson, Jas. Thomsen and Jas. Cazier in person; also Priests Alex. Buchanan and John Everett, and Teacher N. Trook, and Deacon Jesse W. Spurgeon.

Resolved that the branches be requested to send aid for the family of Br. R. J. Anthony.

Branch Reports.—Nebraska City 114, including 2 High Priests, 11 Elders, 4 Priests, 2 Teachers, 2 Deacons: 1 baptized. Platte River 23, including 1 Elder, 2 Priests, 1 Teacher: 2 baptized, 3 removed, 2 expelled, 1 ordination. Moroni 17, including 1 Elder, 2 Priests, 1 Teacher, 1 Deacon; 4 baptized. Plattsmouth (organized December 2d, 1877) 12 members, including 1 Elder, 1 Deacon. Blue River 11, including 1 Priest, 1 Teacher, 1 Deacon; 2 baptized. Palmyra, no report.

Financial: Nebraska City, on hand and received \$155.82, expended \$146.50, on hand \$9.32; J. W. Waldsmith, treasurer. Platte River, received \$10.75, expended \$10.25, on hand 50c; Jas. Ferguson, treasurer.

R. C. Elvin was authorized to represent the district at the Annual Conference, and to appoint two days' meetings in the several branches.

Resolved that this conference approve the action of the branches in disfellowshipping members for dancing.

James Thomsen gave notice that he should appeal to the General Conference.

Closed with a prayer meeting, and the Lord bestowed his blessings.

Adjourned to meet at Nebraska City, at 10:30 a.m., April 14th, 1878.

North-East Missouri District.

For the purpose of organizing a new district, and according to previous appointment, the Saints met in Bevier, Macon county, February 16th, 1878; Robert Thrutchley, presiding, John T. Williams, clerk.

Bevier, Hannibal and Salt River branches were represented.

The president gave good instructions, setting forth the responsibility that rests upon the ministry. He also reported the spiritual condition of the Salt River Branch.

D. D. Jones, presiding at Bevier, and John Taylor at Hannibal, reported their branches.

Resolved that the Bevier, Hannibal and Salt River branches be organized into a district, to be known as the North-East Missouri District.

John Taylor was elected president, and Edward L. Page, clerk of the district, and Robert Thrutchley was recommended as Bishop's Agent.

Branch Reports.—Bevier 35 members, including 7 Elders, 2 Priests, 3 Teachers, 1 Deacon; 1 baptized, 5 removed by letter, 1 expelled, 3 ordained. Salt River 10, including 1 Elder, 1 Teacher; 1 baptized. Hannibal 21, including 3 Elders, 1 Teacher; 1 removed by letter.

Elders John Taylor, Thomas Rees, Charles Perry, John T. Williams, John Thomas, Samuel Reed; Priest Frank Mussell, and Teachers Jacob Waltenbaugh, John T. Richards and Wallace Taylor reported; also Deacon Samuel Moss.

At 7 p. m., preaching by R. Thrutchley.

Sunday: Preaching by John T. Williams and John Taylor, morning and evening, with sacrament meeting at 2 p. m.

Adjourned to Bevier, May 18th, 1878.

Colorado District.

A conference convened at the Rocky Mountain Branch, February 2nd, 1878; T. Stewart, presiding; F. C. Warnky, clerk.

Some time was occupied in discussing the difficulties in this district, which were found to be principally caused by misunderstanding, and a better understanding was arrived at.

Elders T. Stewart, F. C. Warnky, J. Ellis; Priest G. O. Kennedy; Teacher Jos. Graham reported, and Elder G.-E. Ward reported by letter, which report was rejected. T. Stewart had been much hindered from labor by sickness in his family; F. C. Warnky, during ten months, had preached 122 times, held one discussion and baptized 13; J. Ellis had preached to fair congregations at three places, preaching altogether nearly every Sabbath; G. O. Kennedy had attended to branch duties.

G. O. Kennedy resigned as district clerk, and F. C. Warnky was chosen in his place.

Brn. Warnky and Stewart were appointed to labor with Elder Ward. T. Stewart was sustained as president, J. Ellis as Bishop's Agent, and F. C. Warnky as missionary.

Resolved that we discontinue all working on the Sabbath.

Sunday: Preaching twice by F. C. Warnky, and a sacrament meeting.

Monday: Preaching by Br. Warnky. One was baptized and confirmed in a testimony meeting. The Holy Spirit blessed the assembly. Preaching by Br. Warnky at evening.

Adjourned to meet same place, 11 a.m., May 4th, 1878.

Michigan District.

A conference was held near Coldwater, Nov. 17th, 1877; Wm. H. Kelley, president; N. W. Smith and M. H. Bond, secretaries.

Privilege of conference extended to J. J. Cornish, of Canada, and Columbus Scott, of Indiana.

Branch Reports.—Coldwater 41, with 2 Elders, 1 Priest, 1 Teacher; 1 baptized, 1 removed by letter, 1 ordained; branch in excellent condition. Sherman 38, with 1 Elder, 1 Teacher. Lawrence 54, with 1 Elder, 1 Priest, 2 Teachers, 1 Deacon; 1 removed by letter. Hopkins 21, with 2 Elders, 1 Deacon; 1 died.

Report of Bishop's Agent.—"Church Cr. by balance \$35.80, Lawrence Branch \$8; Coldwater \$25, G. A. Blakeslee \$5, total \$73.80; paid W. H. Kelly \$70, J. F. McDowell \$4, District Record \$3.40, total \$77.40; due Agent \$3.60. Geo. A. Blakeslee, Agent."

Wm. H. Kelley stated that the general outlook was encouraging. He made his ministerial and financial report for the period since the June conference. Joseph McDowell reported his labors in Indiana and Michigan since July 22nd, by letter. He is now sick in Ohio, and will not soon be able to labor. Robert Davis, by letter from Chatham, Ontario, reported his labors in Michigan; had baptized twenty-three near St. Charles and organized a branch; had also baptized some in Tuscola county; had procured new openings, and the prospect looks well for an ingathering; is preaching among the Canada branches, but expected to come back to Michigan. C. M. Bootman, of Cass county, reported by letter. C. Scott reported in person his labors and the condition of the work in Southern Indiana; spoke of the marked and notable improvements in the character and extent of the faith in that section; he also made a financial report. J. J. Cornish reported a full desire for the work and consecration to the Master's cause. Francis Earl reported labors in Indiana and Michigan. Elders G. A. Blakeslee, Wm. Reynolds, N. W. Smith, Sherman Smith, Bradford Corless and M. H. Bond reported.

Evening: Preaching by J. J. Cornish.

Sunday: At 10:30 a.m., preaching by Columbus Scott; afternoon, by W. H. Kelley; evening, by C. Scott.

Monday: Business session. Pres. Kelley made some remarks upon the financial question, upon the disposal and account of moneys received and given, the law upon it, etc.; thought a better understanding desirable and necessary—invited opinion. G. A. Blakeslee and others spoke upon the cause of giving, sustaining the president's views. The discussion proved that the Saints of this dis-

trict are alive to the necessity of giving to the cause, in amounts great or small, as becomes those who desire to be liberal towards the Lord; and it was also moved and adopted, that the amount of moneys given should be placed opposite the name, and sent up to the Bishop's Agent to appear on his books.

Missions: J. J. Cornish to labor in Michigan; C. Scott sustained with Br. Kelley in this field; F. Earl in mission appointed by General Conference; Norman and Sherman Smith in their own locality; M. H. Bond in this district.

At 2:30 p.m., testimony meeting. The gifts of the Spirit were manifest to the comfort and joy of the Saints. Two were baptized Monday evening.

Adjourned to meet near this place in June next, date to be fixed by the president.

North Kansas District.

A conference was held at Fanning, Nov. 10th and 11th, 1877; S. O. Waddel, presiding; Charles Herzing, clerk.

A prayer and testimony meeting was held, and a good portion of the Spirit was enjoyed.

Branch Reports.—White Cloud 21, including 2 Elders, 1 Priest, 1 Teacher, 1 Deacon. Fanning 19, including 4 Elders, 2 Priests; 2 expelled. Blue Rapids 28, including 4 Elders, 1 Priest, 1 Teacher.

Elders S. O. Waddel, I. N. Roberts, Charles Herzing, John Richards and B. B. Brackenbury reported in person, and George Shute by letter. Priests Josiah Price and J. F. Clemensen, and Teacher Chas. Clemensen reported.

Upon petition from the Blue Rapids Branch, it was resolved that Doniphan and Brown counties shall hereafter constitute the North Kansas District.

I. N. Roberts was requested by conference to take charge of Blue Rapids Branch, until they effect an organization.

B. B. Brackenbury resigned as clerk of the district, and Charles Herzing was chosen in his place.

Adjourned to White Cloud, in May 1878, date to be set by the president.

This was one of the best conferences ever held in this district. We enjoyed perfect peace and union and a good degree of the Spirit, manifest in the gifts of tongues, interpretation and prophecy.

Kent and Elgin District.

A conference was held in the Usborne Branch, Ontario, Canada, October 13th and 14th, 1877; George Cleveland, president, and Robert Davis, assistant; Joseph Emmet, clerk, and Joseph Luff, assistant.

Buckhorn 70 members; 1 removed by letter. Usborne 32; 1 baptized, 1 removed by letter, 1 died, 1 ordained. London 125; 1 baptized, 9 removed by letter, 3 expelled. Toronto 12. (Organized July 11th, 1877). St. Thomas 15. (Organized June 27th, 1877). Buxton 13.

Seventy, Robert Davis, reported that he had preached in St. Thomas, and assisted in organizing a branch there. Labored some in Glencoe, and in Brooke township. Went to Michigan, and labored nearly all the time in the new branches there. Had fields and calls enough for ten preachers. Baptized only two, but labored with good success otherwise. Administered to the sick with marked benefit.

Elders' Reports: George Cleveland has labored in St. Thomas, Sparta, Bayham, London, Dover and Buxton branches; found the majority of the Saints inclined to do right; some neglect of officers; did not visit all the branches; baptized two. John Shippey had preached in St. Thomas, Bayham, Blenheim and London; baptized two. Jas. A. McIntosh reported labor in St. Thomas and Sparta; baptized two. Joseph Luff reported the organization of the Toronto Branch by himself and Br. J. J. Cornish; had preached constantly on Sabbaths, etc.; assisted to purchase a meeting-house in Toronto for \$1250; had paid \$120 on the debt and \$30 for furniture already; good prospects for the future; baptized one. J. J. Cornish had preached in Blenheim; assisted to organize St. Thomas and Toronto branches; visited St. Thomas and Usborne; la-

bored in London, where prospects are good. Wm. Newton labored in London Branch; visited St. Thomas, and baptized one.

Priests John Hartnall, John Taylor, Thomas Phillips, Elijah Sparks, John Batten and Joseph Emmet, also Teacher John Cornish reported branch labors and a little outside work.

Resolved that we adopt the book of "Rules of Order," intact, to govern our district assemblies for the future.

That the Kent and Elgin District be divided into two districts, as we consider that the present duties of the president are two arduous for him to perform alone, he not being able to attend to all the branches between conferences, as they are scattered over such an extent of territory.

That the resolution on the division of the district be carried to General Conference for deliberation at its next session.

Missions: Jas. A. McIntosh thought that at the end of the year he could be free to preach constantly. Jas. A. McIntosh and J. J. Cornish volunteered and were appointed to fill an opening in Coriath, in two weeks.

George Cleveland was sustained as district president, and Joseph Emmet as district clerk. John Traxler was not sustained as Bishop's Agent, and James Robb was recommended to Bishop I. L. Rogers for appointment to that office.

Jas. A. McIntosh, J. J. Cornish and Geo. Cleveland were appointed to find out the cost to our elders for obtaining licenses to marry; and also the cost, or requisitions, for articles of incorporation for the Church of Jesus Christ of Latter Day Saints.

Sunday, Oct. 17th: At 9 a.m., prayer and testimony meeting, Wm. Newton presiding. Firm testimonies were borne, and the Spirit, in liberty and mildness, was given and enjoyed. Preaching at 11 a.m., by Geo. Cleveland; at 2:30, by Joseph Luff; at 6:30 by J. J. Cornish. Crowded congregations and best of attention.

Monday: Talk on Lindsley Branch disorganization.

Resolved that this conference ratify and approve of the district president's action in disorganizing that branch.

That members who have belonged to any branch now disorganized, be not admitted into any other branch without letters of commendation and removal from the district president and clerk.

Adjourned to Bayham, June 8th and 9th, 1878.

Central Kansas District.

A conference convened at Netawaka, Kansas, February 9th and 10th, 1878; David Williams, president; Wm. Williams, clerk.

Branch Reports.—Atchison 35 members, including 4 Elders, 1 Priest, 2 Teachers. Good Intent 22, including 1 Elder, 1 Priest, 1 Teacher, 1 Deacon. Netawaka 13, including 4 Elders.

Elders D. Munns, H. Green, W. Hopkins, G. George and D. Williams reported. James Caffall gave a brief history of the rise and progress of the Church.

Resolved that we recommend Daniel Munns to Bishop Rogers for appointment as his agent for this district.

Preaching at 7 p.m., Feb. 9th, and at 10 a.m., Feb. 10th, by James Caffall. At 2 p.m., prayer and testimony meeting.

Resolved that the branches of this district appoint treasurers to receive donations, and forward the same to the Bishop's Agent for the benefit of the ministry.

Preaching at 7 p.m., by Br. Caffall.

Resolved that we release the Noble town and Solomon Valley branches from our district.

Adjourned to Atchison, May 18th and 19th, 1878.

And as you climb life's rugged mount,
When spring gives place to winter drear;
Improve the season, hope and count,
That to you an abundant harvest will yet appear.

A small portion of honey and alum is recommended for hoarseness.

A dearth of words a woman need not fear,
But 'tis a task indeed to learn—to hear;
In that the skill of conversation lies,
That shows, or makes you, both polite and wise.

Miscellaneous.

NEWS ITEMS.

While fine Spring weather prevails nearly everywhere throughout the United States the news of March 10th, is that a snow blockade holds trains on the Union Pacific between Sidney and Laramie, and about Julesburg. All trains were laid up for two or three days.

12th.—Advices from the East Indies say that the Mahomedans there are greatly excited over the overthrow of Turkey and are anxious to fight the Russians.

Board of Publication Meeting.

Minutes of a regular meeting of the Board of Publication of the Reorganized Church of Jesus Christ, held in the Herald Office, Plano, Illinois, February 20th, 1878. Present: Israel L. Rogers, David Dancer, H. A. Stebbins, John Scott and Wm. W. Blair, a full Board.

Prayer by the president, who stated that as the Board could all be present now and could not be on the 5th of March, the meeting was therefore held now. He also presented some matters for the consideration of the Board.

The minutes of the previous meeting were read, and stood approved.

Bro. Stebbins reported in behalf of the committee on Question Book that the committee knew of no objections to publishing an edition of the one heretofore issued, and on motion the report was accepted, the committee discharged, and the book placed with others to be published when it can be done.

The Business Manager, also read a letter from Bro. Ad. Richter, who had been employed to translate tracts into German, and who had sent in the "Epitome," and "Laying on of Hands," but who urged reasons for not doing any more, and on consideration of them, and by motion, he was released from the work, and the translating was ordered to be put into other hands.

Resolved that the tract, "The Successor," be revised and republished.

A letter was read from Bro. N. W. Smith, of the Music Committee, appointed by the General Conference, concerning publishing a portion of the music in a book; but he was informed by letter that, as the proposition to publish a part was not accepted, and as the copy has not been placed in the hands of the Board, it can do nothing further at present.

On the "History of Joseph Smith," Bro. Blair reported having done something at it, which he had submitted to brethren Joseph and Henry, the others of the committee.

On a motion to revise and publish the book known as Mother Smith's History, called "Joseph Smith, the Prophet," the work of revising and preparing was appointed to brethren J. Smith, Blair and Stebbins, who have the other in hand.

A motion was made that the HERALD be published weekly, but a substitute was offered and adopted that this be done whenever an assurance is received that an increase of five hundred copies over the present number will be had, the price to be \$2 50 per year, postage paid, a Circular Letter to be sent to the presidents of branches and the traveling ministry that they be requested to make an effort for said increase, and report their success.

The half-yearly report of the Secretary was read and approved, as follows:

Cash on hand, August 16th, 1877,	\$ 77 38
Total Receipts from August 16th, 1877, to February 16th, 1878.....	4,851 98
	<hr/> \$4,929 36

DISBURSEMENTS.

Paid Employees.....	\$2,750 61
Chicago Firms, for paper, &c.....	799 51
Postage Stamps and Postal Cards.....	165 49
Bills Payable.....	300 00
Church.....	235 00
Rent.....	191 30
Semi-Monthly Mail.....	88 09
Freight on Coal.....	93 08
Coal.....	82 29
W. H. Curwen.....	35 12
Church Library.....	23 65
W. G. Jarman.....	49 20
Joseph Lear, for Hauling Coal.....	18 50
J. J. Jemison, for Pictures of Nauvoo Temple.....	11 85
Freight and Expressage.....	26 32
Incidentals.....	23 92
D. H. Smith.....	14 00
Chicago Tribune.....	5 10
Wood and Sawing.....	4 25
Cash on hand, February 16th, 1878.....	12 08
Sum total.....	<hr/> \$4,929 36

Brn. Blair, Scott, and Stebbins were appointed to audit the Secretary's books.

Resolved that a call be made to the Saints for hymns that have been given by the Spirit, the same to be sent to the Herald Office with a view to sometime publishing them in book form.

It was ordered that a new note be issued to Bro. M. A. Meder and that the old one be called in.

Adjourned with benediction by H. A. Stebbins.

I. N. W. COOPER, Secretary.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

FOXALL.—At Hannibal, Missouri, February 26th, 1878, to brother James and sister Sarah Foxall, a daughter.

GRASS.—At Valparaiso, Nebraska, January 26th, 1878, to the wife of Samuel C. Grass, a son.

HILL.—At Cameron, Missouri, February 8th, 1878, to brother R. F. and sister E. L. Hill, a daughter. Mother and child doing well.

BINNEY.—At Springfield, Illinois, September 18th, 1877, to brother James and sister Rosa Binney, a son; named Edward, and blessed by Elder B. F. Kerr, November 25th, 1877.

Married.

EVANS—HAILEY.—At Whitesville, Andrew Co., Missouri, February 19th, 1878, by Elder David Evans, Mr. Caleb B. Evans and sister Tamer A. Hailey.

LAKE—HUGGIN.—At the residence of the bride, near Burnside, Illinois, January 17th, 1878, by Elder A. W. Head, of the Rock Creek Branch, brother John H. Lake, of Farmington, Iowa, and sister Mary Huggin, of Burnside, Illinois.

NICHOLSON—BLAIR.—At the residence of the Bride's parents, Sandwich, DeKalb county, Illinois, March 6th, 1878, by Elder Joseph Smith, Mr. Delos F. Nicholson and sister Minnie C. Blair, daughter of brother and sister William W. Blair, all of Sandwich.

Died.

JACKSON.—In the Puce River Branch, Ontario, February 4th, 1878, Sarah, daughter of brother John Jackson, aged two years.

WALKER.—In Leon, Iowa, March 2d, 1878, Samuel W. Walker, son of John A. and sister Clarissa A. Walker, aged 6 months and 10 days. Funeral sermon by Elder A. W. Moffett.

BROWN.—Near Stewartsville, DeKalb county, Missouri, February 16th, 1878, Frederick Ernest, son of Charles M. and Elizabeth Brown, aged 5 months and 13 days.

(Selected.)

Not long ago, it was, my child,
That in my arms you looked so sweet and mild,
While o'er my soul swift came a shadow dark,
As on thy face the coming angel's welcome smiled.

How very hard, it was, my child,
To feel thus crushed a mother's fondest joy;
When from thy little grave I turned away,
And, broken-hearted, left my baby boy.
Not very long, 'twill be, my child,
When once again, your loving words I'll hear;
And from among that throng of angel voices,
Then, Darling, thine shall sweeter sound to mother's ear.

CARTER.—At Centreville, Alameda county, Cal., February 18th, 1878, sister Eliza Carter, born at Melbourne, Australia, Feb. 22d, 1833. "Blessed are the dead which die in the Lord." Services by Elder H. P. Brown.

BICKFORD.—At Wilton Center, Will county, Ill., February 9th, 1878, of consumption, sister Abbie A. Bickford, the mother of sister L. A. Ordway, aged 49 years, 2 months and 15 days. She was born in Lyme, New Hampshire, November 24th, 1828, and joined the Church in October, 1870. Her journey through life was rough and thorny, but her trust was ever in a higher power for help in time of need, and her testimony at the last was "All is bright; I have perfect peace." May our last end be like hers.

CADDICK.—At Derby, England, February 3rd, 1878, from the evils of vaccination, Charles Emanuel, infant son of Charles and Mary Ann Caddick, aged 13 months.

For such as he did Jesus' blood atone,
Then Charley's loss we will no longer mourn;
But praise our God, whose love for us is shown,
That in the future we can claim our own.

PAYNE.—At Birmingham, England, January 8th, 1878, of heart disease, sister Alice Maude Payne, aged 19 years.

Death's sythe will not spare old or young,
Each when it gits must go;
But if prepared through God's dear son,
There is no cause for woe.
Our sister, Alice, was prepared,
Though mourned, 'twas not in pain;
But all who loved her, fain declared,
Their loss would be her gain.

NEVILLS.—In Puce River Branch, Ontario, April 8th, 1874, sister Martha J. Nevills, aged 27 years. She was firm in the faith, and charitable to the needy.

JOINER.—In Puce River Branch, Ontario, February 8th, 1878, brother Parker Joiner, aged 66 years. He was a faithful believer in the everlasting gospel restored.

WOODS.—In the Puce River Branch, Ontario, in June, 1877, brother Alexander Woods, aged 69 years. He was among the first of the colored people to obey the gospel in the old days, and went to Nauvoo, and afterwards waited for the rightful authority to come and preside over the Church.

WOODS.—In Puce River Branch, Ontario, in February, 1875, sister Charlotte, wife of brother Alexander Woods, aged 38 years.

GILBERT.—At Fall River, Mass., November 28th, 1877, of old age, Charles Gilbert, aged 68 years and 3 months. Our brother was beloved by all the Saints. Funeral sermon by Br. John Potts.

Dear brother, thou art gone to rest,
Thy sins are all forgiven;
And saints in light have welcomed thee,
To share the joys of heaven.

PARKER.—At Wyandotte, Kansas, February 19th, 1878, by being thrown from a wagon while the horses attached to it were running away, sister Elizabeth Parker, aged 50 years. Sr. Parker was the wife of brother John Parker, and lately removed from London, Canada, to Independence, Missouri, and at the time of her death was visiting the family of Brother Newton, and attending meetings at Wyandotte.

LONG.—At Dowville, Crawford county, Iowa, February 22d, 1878, James Alma, son of brother James W. and sister Eliza J. Long, aged 7 months and 3 days. Funeral services by Elder C. E. Butterworth.

COATS.—At his residence in Springfield, Illinois, January 24th, 1878, of congestion of the brain, Ralph J. Coats, aged 60 years, 7 months, and 21 days. He was born at Bennington, Genesee Co., New York, on the 3d of May, 1818; joined the Church of Latter Day Saints in 1840, while on a visit to Illinois; was ordained a Priest, and in 1841 was ordained to the office of an Elder of the Seventies, and belonged to quorum of the 3d, under the old organization. He was ordained under the hands of J. Adams, at Springfield; and the Patriarchal blessing pronounced on his head at the time of his ordination has been almost if not wholly fulfilled. He was present in Nauvoo during the trouble with the mob, and only severed his connection with the Church when the leaders went into transgression, under Brigham Young. He was personally acquainted with Joseph and Hyrum Smith, and was intimate with Elders John E. Page, Parley P. Pratt, B. Young, in fact all the heads of the old organization. He was well known, and respected by all who knew him; was elected Alderman, of his ward, which office he held for twelve years, and was a member of the Board of Education at the time of his death. The funeral services were conducted by Elder C. W. Clark, of the Second Baptist Church, of this city, who in the course of his remarks, mentioned briefly the peculiar faith of the deceased, expressing the conviction that he was an exemplary man, and true christian. The services at the grave were conducted by Springfield Lodge, No. 4, A. F. & A. M., of which body he was a member and Past Master, assisted by the Sangamo Lodge, I. O. O. F., of which body he was a member. He never attached himself to any other church, but always bore testimony to the truth of the latter day work; and has always expressed himself in favor of the Reorganization as being a revival of the original body of Saints.

Notices.

A CALL.—The Saints of the Eureka Branch have requested me to ask the Saints of the Alabama and Florida districts to help us collect enough means to purchase a Church-house in Bagdad, worth one hundred and fifty dollars, which is now for sale; the purchase to be made on or about the second Sunday in April, for seventy-five dollars. The Saints in Alabama to send to Geo. T. Chute; in Florida, to L. F. West, J. J. Cooper, E. Powell, or Cornelia Carr, for which we will be thankful. E. Powell, president Eureka Branch. MILTON, Santa Rosa Co., Fla., Feb. 20th, 1878.

CHURCH LIBRARY.—About a month ago we received from brother George Thorp, of St. Louis, Missouri, "Lyman's Historical Chart," as a donation to the Library. John Scott, Librarian.

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The Saints' Herald.

Mrs. S. Bourguoin

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 25.—Whole No. 391.

PLANO, ILLINOIS, APRIL 1, 1878.

No. 7.

THE LOVE OF GOD IS BETTER THAN GOLD.

[By an Elder on retiring for Prayer.]

I feel a joy I can't express,
An inward peace and holiness;
My heart with love is running o'er
As I recount my countless store.

I am called poor, I am despised,
But, O, my riches are not prized;
'Tis true, no precious gold have I,
And oft no shelter but the sky.

No house, no land, is called mine;
No sumptuous board whereat to dine;
No costly raiment do I wear,
But oft wear garments worn threadbare.

Oftimes I'm far from friends and home;
Mocked and despised where'er I roam;
No smiles to cheer my heart,
No friends their counsel to impart.

But there's an unseen hand, I trow,
That pillows now my aching brow,
And pours into my wounds a balm
That soothes my soul to perfect calm.

To me the promise sure is given,
A home I'll have in yonder heaven;
O, all this world is not so sweet
As bowing here at Jesus' feet.

POSITIVE PRINCIPLES AND PRACTICAL PURPOSES.

TEXTS.—"And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole Church under condemnation."—D. & C. 83: 7, 8.

"The word that I have spoken the same shall judge him in the last day."—John 12: 48.

It is to be supposed that all Latter Day Saints accept the proposition that God does speak, and has spoken, by his servants, the prophets in these last days; and that the revelations found in the Book of Doctrine and Covenants present the mind and will of God concerning this Church, both individually and collectively.

Man is not to live by every word that has proceeded from the mouth of God in ages that have passed. It was the word of God to Noah concerning the building of the ark, but it is

not binding on any one in this age, nor did it concern any one else in other ages. Many words proceeded from the mouth of God, through Moses as an instrument, for the government of the children of Israel, that are not laws to us. Jesus gave commandments to individuals that were local in their application. Instructions were given by the apostles of old, to the churches and to individuals, which concerned them only. But in all of these cases, those to whom the word was given as a law, were required to "live" by it, "and every transgression and disobedience received a just recompense of reward."

Has God spoken to this Church, by the mouth of his servants the prophets, both to individuals, and to the body at large?

Of course, every true Latter Day Saint answers, "Yes."

Shall those to whom it concerns LIVE by it, or shall it judge them "in the last day;" and what shall be the character of that judgment?

Can it be that most comforting commendation, "Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things?"

May it not be, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth?"

"The elders, priests and teachers of this church * * * shall observe the covenants and church articles to do them, and these shall be their teachings as they shall be directed by the Holy Spirit."

By the term "Elders" the whole Melchizedek Priesthood is doubtless meant.

The "covenants and church articles" are to be observed, even to the extent of doing them, and they are to be taught by the Elders and others, as they may be directed by the Spirit.

It may be asked with propriety, Is this command of God, this word that proceedeth from the mouth of God, heeded as much as it should be by the classes referred to?

The directing of the Spirit in the matter, doubtless refers to the particular portion of these covenants and church articles that is to be taught at particular times; or that which would be "meat in due season."

The servants of God are to seek for the aid and counsel of the Spirit in regard to that which they shall teach from time to time.

That they are to be observed and taught, remember, is positively stated or commanded.

Of course they must be read, studied, and remembered, and then taught from time to time, as the Spirit shall direct.

The Lord commanded in the first revelation in the book:

"Search these commandments, for they are true and faithful, and the prophecies and

promises which are in them shall all be fulfilled. What I the Lord have spoken I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen."

I now desire to call the attention of those whom it may concern, to a portion of the word that "proceedeth from the mouth of God."

Jesus said, in Matt. 24: 32:

"And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked."

So then, the gospel of the kingdom, which was preached by the Savior in "every city and village" of the Jews, and preached afterward in "all the world," or to "every creature," is *again* to be preached "unto all nations" as a "witness," or testimony, before the destruction of the wicked (which shall take place at the second coming of Christ).

The fact then is, that it is to be preached "in all the world," and that this may be done, those who are authorized to preach, must go to the nations; for, as Paul said, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

It has been commonly understood that the word *sent* meant *called*, that is called of the Lord to be preachers, but certainly the Apostle could have so said, if he meant that. But he evidently meant what he said. The greek word *apostelo*, translated "sent" in this place, is rendered "sent," "sent forth," "have sent," "were sent," etc., over one hundred and twenty times in the New Testament, and it always conveys the meaning that we commonly give it.

So Paul must have meant that those who had been called and commissioned to be preachers, could not preach the gospel to the various nations of earth, unless they be sent to them.

A very interesting and instructive example of calling and sending of preachers is found in Acts 13: 1-4. Here two of the "prophets and teachers" in the church at Antioch—Barnabas and Saul—were *called* by the Holy Ghost to be separated or set apart to the work whereunto he had "called them."

The Holy Ghost commanded the Church, but particularly the "prophets and teachers," to "separate;" or, as we understand it, to "set apart," or "ordain" them.

Although they were called to be apostles, yet we do not read of their being ordained by

apostles, they being in Judea (probably at Jerusalem). But in this case (being an urgent one doubtless), a command from God was sufficient authority for men to ordain to a higher office in the priesthood than that held by themselves.

They were "sent forth" by the Holy Ghost, and also by those who ordained them, and those who ordered their ordination, *viz.*, the church.

This order of things would be profitable to the cause now; that is, the elders being sent on missions by the direction of the Holy Ghost—with the sanction of the Church, through its delegates in Conference assembled.

Well now, suppose the Holy Ghost should by the prophet appoint elders on missions to the nations of the earth, what then? Evidently that the Church in its General Conference capacity should send them to their respective fields of labor. For "how can they preach except they be sent?"

But if the Church sends them, there must be means furnished to pay their expenses to their several fields, and also to sustain those who are left at home, and are dependent on them.

Of course money, or its equivalent will be needed for these purposes. And who shall supply it. They who send their representatives abroad must pay their expenses. The Church at large, by its General Conference, sends them.

The Church has a financial Agent, whose duty it is to see to these matters; or to use the means which it puts into his hands, for the ministry among other things. He is called the Bishop, and he is the executive officer of the Church in these matters, appointed by the Lord. The work required of a bishop may be clearly inferred from the following words that have proceeded from the mouth of God.

In a revelation given in January 1831, the Lord says:

"And now I give unto the Church in these parts a commandment that certain men among them shall be appointed, and they shall be appointed by the voice of the Church, and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer, and send them forth to the place which I have commanded them; and this shall be their work to govern the affairs of the property of this Church."

In the same month the Lord said:

"And again, I have called my servant Edward Partridge, and give a commandment that he should be appointed by the voice of the Church, and ordained a bishop unto the Church, to leave his merchandize, and to spend 'all his time in the labors of the Church,' to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them."

From this it appears the bishop is to devote his whole time in the labors that pertain to his office, and not to be encumbered by business affairs, and to see to *all things* as shall be appointed or declared in the laws.

The "laws" referred to were given in the month following, and in them the work required of the bishop is clearly seen.

"And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the Bishop of my Church and his Counselors, two of the Elders or High Priests, such as he shall or has appointed and set apart for that purpose."

"And again if there be properties in the hands of the Church, or any individuals of it more than is necessary for their support after this first consecration, which is a residue, to be consecrated unto the Bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants."

In order that there may not be too grievous a burden placed on the Bishop in leaving his business, and spending his time in the service of the Church, it is written:

"And the Bishop also shall receive his support, or a just remuneration for all his services in the Church."—Sec. XLIII.

"And again let the Bishop appoint a store-house unto this Church, and let all things, both in money and in meat, which is more than is needful for the wants of this people, be kept in the hands of the Bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business."—Sec. LI.

As there are a number of organized districts in the Church, where *agents* of the Bishop are located, the duty of the Bishop to travel among the churches and to see to the poor and needy personally, need not be required, yet it is evidently the duty of the agents to do this.

It may be inquired where shall the store-house be located? Evidently where the Bishop resides for it is to be under his care. It is the opinion of the writer, that the store-house was designed for the Church in a gathered condition, both in Zion, and also in stakes, for there was to be other bishops appointed in time, as there was one appointed at Kirtland, Ohio, as well as the one in Zion. Newell K. Whitney was appointed Bishop at Kirtland; while Edward Partridge was Bishop in Zion. And the duty of the Bishop at Kirtland was "To keep the Lord's store-house; to receive the funds of the Church in this part of the vineyard; to take an account of the Elders, as before has been commanded; and to administer to their wants," &c.—Sec. 72: 3.

It would appear that a store-house should be located where there is a stake and also in Zion, (when it is in possession of the Church), where the chief Bishop should be located.

That there should be some suitable place where the contributions, or tithings of meats, grain, etc., given by the Saints in each district should be stored or kept, can hardly be questioned.

What shall be given into the Lord's store-house,—or, in the present scattered condition of the Church—be put into the hands of the Bishop and his agents?

"Let the Bishop appoint a store-house unto the Church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the Bishop."—Sec. 51. By meat evidently is meant food or provisions.

In answer to the question, O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing? the Lord gave the following "word," which the Church is to "live by," and indeed it was to be a "standing law forever." And those who do not "observe this law" "shall not be found worthy to abide among you," or in the Church. Well, what is the "word that proceedeth forth from the mouth of God" on this matter?

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the

Bishop of my Church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the Presidency of my Church; and this shall be the beginning of the tithing of my people; and after that those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing land unto them forever, for my holy priesthood, saith the Lord."—Sec. 106.

It will not be forgotten that this revelation of the will of God, was given after the Saints were driven out of Zion, and were living in the "regions round about," and were in a scattered condition, in a great measure. If there are no "debts of the Presidency" (incurred in behalf of the Church); if there be no present need of building the temple, or "laying the foundation of Zion," there is much need for tithing "for the priesthood," in order that the "hands of the Elders may be freed or loosed, that they may be sent to foreign lands to preach the gospel to the nations—that the end may come, and that their families may be provided for by the Bishop, out of the storehouse, or by the means thus obtained.

It will be observed that this tithing is to be put into the hands of the Bishop, although "agents" and others may receive it; yet its disbursement must be by or with the knowledge and consent, or by the order of the Bishop.

If agents (and about every district has an agent) were to hold and control and disburse the tithing that comes into their hands, independently of the voice of the Bishop, then the Bishop would really have no more to do, no more power and responsibility than the agents, and as the particular district in which he lives would not need an agent, he being sufficient, he would virtually be only the Bishop for that district. Free will offerings, donations, gifts, or oblations given to the agents for the use of the poor and needy in their respective districts could properly be employed for that purpose, and these things the giver has a right to regulate as to the amount given, and the particular object for which given; but tithing is required by the Lord, that is, the Lord claims it, it is not a "free will offering" in the common acceptance of the term, it belongs to the Lord, and no man, either the one tithed, or the Bishop who holds it in behalf of the Church, has a right to use it for any other purpose than that designated by the law governing the case.

No individual or number of individuals have a right to tithe themselves and decide as to the manner they will use said tithing. It is not theirs to use, it belongs to the Lord, to be used for the benefit of the "body of the Lord," by the agent of the same, *viz.* the Bishop.

God said by the mouth of Malachi that the Children of Israel had "robbed" him, and in answer to the question, "Wherein have we robbed thee?" he answers, "In tithes and offerings;" and then adds the terrible declaration, "Ye are cursed with a curse; for ye have robbed me, even this whole nation."

"God is no respecter of persons," it is said, and "with whom is no variableness, neither shadow of turning." If the law of tithing is in force upon this people, who claim to be of the house of Israel, then it may be asked whether the word of God will not apply in a goodly measure to us, as well as to those in Malachi's day. How did they rob God?

Doubtless by keeping back their tithes and offerings (not tithes or offerings), and if they kept them back from God, what did they do with them? They must have used them for their own personal benefit, or worldly aggrandizement. They assumed the right to say and to do with them according to their own desires, but in not putting them into the Lord's store-house they robbed God and were cursed. Has not this people been, more or less, robbing God? and are we not more or less cursed, or what might suit delicate ears better, are we not under condemnation? How shall we escape? How shall the curse be turned into a blessing? God answers. Hear his word and will:

"Bring ye all the tithes into the store-house that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it," &c.

Mark, "bring ye *all* the tithes," yes *all*, and not such a measure of them as we please. Again, he does not say tithes and offerings, but *tithes*, for this is what must come into the Bishop's hands; offerings can be given to the poor and needy direct, or can be used by the deacons in behalf of the poor in the branch, or by the agents for the benefit of the poor and needy in the district.

There is a law given in sec. 59, par. 2, which designates when oblations (or free will offerings of money or other property—Webster) can be given.

In regard to tithing some may say, When shall I begin to tithe myself. It may be answered, How long have you been under the law? that is, how long has the law of tithing had claim on you? If for years back, then do you not owe God for the past, and would it not be well to begin to calculate how long ago it is since you had a "surplus" that belonged to God; and if you can learn that fact, would it not be well to pay that, and the tenth of all your interest annually since then. Or if you cannot do that, give your surplus now, and then afterward observe to pay the tenth of your interest annually. "I have no surplus," says some. Well, that is between you and your God; he knows as well as you. But grant it, then you can give a tenth of your interest annually. "But I have no interest or increase, I just live from day to day and keep out of debt, and that is all." Well, then the law of tithing does not apply to you. And if you are poor and needy, then you have claim upon the Church for help.

It may be asked does not the revelation of 1861 require the Twelve to take measures in connection with the Bishop to execute the law of tithing? Yes; and I will quote the word of the Lord on that matter:

"In order to place the Church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the Church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purpose of self-aggrandizement by any one, *be he whomsoever he may be*. As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."

Doubtless one of the reasons why this revelation was given was that a fear seemed to

exist in the minds of many (caused by the use that tithing had been put to by the authorities of the Utah church) that the tithing might be improperly used; and another was, that as both the Spirit and the letter of the law of tithing were misunderstood and misapplied, or misapplied at least, by the Utah church, and hence that the proper understanding of the tenor and scope of the law should be arrived at by the Twelve and the Bishop, and that they should put the law in execution. Neither the Bishop nor the Twelve could justly decide for a man what amount of his property would be considered surplus. This the individual and the Bishop are to decide. It would not do to allow the Bishop to decide this matter, for as Joseph the martyr taught it would give the "Bishop more power than a king has." Men who have the Spirit of God in them, and who believe the same God exists now who did in the days of Ananias and Sapphira will be honest in this matter before him, and will be willing to give all that can be called a surplus, and until there is a perfect understanding, or a sufficiently uniform judgment as to the meaning of surplus had among the general officers of the Church all who feel the pressing need of having the gospel promulgated, as God has willed that it should be, can find a way if they have a *will*, in ascertaining what surplus they have if any.

If tithing is the law of God, if it is the will and the word of God, then all whom it concerns must live by it, and will be in the last day as surely judged by it, as by any other disregarded word of the Lord. Not only so, but those who are not, or who will not be tithed; or who do not observe this law, can receive no inheritance in Zion, and will in the day of its redemption, if not before, be cast out. There is no need of being so fearful of declaring the truth in this matter, for if this law be the law of God, or spoken by the Spirit of God, then it will be found to mean as much as that word of God which says "Except a man be born of water and the Spirit he cannot enter into the kingdom of God," for the same Lord has said, "Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you." That this law is to be observed by the Church while in a scattered condition and before they gather to Zion, is evident from the fact that the principles of consecration is to be the order in Zion. See sec. 42, par. 8-10. And again the work of promulgating the gospel would be greatly hindered, if it was not observed till then.

Transgression of *this* law is *sin* as much as that of any other, and men shall be judged for it in the last day, as surely as for robbing their fellow men; and indeed it is a terrible thing to "rob God."

As the law is clear as to the fact that "surplus" is demanded of those who have it, and after that a "tenth of all their interest annually," and the giving the tenth of all their interest annually applies to those who have no surplus, but who have this "interest;" and is clear as to the fact that tithing should be put into the hands of the Bishop; then the Twelve with the Bishop are to take measures, or steps to execute the law, or to see that the law is taught, understood, and obeyed, and the means

obtained be truly used for the purposes of the Church.

As there are Bishop's Agents in about every district in the Church, all who before God are satisfied that they are subjects of this law can call in the Agent of the district, and have an understanding of what is a "surplus" in their case.

No matter what understanding the Twelve and the Bishop might reach as to what "surplus" means, it could only be on general principles. Every individual case would have to be decided between the Bishop or the Agent and the individual willing to be tithed. And that can be done now as well as after awhile. A disposition to do, influenced by a love of the cause, and a proper appreciation of the necessities of the cause, will discover a way to do it.

The questions are: Shall the members of the Twelve and Seventy who are staying at home to care for their families, be liberated and left without excuse, and shall they be sent into the world to preach the gospel to the nations as a witness before the end shall come? And, if so, will we now tithe ourselves, according to the law—and if we are not subjected to the operation of that law, will we not offer gifts of money and other property, that there may be means on hand so that the Bishop may say, "I can support all whose duty it is to go and open the door of the kingdom in all the world."

Put the matter to the test, whether it is idleness, or laziness, or indifference to duty, on the part of the Twelve, who are inactive. Let the Church furnish means sufficient to support their families, and pay their expenses to their fields of labor, and see whether they will go where sent. If you leave them without excuse, and they won't magnify their calling, then lay them aside, or at least you will find that God will do it for you.

I wish to express again my view of the using of tithing by individuals who owe it to God. The Lord declares in the words of Malachi, that it is his property, his right,—or else how could men "rob" him of it; and being his, it must be put into the hands of his agent, the financial agent of the Church, the Bishop. No one then has any right to say I will tithe myself, and I will use it for this or that purpose. If it be tithing, it is not his to use, and if he gives it not into the Bishop's hand, he robs God. All property that is not tithing is a man's own, he can keep it or give it away as he pleases. He is steward over his own property. The Bishop is steward over God's property. The urgent necessity of the case, as well as the manifest duty of the Church in the premises, ought to be sufficient reasons to urge in behalf of immediate and earnest effort in this matter; yet we are justified in presenting the fact that instead of any loss arising from obedience to this law, a superabundant profit or gain is promised; and that the promise is not of spiritual blessings, (although they doubtless will follow), but of temporal ones, is evident from these words of the prophet.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of Hosts."—Mal. 3:11, 12.

If the law of tithing is in force now, then

the promise is also; or in other words, the sacrifice being demanded now, the blessings which follow are to be expected, as much so as remission of sins is promised and received now as in former days, on condition of repentance and baptism.

By the "devourer" is meant, undoubtedly, grass-hoppers, chinch-bugs, caterpillars; cotton, cut, and army, and other destructive worms and insects; as well as mildew, rust, untimely frost, hail, excessive rain, and everything and anything that prevents or interferes with proper growth and full development of fruit, vegetables, and grains. And besides this, an unusual harvest of the products of the soil, and extraordinary increase of live stock is intimated in the promise, that the Lord will "open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." "He that giveth to the poor, lendeth to the Lord," and on this Dean Swift said, "If you like the security, down with the dust."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."—Prov. 11: 24, 25.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. God loveth a cheerful giver."—2 Cor. 9: 6, 7.

ANSWER TO

"A CURIOUS CALCULATION," Frequently Found in Many of the Secular Papers.

It is said that the earth would not hold the bodies of those who have lived if they were resurrected, therefore the infidel concludes that there is no resurrection, saying, "It will thus be perceived, that our earth is a vast cemetery: on each rood of it 1,373 human beings lie buried, each rood being scarcely sufficient for ten graves, with each grave containing 122 persons. The whole surface of our globe, therefore, has been dug over 128 times to bury its dead."

Such statements as the above argue, that God could not resurrect the dead to stand upon the earth, nor give the earth as the inheritance of the Saints. It is so easy for people to mistake, and there are so many false calculations nowadays "curious" indeed, that it requires great prudence, care, or spirit of truth in treasuring up ideas; be those ideas what they may, and wo unto those who do it not! It is very easy for some palm off such stuff upon the public, which often proves a snare; deceives and debars the mind from light and truth; for it is received readily, without evidence, when the truth can hardly find the least entrance; because "men love darkness rather than light." Therefore let all truth seekers "prove all things, and hold fast that which is" proved to be good; and only that which will and has stood the test of the fire; and accept no reports without good evidence and fair examination. The best of people do often make oversights; yet the truly wise appreciate the light of truth, and we believe are ever ready to receive it when fairly and honestly presented.

Wherefore, I give the following *Table of the Heavenly State*, proving the space of territory it will take to hold all the people ever born on earth, when they come up in the resurrection from the dead, to stand before the great Judgment Seat of Christ:

In last 2000 years (2010 A. D.) there are 67 generations, at 30 years for a generation.

Previous 2000 years (2100 B. C.) there are 30 generations, at 70 years for a generation.

The first 2000 years (1900 A. M.) there are 10 generations, at 190 years for a generation.

Total, 6000 years there are 107 generations.

Present population sweeps from earth each generation since A. D. (admitted by the best statistics), about $1,500,000,000 \times 67 = 100,500,000,000$; for each generation B. C. $2,000,000,000 \times 30 = 60,000,000,000$; for each generation before the flood $1,500,000,000 \times 10 = 15,000,000,000$. Total of all on earth during the 6,000 years, 175,500,000,000. Province of Ontario's area is 140,000 square miles $\times 640$ square acres to each square mile $= 89,600,000$ square acres $\times 160$ square rods to 1 square acre $= 14,336,000,000$ square rods $\times 272\frac{1}{2}$ square feet to 1 square rood $= 3,906,560,000,000$ square feet, the area of Ontario. This divided by the number of souls ever on earth (as computed above) gives how many square feet to each soul? Thus:

Souls.	Square feet.	Ans. Sq. ft.
175,500,000,000	3,906,560,000,000	(22.25.
	3,510	
	3,965	
	3,510	
	455.6	

That is, the single province of Ontario alone would hold each individual that ever lived on earth, giving to every soul over 22 square feet. And there are 27,904,000 square feet in a square mile. England has an area of 51,200 square miles, which would give over 8.2 square feet to every individual that ever lived on earth. California has an area of 189,000 square miles; she would hold all that ever lived, allowing over 30 square feet to every soul. Texas, area 237,500 square miles, and all mankind that ever lived on earth could stand upon that one State and have over 37.7 square feet to move upon. Kansas, area 78,420 square miles, and would hold the army of all human beings that ever lived, allowing to each over 12.4 square feet.

The measure of the heavens—the Planet New Jerusalem is a cubic city (see Rev. 21:16) of $\frac{3}{4} \times 12,000$ furlongs $\times 400$ cubits in 1 furlong $= \frac{3}{4} \times 4,800,000$ cubits $\times 1,824$ feet in 1 cubit $= \frac{3}{4} \times 8,755,200$ feet $= 6,712,159,640,608,000,000,000$ cubic feet in the New Jerusalem $\div 175,500,000,000$ the number of people that ever lived $= 382,459,239,282,438,745$ cubic feet, or $3,582\frac{1}{2}$ cubic acres, which is the size of a room or mansion for each individual, that ever lived, if they should ever be so happy as to all reach that blessed abode.

"They that say such things declare plainly that they seek a country," (Heb. 11:14), which David calls "a large room," "a large place," "the land that is very far off." See also Psalms 31:8; 18:19; Isa. 33:17; Luke 19:12; John 14:2. Let no man, therefore, think that God has not room enough for his people, whom he says shall "inherit substance." See Rev. 8:21; Heb. 10:34.

I am yours ever faithful and true,

WM. CARLTON IRISH.

FALSEHOOD AND INGRATITUDE.

Reading, and reflecting carefully upon the contents of a letter by Bro. A. Haws in the *Herald* for February 1st, I felt pained, and deeply humiliated; and having thoroughly considered the matter, have thought it best for all concerned to answer for myself so far as the scandalous insinuations could possibly refer to me.

In the first place, I am at a loss to conjecture who, in California, is sufficiently well acquainted with myself or family to make, were they true, such statements as are found in said letter; and, if they have originated with persons outside of California, I still am at a loss to surmise who could be so meddlesome, and so base, as to charge, or hint such things as are found in that letter.

Though erring and imperfect in life, I deny and indignantly denounce the insinuations there made; and in this connection I ask any one in the fellowship of the Church, if they suspect me guilty of unchristianlike or unministerial conduct, to come to me directly, and personally, in regard to the matter.

The insinuation that I have ever obtained money from the Church improperly, or expended money wastefully, or used it in purchasing strong drink, tobacco, or needless dress, or indulging in vain idle and worldly pleasures, or luxuries of any kind, or that I have in any way squandered it, is basely and cruelly false, as those who know me best can bear me witness.

For the last thirty years I have devoted myself to strict habits of industry and economy, both at home and when abroad, and never to a greater degree than during my active ministry for the past nineteen years, during which, at the urgent request of the Church, and under the promptings of God's Spirit, my time has been given exclusively to the interests of the Church.

For the first three years I obtained but little aid from the Church for my family—my own personal means, mainly sustained them. Besides this, my means also contributed in some degree to aid others in the interests of the Church. The Church was then very small, and scattered; and its members, with few exceptions, were poor in worldly wealth, but "rich in faith," and in the enjoyment of spiritual blessings.

And during the past fifteen years I have used more or less of my own personal means, arising from property I owned before entering the ministry, as also from means inherited by my wife; and from these sources, with what aid has been given me by the Church, and others, I have continued, unremittingly, to labor in the Church until now.

For the past four years I have received far less aid from districts, branches, and individuals, when laboring among them, than for some years before, but more from the Bishop, (much of my time being devoted to the Publishing Department and the Presidency), and much of this has been spent for necessary traveling expenses. I have labored in some branches, and even in districts, of late years, without getting sufficient means for incidental and traveling ex-

penses to and from them, and in a few instances, only, getting *no aid at all*, while others have assisted liberally. I have been called from a distance to minister upon funeral occasions, and to the sick, and at weddings, where I did not receive enough to pay traveling expenses.

I do not write these things to parade my grievances, nor as an accuser of persons; but to let some know what becomes of moneys *we don't get*, but ought to; and to throw a little light upon how some people suffer the ministry to serve regardless of their needs, others thinking in the mean time, perhaps, that they are being amply supplied, when in fact they are not. Possibly these non-paying parties, like those mentioned by Bro. Haws, would excuse themselves on the ground that *somebody* in times past had obtained money wrongfully, and *somebody* had used money unwisely, and *somebody* had used money to gratify their appetites, their pride, their laziness, or their lusts, and therefore they withhold the needed aid—thereby violating their covenant obligations.

All should remember that ministers, their wives and children also, have temporal needs as well as other people; and that the services of the faithful minister (and none other should be employed), should be honored, and that his reasonable wants should be looked after and supplied without his being compelled to either *faun or beg*.

It is a sacrifice, a trial, and a humiliation sufficient for any upright, intelligent, and faithful man, to have to go forth with no provided salary or stipulated compensation to preach the gospel to a sinful and gainsaying world, without having his own or his family's just wants endangered, or his or their reputation imperilled. Ministers and their families have rights in common with others to a comfortable support, and none but unloving, covetous, and stingy souls would withhold it. A want of proper care and provision in this matter has driven and is driving from the ranks of the active ministry some of its ablest and most effective members. There is great need of reform in this matter.

Since 1859 we have seen not a few persons, male and female, come into the Church and become very prosperous—largely increasing their temporal wealth from small beginnings, and yet some of them contribute but little to the work of God which they profess to *know*, and which they profess to love very much. And we have seen ministers engaged during many past years—engaged with a noble zeal, and exalted purpose, and with excellent success—esteeming it *their* duty to make sacrifices to build up the Church of Christ and bring souls to the knowledge of salvation; and at the same time *some* of the wealthy, thrifty and successful business men and women of the Church give no adequate aid, make no corresponding sacrifices, and heedlessly or wilfully look on and let the ministry work, and sacrifice, and suffer, some of them excusing themselves under the shallow pretense that *somebody* has used, or is likely to use Church funds in an improper way. If some should use moneys wastefully, this excuses none from doing *THEIR* duty in aiding the Church forward what they can. So long as there is a quarterly report of the finances of the Church, there can be but little likelihood of any extensive wrong in the use of Church funds.

Some members accumulate wealth, rear and educate their children, give them trades and professions, or settle them in comfortable homes (all of which they ought to do), yet of these some never think that the children of the faithful minister are justly entitled to their consideration and aid in these matters, all of which they also ought to do. The Saints, if Saints they really are, are members in common of Christ's family. They should diligently seek each others wealth and welfare. What, then, must be thought of those who can, and yet who do not assist with their means in forwarding the interests of Christ's Church? Can they escape the condemnation and just judgment of God? They can not, except they repent in heart and deed. And what shall be the fate of those who seek to excuse themselves by means of false and slanderous insinuations and utterly unfounded charges? May God help such to escape from their own littleness of soul, and from the shame and ruin they are inviting by such unjust and ungodly ways.

After one has labored and sacrificed, and suffered, and agonized at times before God, and all in the interests of the Saints, then to charge such with intentional or heedless wrongdoing, without proper evidence, is simply putting "the gall and vinegar" to the lips of crucified humanity. Like the Master, we refuse it! Like him, we say to all such as do this, "Get behind me!"

If we thought the Church entertained such an opinion of us as is set forth in the letter of Bro. Haws, which we do not believe for one moment, then by every principle of Christian honor and virtue we should at once withdraw from its fellowship, and abandon its communion until the Church should esteem us a friend to truth and a lover of righteousness.

We may say further in respect to this money question, that the temporal wealth of many has increased *largely* since they entered the Church; ours has diminished very considerably. This is not making a gain of the church, surely. Our labors have contributed, in some way, in liberating many from the meshes of the latter day apostasy, in leading others from the mists of modern sectarianism into the light, and love, and knowledge of God, and in delivering others from the black despair of infidelity to a joyful hope in Christ; and yet some of these very parties, (we are pained to think it), exhibit but little interest in the welfare and salvation of others. This is unsaintlike, and highly condemnable. Those helped out of the ruts of ruin should eagerly help, or aid in helping to deliver others. When *temporal* aid is needed, those who can should render it cheerfully. For any person who can, and yet who does not assist temporally is not fit for the kingdom of God. The Church would be vastly better off without than with them. They are neither useful nor ornamental. Such are "dead branches," though they may "have a name to live;" and they are a living libel on their profession of discipleship. We can only pray that the Lord may send thorough conversion and repentance to such.

As to my fellow-ministers, I find it hard to believe that even a few, if any at all, are such as is charged in Bro. Haws' letter. If there are such, they should be approached candidly, and in the love of Christ, and dealt with personally as the Scriptures direct. And as for Bro. Joseph, all who know him and his affairs

intimately, know that the insinuations offered are unjust, and very unkind. When it is remembered that his expenses are largely augmented by his entertaining, without compensation in many instances, large numbers of persons besides his own family, and by paying extra bills not incurred either through pride or prodigality, persons should cease to think him and his household the blind or heedless votaries of pride and extravagance as more than hinted at in the said letter. I have to thank many generous souls in the Church, and some out of it, for the liberal and timely aid they have rendered me during my nearly nineteen years of active ministry. I have not forgotten kind offers to me of either lands, or houses and lands, made by Brn. S. W. Condit, Alex. McCord, John B. Hunt, Uriah Roundy, and others, which I refused lest some might think I sought wealth instead of the salvation of souls. It has been whispered in certain quarters that I was directly interested in the Order of Enoch. If I am, it is only to see it succeed as a righteous means for the general good. I have no money in it, and have neither promise nor prospect of obtaining any direct benefits from it. I have encouraged it only because I believed it a wise and benevolent effort, located in a good region of country, and entrusted to wise, and (I hope) godly men.

My hands are clean of obtaining Church funds dishonorably, or of using them wastefully. Neither can I justly be charged with a want of anxious care and labor to conduct the financial affairs of the Church with strict economy so far as they are entrusted to my charge.

Duty prompts me to say ere I close, that, notwithstanding the heedlessness of some, the groundless fault finding of others, and the covetousness and downright stinginess of a few others, that the Latter Day Saints are, in the main, the most hospitable, large-hearted, generous, and upright people to be found on the earth. That we may overcome all evil, and attain to all good, is my earnest prayer.

W. W. BLAIR.

THE MAZARINE BIBLE.

At a meeting of the Connecticut Historical Society in Hartford, the chief interest gathered about the exhibition of one of the rarest and most valuable books in the world. Dr. Trumbull brought out the Mazarine Bible, belonging to the collection of the late George Brinley. This is one of the only two copies in America, and there are only six in the world. It was printed in 1455. Two years ago, two copies were sold at auction in London in the same sale, and one printed upon paper brought \$14,000, gold; the other, on vellum, brought \$20,000, gold. Usually a vellum copy of any work brings four or five times as much as a paper one; but the history of the Mazarine Bible raises the value of the paper copies relatively to those on vellum. Gutenberg printed the first copies in 1455, and those were on paper; in 1456, Faust got possession of the types, and his edition was partly on vellum. These consequently, are not so completely "original."

The Brinley copy is on paper—one of the genuine Gutenberg prints, and is a marvel of the printer's work. Its equal could not be

made to-day. The ink, though four hundred years old, and more, is as distinct as ink could be, and the paper is still white and clear. The "register" is perfect, and the appearance of the pages surpasses that of the best modern books. The work is printed in Latin, with a number of curious contract symbols in the text, used to space the lines evenly. Three different ways of the letter "S"—broad, moderate wide, and narrow—are examples of the care taken in this respect. This volume was probably bound about a hundred years after printing, and must have been hidden away for centuries in some monastery. The Mazarine Bible was the first book printed with movable type.—*Hartford Courant.*

NOTES ON THE LAMBERT AND WILLOUGHBY DISCUSSION.

TAKEN BY ELDER E. T. DOBSON.

SECOND NIGHT.

Opened by singing and prayer.

Elder J. R. LAMBERT rose and said:

Gentlemen Moderators, Ladies and Gentlemen:—My opponent on last night urged a complaint against me for not defining my position. He wishes us to define our position on every passage of scripture, while he seems not to consider himself under the necessity of answering every passage, (says he has not time to do it), but "will collect together such as have a similar import and dispose of them all at once." You see how much consistency there is in his complaint.

We will now call your attention to Hebrews 5: 7-9. Speaking of Christ:

"Who in the days of his flesh, when he had offered up prayers and supplications, with strong cryings and tears unto him who was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

Our opponent says he does not want that immortality which needs to be renewed from day to day. We fail to see how Christ was made perfect if he was altogether perfect before his sufferings.

It may be that our friend thinks immortality always means equal in power, might, and dominion with God. If so, then the angels, resurrected saints, etc., are thus equal with God. Perhaps our brother will tell us what angels are. Hebrews 5: 11:

"For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

Here flesh is distinguished from something individual and immortal. 1 Peter 3: 3, 4:

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Here the apostle denominates the inner man "the hidden man of the heart." Now, if this man is not "corruptible," then it is immortal. Our opponent accounts for the belief among the heathen nations in a spirit which survives the death of the body, in the fact that Satan

said that man should not die, and that declaration has been transmitted to these nations by tradition. Now we ask, did Satan inform any one by that declaration, any thing about there being a *spirit* in man? All of these same nations believe that *man dies*.

We now call attention to one of the rules adopted for this discussion, and read in your hearing last evening at the close of the session, which is, "That the common English version, known as King James' Translation, shall be the standard on Bible authority." We intend to abide by this translation; but our friend does not seem willing to abide the rule for he has already re-translated two passages. One in Genesis 2: 17, and one in Ecclesiastes 3: 21. The first, "The day that thou eatest thereof thou shalt surely die," he has translated to read, "Dying thou shalt die."

"You will find that translation in the margin, Sir," said Mr. Willoughby.

"But it is only the opinion of the publishers," said Bro. Lambert.

"It is the opinion of the translators," said Mr. Willoughby.

"Who knoweth the spirit of man that goeth upward, and the spirit of man that goeth downward?" he has translated to read, "Who knoweth that the spirit of man goeth upward, and that the spirit of the beast goeth downward to the earth?" Our Adventist brethren are very fond of re-translating, when a passage of scripture *does not read to suit their purpose*. Mr. Willoughby asserts that man all goes down to the dust. We discover a conflict here between our friend and his brother, Mr. Wm. Sheldon.

"Not at all," said Mr. Willoughby.

We will read from Mr. Sheldon's work called "Adventism." Bro. Lambert then read from Mr. Sheldon (we did not get the page) where he states that this "breath of life" is perhaps something akin to electricity, is very different from the mere air we breathe, though it may be one of its ingredients, and at death returns to God who gave it.

"That is just what I believe," said Mr. Willoughby.

Our friend says man all goes down to the dust. Mr. Sheldon says this "something akin to electricity," which is a part of the living man, returns to God. Our friend says beasts have souls as well as men. *Suppose they have?* I do not know that it would interfere with my happiness in the least if it should be ascertained that they have; but I am not here to maintain that they have. I am here to maintain that there is a spirit in *man*, which remains a conscious entity after the death of the body.

We will now call your attention to 1 Kings 17: 21, 22:

"And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord, my God, I pray thee let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived."

This child had died. His soul had departed. When his soul came into him again, he lived. We have a similar example in the case of the maid whom Jesus raised. Luke 8: 55:

"And her spirit came again, and she arose straightway; and he commanded to give her meat."

We submit for your consideration, if *breath*

is all there is in man, why is it a subject of sufficient importance for revelation as to cause the Savior to say, "Fear not them which are able to kill the body, but can not kill the soul [the breath]." And if the word "soul," here has reference to the immortal body given in the resurrection, then the absurdity is still more apparent, for who would think of killing an immortal man?

Our friend failed to touch 2 Corinthians 12: 2-4, where Paul admits that it is possible for a man to be "absent from the body," to be thus "caught up to the third heaven," and to hear "unspeakable words," etc. And we have never seen an attempt at explanation in any of the Adventist works which we have read. God forms the spirit of man within him. When that spirit goes away, the body dies. When the spirit returns, the body lives.

We are told that the "death penalty was pronounced upon all; but, according to our views, man did not die." We reply that man was banished from the presence of God, and that very day died a spiritual death. Whereas, before he was permitted to talk with God face to face, he could no more behold him. Death means separation. As, "dead to sin," a separation from sin. "Dead to righteousness," separation from righteousness.

He said we did not define our position on the creations. We now state that two creations are spoken of in Genesis. That one creation is as literal as the other. One is a spiritual and the other a literal creation. We quote again from Genesis 1: 26, 27; Genesis 2: 4, 5:

"And God said, Let us make man in our own image, after our own likeness. *** So God created man in his own image; in the image of God created he him; male and female created he them."

"These are the generations of the heavens and of the earth when they were created. *** And every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord had not caused it to rain upon the earth, and there was not a man to till the ground."

Although it states that he was created, and in the image of God. In Genesis 2: 7, we have the account given by our brother:

"And God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

We now see that the former was a spiritual creation, while the latter was a physical creation.

We now turn to Job 38: 4, 7. The Lord addresses Job thus:

"Where wast thou when I laid the foundations of the earth, *** when the morning stars sang together and all the sons of God shouted for joy?"

Christ was one of the morning stars.

John 9: 2, 3, concerning the man who was born blind:

"And his disciples asked him saying, Master, who did sin, this man or his parents, that he was born blind?"

Showing that the disciples understood that it was possible for the man to have sinned before he was born, and if so, it must have been in a pre-existent state. And further, the Savior makes no attempt in his answer to correct the error in belief, if it be one, but says, "Neither this man hath sinned nor his parents."

Time called.

Mr. Willoughby—First speech:

Ladies and Gentlemen:—We appear before you again this evening to pursue the negative

of this question, because we believe it to be in harmony with God's word. Our brother says we have used other translations than the one called King James. We think not. In Gen. 2:17, "In the day that thou eatest thereof thou shalt surely die," we only gave the marginal reading, "dying thou shalt die," which was put there by the translators. There are some distinguished writers who believe that the marginal reading is more nearly correct than the text. "Dying thou shalt die," seems proper; for God removes him from the tree of life, drives him from the Garden of Eden, curses the ground for his sake, and tells him "all the days of thy life shalt thou eat bread in sorrow." He lived on in a suffering, dying condition some nine hundred and thirty years, if we mistake not, then died. Our opponent takes the position that death is separation. We think it is the opposite of life, or the extinction of life. Our brother defines his position on the creation. I thought he was preparing to tell us a ghost story. (Laughter). We understand the brother to say that the spirit, or inner man is formed within the child at birth. Then God stands ready to give the spirit or inner man, and whenever a child is born God sends a spirit and puts within the child! Now let us look at this for a moment. In the case of adultery a child is conceived and brought into the world, and God acknowledges the crime by sending a spirit, and putting it within this corrupt, degraded body? Ah; I tell you we have something better than this. God has given us the power in our own bodies of propagating our species, and bringing them forth into the world. He has been quoting scripture to prove the dual nature of man. But we think it does not. Let us turn to Gen. 35:18, speaking of Rachael it says:

"And it came to pass as her soul was in departing (for she died) that she called his name Ben-oni; but his father called him Benjamin."

Now that her life was passing out we agree. But was it the conscious part that passed away? What is the soul? Is it an entity which departs out of the body? We think that it means breath here. It is the breath of *lives* that God breathed into man. All living creatures have this breath of life. Another quotation, in Genesis 49:33. This the brother quoted for my especial benefit.

"And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost and was gathered unto his people."

He "yielded up the ghost, and was gathered unto his people." Where did he go when he died? *He was gathered unto his people.* Where were Jacob's people? They were buried in old Machpelah's cave, which had been purchased as a sepulchre in which to bury their dead. There is where Jacob is. Buried with Rachel, his wife, and the rest of his people, in Machpelah's cave. Do you suppose that he and his wife are conscious in their graves? Our brother failed to prove that this is the inner man, this ghost, to our mind. In Job 11:20, we have a corresponding passage, which will throw some light on this passage.

"But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost."

Here we have the giving up of the ghost again. First they fail; then they give up the

ghost. What is this ghost? We better have a "*Thus saith the Lord*" on this matter. Now we read the margin: "*Or a puff of breath.*" Did you ever see a man die? Breathe out his life? *This* is the giving up the ghost. Does the soul die? It is a breathing out; that is all. The breath of life goes to God. Let us reason awhile on this spirit. We are not giving you Bible now, but we will reason a little. The child at birth comes in contact with the air. It inhales it. It lives. This constitutes its life. When it gives up this breath it dies. We will show where this is, where it goes to after a while. Isaiah 53:12, we learn something about this soul. We will commence with the tenth verse.

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he has poured out his soul unto death, and he was numbered with the transgressors."

This is speaking of the Savior. Speaking prophetically, those things that are not, as though they were. Is the soul of our Savior offered for sin? He was to bear their iniquities. How? By giving his soul; pouring out his soul unto death. The Psalmist David, speaking prophetically, says:

"Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

He will not leave his soul in hell; *Hades*, the grave. He poured out his soul, and went down into Hades, the grave. Do you think I believe that Christ was immortal before his resurrection? My brother need not think I am foolish enough to admit that. We read in John 1:1:

"In the beginning was the Word, and the Word was with God, and the Word was God."

Our brother tells us this teaches Christ's pre-existence. Let us see. "In the beginning," John says, "was the word." I get an idea here. "The Word was made flesh, and dwelt among us." Says one, "Is that true?" Yes. It is easy to believe God's word as can be when you get in the habit of it. He was made flesh, and dies. Thus we see how it was that Christ pre-existed. He pre-existed only as the word with God.

But we proceed. Turn to 2 Cor. 12:2. Our brother says it has baffled the skill of all the Adventists. Let us look at it. Paul says, "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ," &c. Ah! Then Paul was not talking about himself. Very well. Now in the fifth verse he says, "Of such a one I'll glory." What to do Paul? Why "of such a one I'll glory, yet of myself I will not glory." Of this man I'll glory, says Paul. "I knew a man in Christ above fourteen years ago." Paul could not tell how long it was. "Whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth." So you see Paul could not tell anything about it. "Such a one was caught up to the third heaven," &c. When Paul was going down to Damascus with letters to bind the saints, he met a personage on the way. That personage was the Lord Jesus. Why

could not Paul tell something about that person? *Because he was struck blind.* Now we ask who else would Paul glory in but Jesus? Does this prove anything about the dual nature of man, just because Paul didn't know whether this man of whom he was speaking was in the body or out of the body? If this proves anything for our opponents it proves that a man can just as well be out of the body as in the body; and perhaps when Paul was asleep sometime, the old man would be out some where around the neighborhood cutting up capers. (Applause by the young boys).

Time called.

ENQUIRY TO AEGIS.

Would it not be more in harmony with the spirit of the gospel, more consonant with justice to parties implicated, more agreeable to the innocent and upright among the Elders who have sacrificed for this work all you *dare* to sacrifice, labored for its weal as earnestly as you can labor;—and would it not be more *manly* in yourself, to make a direct charge against Elders who may have dishonored virtue, themselves, and the cause of Christ, (if any such there be), than under the cloak of allegory to fabricate a dream, or dreams, in which you can shoot the poisoned darts of envy and malice at random, striking with an unseen hand those whom you have not the manhood and valor to assail in open conflict?

Men whose virtuous record is unstained are in the gospel ministry, and yet some of them have been under secret censure through unholy animadversions, unmanly and ungodly scandal, secretly circulated, and will you now add to the burden of defenses which such must rear and bear by condemnatory fiction? I do not know who you are; but if you are an official dignitary of the Church, I can only express sorrow that as such you have known, (if you do know any thing about it), that such practices as you name have existed, and yet that you have not taken Christ's method of remedying them; and am as much ashamed of your pusillanimity as of your example; but if you are not an official dignitary of the Church, I then hope that some one will instruct you that the law of God teaches you not to make public unproved charges against your brethren, as I and others would have done by letter, instead of thus replying to you through your chosen vehicle, the *Herald*, had you been manly and honorable enough to have signed your name and address to your published fiction.

Yours for right, and against hypocrisy in any shape and form, MARK H. FORSCUTT.

SOME speculative astronomers, like Richard A. Proctor, believe that the numerous meteors continually flying through the atmosphere and in space, bear within themselves the possibility of the final destruction of the world, and assure us that if they should at any time rain in upon the sun in unexampled numbers, the most terrible consequences may be expected to "man and all his works." The sun is to flame up, and within eight minutes after the impact, every astronomer on the earth is to be disintegrated into his original elements, and that will be the last of life on this planet, until it shall have sufficiently cooled down to render organic life again possible.

1 April 78.

Look Here.—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired. Attention is called to the notice giving full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, April 1, 1878.

ONE thing, one indispensable thing, which the Elders are enjoined to teach to this generation, is repentance. Joseph and Oliver were especially enjoined, "Say nothing but repentance unto this generation." Under this restriction the work flourished, and grew wondrously. Later on, the dazzling, glittering philosophies of the Kingdom fully set up, the salvation of all, (by baptism by proxy), and the wonderful powers, privileges and grandeur of the priesthood absorbed thought and effort, and there was a falling off in prosperity. The great mistake of modern Israel was, they assumed the prerogatives of the church triumphant, rather than be content with the labors of the church militant. They attempted to antedate the glory that was to follow.

Hyrum Smith was restricted by a similar command as that given to Joseph and Oliver, in section 5, paragraph 4, Doctrine and Covenants, for in section 10, paragraph 4, the same is repeated. The same was given to Peter Whitmer, section 14, paragraph 3. In the word to Martin Harris contained in section 18, paragraph 4, the following is plain: "And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire; yea, even the Holy Ghost." A command of precisely the same import occurs in section 22, paragraph 2, closing part of the paragraph. It is repeated again to Sidney Rigdon in section 35. In section 39, paragraph 2, what the gospel is, is defined, and it is still the same as all that we have referred to.

One thing we have observed: those Elders of the Church who have more especially contented themselves with preaching the gospel—first principles, as found in the New Testament, Book of Mormon, and Doctrine and Covenants, are as a rule, not only the best received and most successful abroad, but are the best liked and most useful among the Saints at home. We have tried to make it a study, to discover the cause, and we have no doubt that it results from the blessing of God following his word, that word designed for the saving of the families of men. His blessing attendant upon that word has not so closely followed the declaration of the mysteries of the kingdom upon which some choose to dilate. "But," says some one, "we do not always want to be babes and feed upon baby food fed to us by baby Elders. We want strong meat that we may grow." To this we reply that milk contains all the ingredients essential to the development and growth of the body of man, from the fatty tissue to the hardened enamel of the teeth; and until the body is fully developed is there any propriety in refusing milk. Hence we argue until the Saint is fully grown he is an unwise babe to refuse the "sincere milk of the word." There are those who have stomachs physically incapable

of digesting meat, who constantly keep themselves weak and feeble by its use, who would do well to fast on milk awhile; so also there are some whose spiritual digestion has been sadly deranged by strong meat, "hoofs and horns and the mysteries" till they are dying of spiritual dyspepsia. The sincere milk, simple things, plain things, would be of far better service to them. We think it far better to be a wise "babe in Christ" than an unwise man.

A BROTHER writing with reference to the letter of Bro. Haws stating "What an Elder hears by the wayside," lets a little light in on the vexed question, about like this: "There are hundreds of good, honest, old Saints that have left the old church who feed and assist our Elders in their travels, who would, if treated well by the Elders, swell our ranks."

In qualification of this declaration he suggests: "For instance; an Elder takes it into his head to travel through a sub-district, where there is a presiding Elder. He makes inquiry where the president is, finds that he is within ten miles of him, does not call on him, goes ahead, appoints meeting, does as he pleases, drives up to a brother's house, jumps out of a buggy, (borrowed for the occasion), has his horse put up, brings four coats into the house and a lot of baggage. After shaking hands, showing off his shiny boots, he sits down to chat with the old sister. She has been over the hills with her sheep and pigs, and has sat down to fill her pipe and take a smoke before this dandy Elder. He says, 'Sister, could you not quit that nasty habit, and save the money to spread the gospel?' She tells him that it rests her. Her shepherd dog lies outside the door resting, 'Sister it costs money to keep that dog. Would it not be well to save the price of the food, and give it to the Elders.' She tells him the dog saves her from running so much after the sheep and hogs. And so he goes on begging and finding fault with things that he has no business with.

"Another class, an Elder in his eagerness to do something starts out on a mission, finds some old Saint's house, is kindly invited to stay awhile, in the meantime preaches in the school house; comes home, and in place of talking on gospel principles, begins to tell them of his visions, revelations, &c., extolling himself to the heavens. And if his opponent wishes to take a part in the conversation, the Elder lifts his hands and says 'stop, stop,' and does not give him a chance to speak. He finds a few families that left the old church, at a distance from each other, and travels from place to place; goes over to A.'s, tells them that Bro. B.'s folks are ready for the water; comes back and tells Bro. B. that A.'s folks are ready for the water. When A. and B. meet they enquire of each other, find the stories untrue, and they wonder why the Church sends out such fools. Another thing, he writes them on a postal card, directed Bro. so and so, in sight of every one that handles it, some times to the disgust of the receiver. These are some of the weaknesses of some of the Elders that have passed through our district."

We do not give the signature of the writer of the foregoing letter. It will be mortifying enough for any Elder guilty of the follies written of, to find himself reflected in the description given, without further specifying him or them. "Wisdom is an excellent thing." A little wise

thinking would check the habits therein named. Faults to be amended must be first discovered; and here is a chance to examine oneself afforded by the power that sees us "as others see us."

EDITORIAL ITEMS.

WE are much gratified to know that many of those "Canadians who become Mormons" are excellent people in morality; and quite as good as the average in intelligence. That fire will not be stamped out easily.

Read Bro. Blair's letter, "Falsehood and Ingratitude," on page 100 in this issue.

Some one writing from Big Grove, Iowa, sends \$2 for HERALD and HOPE, address to be changed from Wheeler's Grove to Big Grove, but no name signed. Can any one inform us who the writer was?

Bro. Henry Palmer writes from Council Bluffs Iowa, under date of March 15th, quite cheerfully, though he seems impressed that there is rather more fault finding with the first Elders of the Church than there ought to be. He is pleased that the old place, Nauvoo, is remembered; and thinks that it would suit him as a gathering place.

Bro. Joseph A. Crawford, whose letter we publish in this issue, wrote again on the 19th. He was then done at Tennessee, and was occupying at Hill's Grove and at Eagle School House. Thought good would result.

Bro. Joseph Luff reported from Seaton, Ontario, March 11th, that since last writing he had baptized three, and expected others soon, and a good work seems before them. Bro. Luff would like to see some efficient laborers in that field, but he intends to wage the warfare the best he can. He sends papers containing notices.

Bro. John Pett, of Dowville, Iowa, writes of a preaching tour taken by Bro. Eli Clothier and himself among the branches of the Galland's Grove District. They consider the prospect good for an ingathering in some places, judging from the interest manifested. More of the Elders have labored in the ministry since their last conference than usual, and the gospel wins it way more rapidly in consequence. Bro. Pett also did a good work in correcting and putting in order branch records during his stay in the branches, and sends copies to the Church Recorder, who hereby thanks him, as he does all others who try to get records in shape for him and themselves.

Bro. W. W. Blair was preaching at Pecatonica, Winnebago Co., Illinois, March 16th to 23th. He spoke in the Congregationalist and Universalist houses in that place. Prospects good.

Bro. T. W. Smith went to Streator, Illinois, March 8th, and was having good success in preaching the word. He expected to remain till the 24th.

Bro. J. S. Patterson has been preaching in the Eastern Iowa District recently, as well as in the Kewanee District, and, as ever, labors faithfully for the Master.

Bro. James Dutton, of Spring River District, Kansas, writes that there was a larger attendance at their conference, March 16th and 17th, than ever before, and there was quietness, peace and joy in the Holy Ghost during their sessions.

Bro. T. F. Stafford, of Lewiston, Illinois, is laboring some in the ministry. He hopes that the full complement of subscribers will be on hand soon to ensure a weekly HERALD.

Bro. Z. H. Gurley, of Decatur county, Iowa, writes in commendation of Bro. Blair's book, "Joseph the Seer," calling it an able work, saying that he endorses it "most heartily," and that he thinks "it will prove especially beneficial in those districts where Adventists are most numerous." Bro. E. N. Webster, of Boston, writes that the book is "excellent and encourages us much, and I hope that it will do a great work." Others write also commending it, and we hope that all will take an interest in recommending it and making sale for it, as well as purchasing it themselves.

Bro. Samuel Brown, of the new branch at Carlingford, Ontario, Canada, writes in gratitude that he has heard the restored gospel, but they are ridiculed and scoffed at by their neighbors and former friends, as well as by the ministers of the world's churches, such as we have nearly all experienced. May the Holy Spirit manifest itself largely in the way of giving them wisdom, knowledge, faith and patience to not only endure, but to be lights in the world, as the saviors of men, walking uprightly and circumspectly.

Bro. R. J. Anthony wrote from Plattsmouth, Nebraska, March 19th, that he had baptized four since he wrote last, and some others near Wilbur and Rose Hill say that they intend to obey, and there is, generally, a fine prospect in that part of Nebraska, and the Saints are feeling well and doing well.

It is sincerely to be hoped that the Saints will not mix themselves up in the troubles over the Chinese question in California, one of those things that the world can and will manage in one way or another, good or evil, for themselves.

Bro. Henry Haines and wife, at Arcadia, Crawford county, Kansas, so long alone there, are pleased to learn that Bro. B. G. Watson intends to come there to live, and hope that thereby a branch may yet be raised up, if they live right and preach and teach the faith.

Bro. J. B. Jarvis, of Scranton, Kansas, feels that much prejudice has been removed by his efforts there, but yet the people are not brave enough to endure the "reproach of Christ," yet some seem indeed "almost persuaded," who may yet become obedient to the gospel ordinances.

Sister Fanny McCullough, of Brainard, Nebraska, feels that her brief experience in the work of God has been a pleasant one, and she desires to continue faithful and true to it.

Sister Melissa E. Beebe, of Swan Creek, Michigan, writes a dream which seems to be a token of the coming purification of mundane things, and also expresses her earnest desires to live according to the profession she has made in Christ in her youth. May she be able to continue by example and precept.

Bro. Alanson Wells, of Elvaston Branch, Illinois, writes that they are striving to serve the Lord, but they have many things to contend with because of gain-sayers, but in reply the Saints tell them that our "Mormonism" is just the same that Jesus taught and the early Christians believed and enjoyed amid like opprobrium by the gainsayers of their day.

Bro. Thomas Ames, of Green's Landing, Western Maine, an aged veteran of the cross of Christ, writes that there is a large field of labor in that part of Maine, and that it seems necessary for an Elder to be sent there to preach, and to encourage the Saints and strengthen the branches. He will gladly give such an one a home.

Bro. T. J. Bell, of Decatur county, Iowa, writes that the conference at Davis City, March 15th and 16th, was an excellent one in the Spirit of God. Bro. Z. H. Gurley and J. W. Gillen preached ably and acceptably.

Bro. J. C. Clapp is at San Bernardino, California. He has recently "taken a wife," and writes that he is more "settled down for a season," but still preaches at San Bernardino and that vicinity.

Bro. D. U. Spinning, of Chickaming, Berrien county, Michigan, writes that Bro. C. Scott's preaching there the past winter caused people to read their bibles. Some are waiting his return to be baptized, and the people of that region would like to hear him again.

Bro. William Bradbury, of Providence, R. I., writes that he baptized five at that place March 17th, and two the 18th, and that the work moves along very well with them. Quite a number of others have declared their intention to obey.

Bro. W. B. Tignor, of Barry county, Missouri, writes that his efforts for the cause in that region are having effect. Some are believing and still others are investigating.

Sister Elizabeth A. Hartnall, of the New Carlingford Branch, Canada, writes of the labors of Bro. Luff and Shippy there. Fourteen are now members, eight being new; and others are believing, but hold back on account of the misrepresentations and persecutions. May none of the earnest and honest be hindered, we pray. Sister Hartnall feels that she is growing stronger in faith and in the knowledge of the truth.

We acknowledge receipt of papers from Joseph Flory, Joseph Luff, I. A. Monroe, John Blake, John Ellis, Wm. Street, W. F. Donalson, R. M. Elvin, and others unknown.

Bro. Wm. Hawkins, presiding over the Nodaway, Mo., District, now writes from Oregon, that he has not been able to visit all parts of his charge; but is making such arrangements as will enable him to devote more of his time to the work. Bro. Hoyer and himself had spent a week in Atchison county.

Bro. Jacob Stanley, of Streator, Illinois, writes, March 26th, of the excellent results following the visit of Bro. and Sr. T. W. Smith, at that place. He thinks a number will be baptized there. A letter of a later date from Bro. Smith states that four had obeyed. May the good work go on.

Bro. Peter Brix, writing from Aalborg, Denmark, is quite anxious that the Church shall sustain a mission to Denmark this season. We suggest the fact that Bro. James Thomsen and Knud Johnson are both willing to go if their families can be sustained, and this, in connection with some funds to carry on the mission will be demanded of the Church. Bro. Brix closes his letter thus: "May God help us to keep his laws and honor his commandments, that the work may prosper and the honest in heart may be saved, is the prayer of yours in Christ."

Bro. Briggs Alden writes March 21st, 1878: "The good things and the unwise that I see in the Church, or HERALD, tend to please or displease, as much now in my fifth score of years as in my fourth score. * * The condition of things in Fontanelle is improved somewhat."

A nut for the wiseacres: which is the greatest transgression, sin or ignorance?

Sister Mary Coughlin, of Kansas City, Missouri, is glad that they have a branch and good meetings in that place.

A long and interesting letter from Bro. D. S. Mills about his ministry in California and Nevada, intended for the first half of this issue, was crowded out by the unexpected length of some others, and we had not room for it in the correspondence column. It will appear next time.

Sister Cassa Ann Johnson wants the prayers of the Saints in her behalf and for an afflicted grand-child. She resides at Clarksville, Missouri. She recites a remarkable case of healing in Pike county, Illinois.

Bro. Adam Fletcher, of Happy Hollow, Iowa, seems to have been half asleep for a number of years; for upon lately getting hold of a HERALD, he is quite surprised at noting the advancement of the cause. Bro. Fletcher was formerly a resident of Kewanee, Illinois, and we welcome him to our fellowship, (editorially). He has lost trace of many old friends, but wishes to be remembered by all. His faith is still in the work. He is in charge of a Sunday school and doing as well as he can. He invites traveling Elders to call. Shock's Station is their residence, six miles west of Ottumwa. P. O. address is Happy Hollow, Wapello county, Iowa.

Uncle William Smith, has been in Missouri, for a few weeks, visiting his eldest daughter, Mrs. Mary Scott; but returned to Colchester, McDonough county, this State, a few days ago. He is intending to remain in the State a few weeks longer if practicable.

Bro. W. S. Taylor wrote from Columbus, Kansas, March 22d, of their good conference, and says that he tries to do what he can in the cause. He mentions the early Spring, the fruit trees being in blossom, and the general good prospects for the farming community.

BRO. JOSEPH LUFF sends us some Toronto, Canada, papers, from which we gather the following items about the Church there. The publisher of the *Mail*, is troubled about the fact that converts are being made. He gets off the following in the issue for February 11th:

"We do not feel at all proud to hear that Mormon 'preachers' or 'elders,' so called, are actually making converts in this enlightened province. Not long ago we referred to the 'baptism' of several converts in the chilly waters of the river Thames, about New Year's Day; and now we see it mentioned that converts are being made at Collingwood. What kind of Canadians are they who become Mormons?"

To this some one signing himself or herself Adelaide Street, replies in the issue for February 18th, as follows:

MORMONISM VS. BRIGHAMISM.

To the Editor of the *Mail*.

SIR,—In your issue of the 11th inst. I noticed a paragraph in which you express surprise that Mormon 'Elders' or 'Preachers' should succeed in making converts in this enlightened Province, inasmuch that they have been 'baptizing' in the 'chilly waters of the Thames,' and also at Collingwood, and asking 'what kind of Canadians they are that become Mormons.' I reply that there are some seventeen or more converts to the 'Mormonism' referred to, in Toronto, who may be interviewed at any time concerning their religious views or national feeling, and thus a conclusion may be arrived at quite readily as to 'what kind of Canadians they are.' Their church (corner of Lippincott and Buller streets) is open every Sabbath morning and evening, where their doctrines are clearly set forth. We presume the writer labored under an impression that the word 'Mormon' necessarily implied Brighamism and its attendant abominations, and therefore his surprise, whereas, in truth the parties and the denomin-

ation referred to as baptizing in the Thames, together with the Collingwood converts, are members of the *Reorganized Church of Jesus Christ of Latter Day Saints*, whose doctrines and practices, religiously and politically, are directly opposed to all the corruptions connected with that system of so-called Mormonism, that holds sway in the great Salt Lake Valley, but which is in reality in the estimation of members of the Reorganization a libel on the name of Latter Day Saint. Hoping you will give to a virtue-loving people the benefit of this letter's insertion, that we, as a society, may be placed by your paper in a proper light before the public, or that at least you will henceforth make a distinction between Brighamism and the Reorganization when referring to Mormonism, I remain respectfully yours,
ADELAIDE STREET.

TORONTO, February 12th.

THE following letter is sent us for insertion in the HERALD:

ROCK ISLAND, Ill., March 18, 1878.

Editors Herald:—As the representative of four hundred Latter Day Saints, I want to know if I go to General Conference, and there vote on a measure, and that measure becomes *law* to the Church by a majority vote of the representatives, who has the *right* to set aside that ruling, and in direct violation of that ruling, to put a man in the field to represent the Church that General Conference has said is not a *fit* or a *safe* man, or is an unworthy man to represent the Church. And, whereas, I see through the HERALD of March 15th, that John Shippy professes to represent the Church, after the wisdom of the *whole Church* said they did not want said Shippy, and warned him by their vote of their will; and, whereas, he claims to do so by the direction of the president of a district in Canada, I want to know who empowered said president to defy the general Church authorities, and *rebel* against its explicit commands. I want to know, because I do not want to go to Conference to *waste my time*; I have none to waste; therefore, please answer through the HERALD of April 1st. It depends on whether this is published or not my attendance at Plano; if not, I shall stop at home. Please answer direct and explicit, and oblige, yours,

J. A. ROBINSON, *Delegate to Conference from Kewanee District.*

To the foregoing we reply: We know of no one having the *right* to set aside the ruling of the General Conference, save the Father, the Son, or the Spirit, and the Conference itself. We do not know *who* empowered the president of said district to defy the general Church authorities, and rebel against its explicit commands; if any such rebellion and defiance have occurred, which remains a subject of inquiry.

A copy of the Beatrice (Nebraska) *Express*, sent us by brother H. J. Hudson contains the following editorial notice of David Whitmer, which as it contains some additional items we insert:

"THE LAST WITNESS."

"The only one of the three witnesses to the Book of Mormon resides at Richmond, Missouri. His name is David Whitmer, and he is known among the Latter Day Saints as 'the Last witness.' A correspondent, who is one of the 'Saints,' interviewed 'the last witness' recently. Whitmer is described as 75 years of age, 5 feet 10 inches in height, well proportioned, and possesses good physical abilities. I found him, writes this correspondent, in a pleasant mood and very communicative on various topics. In reply to a question by me as to his present views as a witness to the plates of the Book of Mormon, he said: 'I was plowing in my field, when I heard a voice, saying, 'Blessed is the name of the Lord and those that keep his commandments.' After I had plowed one more round, the Prophet and Oliver Cowdery came along and said: 'Come and be one of the witnesses.' We passed through a clearing and sat on a log. While there, a light appeared, which grew brighter, until an angel stood before them with the plates and other things.

The angel turned the leaves so that we could see the engravings, etc. We then heard a voice, saying that those things were true and the translation was correct. This was about 11 o'clock a. m." Mr. Whitmer also showed me the original manuscript of the Book of Mormon, written by Martin Harris, Oliver Cowdery, Emma Smith, and Christian Whitmer. This fell into the present owner's hands at the death of Oliver Cowdery, and is now held as a choice relic. Mr. Cowdery died at the residence of Mr. Whitmer, in Richmond, Ray County, Missouri."

LEWISTOWN, Illinois,

March 7th, 1878.

Editors Herald:—Will you please state through the columns of the *Herald*, what we are to understand by our Savior's words in Matt. 19: 28. "Ye which have followed me in the regeneration, when the son of man shall sit in the throne of his glory," &c. Was Christ regenerated? Or when is the regeneration spoken of to take place. I find different opinions in the minds of Elders on this point; and for one, I would be pleased to see the matter handled by some one able to do so. Some claim that the regeneration spoken of refers to the great last change that takes place at the end of the world; that is, that the earth is regenerated, and that this is all there is of it. I do not so understand it, and do not advocate that theory; and could not in view of what Christ said to Nicodemus, John 3: 3, 5, which is, "Ye must be born again. Born of water and the Spirit." Also Titus 3 and 5. If you will throw some light on this point I believe it will be a great benefit, to some at least, and especially to your brother in the one faith,

T. F. STAFFORD.

We understand the passage to mean the same as if Jesus had said, "Ye who have followed me in the new birth; the birth of the water and the Spirit;" That, it was the regeneration, or renewal of spiritual life, by spiritual birth, by being newly born into the kingdom; that those who so followed him, shall in the "resurrection" when the Son of man shall come sitting on the throne of his glory, they shall also sit upon twelve thrones, judging the twelve tribes of Israel. I. T. Matt. 19: 28. See also Luke 22: 28.

BRO. J. A. ROBINSON, of Peoria, writes March 7th, 1878, as follows:

"This evening, in prayer meeting, Sister Bevens had a vision of the Temple in Zion and the City. She saw only a bird's eye view of it, but the temple was distinct. It was large and built in octagonal form; a road led to each square, in which was a door, or entrance. Around the Temple was a court, or wide street, then another street, after a space of perhaps three hundred yards, then another; and so on, until the circle was so large that the streets became straight, and the blocks square. The other streets led to the Temple as spokes to a hub. She, with a sister present, was walking close to the Temple. It seemed as if the City shone like the sun at noon day. She saw several of our people there.

"On Thursday, a week ago, she was blessed with an understanding of how to approach God in prayer. The father graciously revealed himself to her and to others at that time. She saw Jesus also sitting at his right hand. The cross was between her and Jesus. A light which penetrated all things, and was the author of all life, emanated from the Father. She then got what she long looked for and desired, a knowledge of how to pray to God. We have glorious meetings. A better conference than the one just closed in Canton I never attended."

Newspaper law says if a person order his paper discontinued he must pay all arrearage, or the publishers may continue to send it until payment is made, and collect the whole amount, whether the paper is taken from the post office or not. Also, action for fraud can be instituted against any person, whether he is responsible in a financial view or not, who refuses to pay subscriptions due for a publication.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

March 13th.—What is said to have been the severest snow storm since the building of the Union Pacific Railroad occurred in Wyoming from March 7th to the 10th, without abatement. It extended about 550 miles. Numbers of persons perished in it, and one ranchman lost 10,000 sheep, while many others lost stock in less numbers. Every cut on the railroad line was filled, besides immense drifts were piled everywhere, and it took three days for the force of men and the snow-plows to clear the 550 miles of track.

14th.—England is still looking out for a chance to get entangled, and has her iron clads now in Turkish waters. No date fixed yet for the National Peace Congress.

A heavy hail and rain storm at Wheeling, Va., the 11th inst. Hail was very large. Houses were unroofed, windows broken, cattle, hogs and sheep killed, and growing wheat washed away.

16th.—Other English war vessels are passing up the Dardanelles, and this causes the Russian troops to draw more closely round Constantinople. The eventful day approaches nearer and nearer. The English Admiralty boasts of its complete readiness for war.

In the matter of supplying seed grain to the sufferers from grasshopper raids in Minnesota, the Governor of that State has received six thousand applications from thirty-two counties, representing a need of seed for over two hundred and twenty thousand acres prepared for grain. The State appropriation was only \$150,000 and the shortage equal to 100,000 bushels of wheat.

Three hundred sacks of mail arrived in Chicago yesterday from the Pacific Railroad, the large number being caused by the snow storm of the 10th to the 13th delaying the trains and mail, as reported heretofore. It gave plenty of work to the railway post office officials on the east-bound trains.

La Page, the murderer of Josie Langmaid, Oct. 14th, 1875, was hung yesterday at Concord, N. H. He also confessed to the murder of Marietta Ball in July, 1874.

An aged couple were murdered in Lee county, Iowa, night before last, and their house set on fire. It was done for their money. They were seventy-four and sixty-seven years old respectively.

A murderer was hung at Rome, Georgia, yesterday. Two others are to be hung the 27th, near Nashville, Tenn. A woman was murdered at Tomah, Wis., night before last.

18th.—The tone of European news is more warlike, and there are strong indications that England and Austria will make an alliance. Russia objects to the privileges granted by Turkey to the English war vessels, and therefore her troops are closing in around Constantinople more rapidly.

20th.—The nations are yet in controversy over the treaty made between Russia and Turkey, and about its consideration at the proposed congress of the Powers. England still demands that the whole treaty, with all its particulars, be submitted. Following the war there is now much distress among the inhabitants of Serbia.

Gen. Grant and party arrived at Naples, Italy, the 18th.

An extensive riot occurred at Toronto, Canada, Monday night, 18th. It was occasioned by a visit and lecture from O'Donovan Rossa, the noted Irish Liberator, or "Fenian." The Orangemen waited for him, and there was a gathering of 7000 people, but he made his way out of the hall through the crowd uninjured, and escaped. The police charged on the mob, and two or three hundred, mob, citizens and policemen, were injured, some quite severely, by stones and shots.

At Hutchins, Texas, four masked and armed men captured a railway train, plundered the mail and robbed the express messenger.

22d.—Russia has communicated the whole text of the treaty to the Powers, but England is not satisfied unless Russia formally submits it to the congress, while the latter thinks that the congress can consider it without such formal act. Meanwhile she will not let go her hold on Turkey or cease precautionary measures till the final settlement is assured.

The Board of Indian Commissioners present their ninth annual report, and it contains some "interesting statistical matter, showing considerable agricultural, industrial and educational development" among the Indians. We extract the following from the Chicago *Tribune* concerning the report, and the situation in general: "The summary of results under the peace policy inaugurated in 1869 is specially valuable, and will surprise those who have been unacquainted with the workings of the policy in detail. Of the 278,000 Indians now in the United States, not including those in Alaska, the peace policy has induced 112,903 to doff their furs and blankets and don citizen's dress. They now occupy 22,199 houses, and have 330 schools with 437 teachers, attended by 11,515 scholars, against 111 schools, 134 teachers and 4,718 scholars in 1868. In many other respects they show a great advance during the past ten years. There are 40,397 of them who can read, whereas none of them could in 1868; and 28,000 of them attend church. Industrially also they make a very good showing. They are cultivating 292,550 acres of land, and, not including the five civilized tribes, 34,682 of them are engaged in tilling the ground. They have raised during the past year 688,178 bushels of wheat, 4,656,692 bushels of corn, 349,247 bushels of oats and barley, 556,975 bushels of vegetables, 148,473 tons of hay, and they own 216,286 horses and mules, 217,883 cattle, 121,858 swine, and 587,444 sheep. In addition to these cheering results, the Commissioners urge, as another strong argument why the management of Indian affairs should not be intrusted to the War Department, that supplies contracted for and furnished to military posts have cost from 38 to 78 per cent more than at the neighboring Indian Agencies. The commissioners make a very strong appeal, upon the strength of the practical results of the peace policy, to have it continued permanently.

"The strongest arguments to be made against the peace policy are the Indian rings on the one hand, organized for the purposes of plunder, which under cover of the peace policy, are continually repelling the Indian from civilizing tendencies; and on the other that, during the operation of the peace policy, four bitter and expensive wars have been fought,—the Apache, Modoc, Sioux and Nez-Perces,—and that the Chiefs who have conducted these wars, among them Captain Jack, Sitting-Bull, and Chief Joseph, have been men of superior intelligence. Although one of these leaders is dead, another in the British dominions, and the third surrendered, there is no guaranty that we may not have more wars and that other Indians may not rise and take their places. The solution of the Indian question most undoubtedly is to be found in absorbing him into the body politic and making him a citizen, with all the rights, and at the same time responsibilities, of citizenship. There is no doubt that the peace policy can accomplish a great deal by educating the younger Indians and bringing them up under the influence of civilization; but, so far as the older Indians are concerned, the army is the most complete civilizing agency. If proper legal tribunals were established and law and good government were extended on the reservations, there would be little need for the army on them, and the Agencies would need no protection so long as the Indians could be convinced that treaty stipulations would not be violated. If, however, Agencies are to be the locations of organized swindling, and the posts from which arms and material of war are to be freely distributed, then there must be constant use for the army, besides which it is notorious that there are still roving bands which utterly refuse to go upon the reservations, and will have to be forced there by the army.

"The Peace Commission is doing a great and useful work in reclaiming the red men, and no one would wish to have the experiment abandoned; but the time has not yet come when the army can be abandoned as an agency in civilizing Indians. Its withdrawal from the vicinity of the reservations and the frontier forts would plunge the whole Indian question into confusion again, and expose the frontier settlers to certain massacre. The Commissioner of Indian Affairs in his report to the Secretary of the Interior recognizes more clearly

than the Commission the drawbacks to Indian progress that exist at these Agencies, in the dishonesty of Agents, traders, and contractors, and lays special stress upon the value of educating the young. If the Commission will purge the Agencies, and lend their aid to the Secretary of the Interior in his efforts to smash the Indian rings, there will be great hope for the future of the Indian; but, so long as these abuses exist, and so long as the insane policy is persisted in of furnishing Indians with arms and ammunition, there will be almost constant use for the army. No one questions the correctness of the peace theory in the abstract, but so long as the older wild Indians exist, who can not be reached by the Commission, and greedy rascals can organize rings to fleece those at the Agencies, the talk of discontinuing the use of the army is idle."

23d.—There is an increase in the feeling of irritation with both England and Russia over the situation, and the prospects are warlike again. Russia stands to the point and is not moved by England's wishes or threats, but rather seems inclined to order the British fleet to withdraw from Turkish waters.

There seems to be some difficulty and coldness between the Pope and the Jesuits, so that the latter oppose the general policy of the Pope.

News from China, to February 17th, is that the famine is extending all over the northern provinces, and that there is unparalleled distress. The government resources are exhausted, and the utter depletion and giving up of that portion of the empire is threatened.

The iron trade in South Yorkshire, England, is in a most stagnant condition. Thousands of men are out of employment, and others are likely to be, as another strike of the colliers is expected.

25th.—To-day, after more or less rumors heretofore, it is stated that Germany, Austria and Italy are in alliance on the side of Russia, and that England must either come down from her demands or fight.

A violent gale, with snow, prevailed and extended throughout England yesterday. The British naval ship *Eurydice* capsized near the Isle of Wight and about three hundred men were lost, only a very few escaping, five it is thought. A sudden squall, during the snow storm and gale, sunk her instantly.

A furious storm raged on Lake Michigan night before last, and considerable damage was done at Chicago, but only one vessel was completely wrecked and but one life lost as far as known.

26th.—An early meeting of the European Congress is now doubtful, but the Russian press calls upon the other Powers to ignore England and to unite in settling the question without her aid or intervention.

It is now known that over three hundred officers and men went down with the *Eurydice* in Sunday's gale near the Isle of Wight, reported yesterday. It was done in an instant. After an hour in the water five men were picked up but only two lived.

Quite a fire in Philadelphia last night. Thirty buildings burned or damaged, mostly business houses. Loss about \$1,000,000. A paper mill at Rockton, Illinois, burned. Loss \$20,000. The American Knife Company's works at Waterbury, Conn., burned. Loss \$40,000.

Three men were hung at Elbomsburgh, Pa., yesterday.

Geo. M. Werman, aged 67, at Columbus, Ohio, shot and killed his son, aged 38, and then committed suicide yesterday.

To do good to men is the great work of life; to make them true Christians is the greatest good we can do them. Every investigation brings us round to this point. Begin here, and you are like one who strikes water from a rock on the summits of the mountains; it flows down all the intervening tracks to the very base. If we could make each man love his neighbor we should make a happy world. The true method is to begin with ourselves, and so extend the circle around us. It should be perpetually in our minds.

A man is sometimes more generous when he has little, than when he has much.

It was George Herbert, who said a handful of good life is worth a bushel of learning.

Correspondence.

COAL CREEK, Colorado,

March 3d, 1878.

Brother Henry A. Stebbins:—Elder F. C. Warnkey has been here for the last few days, laboring faithfully for the Church. He held a discussion last week for two days with a Disciple preacher, upon the laying on of hands, and the promise in Mark 16: 17, 18. He leaves to-morrow for his home at Garland City, which is about two hundred miles south of here. There seems to be quite an interest taken in the cause here. Some of the people are anxious to see a miracle performed. It seems that they do not understand how such things are performed. They do not know that the power belongs to God only. There are only four members at this place. I hope there will be others soon. If we could have a branch organized I am sure that we would prosper, by the help of God. The Disciple preacher (Pickerel) who held the discussion with Elder Warnkey has left; he has not one member at this place, nor did he find a welcome reception here. Yours in Christ, R. EDWIN SMITH, M. D.

MADISON, Ind., March 4th, 1878.

Editors of Herald:—We have just passed through a long spell of dreary, cloudy, rainy weather—a most singular winter and rather discouraging to missionary labor, as mud and wet have prevented a large, and frequently any attendance at church. The rule has been, it rained Sundays, evenings dark, roads muddy. Yet, something has been done to help along the cause with us.

I learn by letters, that Bro. Scott is active in Michigan and fills the pattern as a minister of the true faith; and that the Saints have been edified and comforted by his labors. That Bro. Earl is laboring in this state and is meeting with success and encouragement. A recent visit to Perry county, found the Spirit of enquiry among the people of that section.

February 7th, found me at Bro. S. Harding's, who has a beautiful home view on the Ohio. I was kindly received by himself and wife, with their friends. They have not been in the fold quite a year, but are in the faith and happy in the knowledge of the true way. I held meetings near a week, at the Cumming's school house, in this vicinity, with an increasing audience and interest. A number expressed themselves friendly to the cause, and some seemed quite convinced that we have the truth; but it takes some heroism to make a start, even to do right some times, especially for one to resolve to walk in the strait and narrow way, among a crooked and perverse generation. Some will wait, wait, wait, till the Master comes and they will find that they have been heedless, idle, slothful servants and will be found with no oil in their lamps.

On the 15th, in company with Brn. McPeak and Cash, I went to pleasant Ridge and in the evening preached to an attentive audience, in the school house. A number of the brethren were present, some of whom have seen years of service in the cause, and are still delighted with the faith. All expressed a contentment, satisfaction and faith commendable. This is the battle ground of the Forscutt and Treat discussion, and a deep interest remains with the people to learn more of our faith. Despite the prejudice against Joseph Smith and the Book of Mormon, which prevailed, having been fanned to a flame by those interested in consolidating their ranks, the investigation seems to have stirred the natives and it is difficult to get them to settle down into their old habits of nodding assent to every thing they hear against the Saints and hooting all that is for them. Free and honest men desire and will, sooner or later, have the facts. As the meetings continued, the interest and audience increased, so that by Sunday evening the house was thronged. The uncomfortable situation being seen by the Methodist brethren, inspired by true philanthropy they moved up out of the fog of prejudice and tendered the use of their church for the remainder of our stay. Monday and Tuesday evenings following, it was crowded with anxious, interested and orderly listeners. Latter Day Saints, Disciples,

Methodists, Universalists, Independents, &c.; mingled together with ease and freedom, extending mutual regard, while I let drive what little thunder was at my command against sectional and local prejudices, intolerance, bigotry, and jealousies manifest against believers or unbelievers, of whatever name, and tried to show the liberality of the Christian religion in spirit and letter, so far as human judgment and conscience were concerned; and that petty differences, hostile feelings, and the spirit of strife kept up and fostered between neighbors bore the marks of any thing but Christianity. Truth is, and can afford to be liberal and consistent. The effort was not without its good effect, for it was expressed that it was timely and to the point. Already prejudice, passing current for religion, had brought old neighbors, hitherto good friends, to blows in the sanctuary, just because one had not so much religion, as the other thought that he should have—or that he had not his kind.

I felt well while trying to point out the true way here, and although I spoke plainly, I was fortunate in offending none. Even the sturdy and tried Methodist sat with me in the stand and invited me to share their hospitalities. They are learning to differ with men without becoming enraged, growing to a white heat, throwing their coats and turning pugilist, as a short cut to evangelize the world and teach men what is the spirit and theory of true religion.

I am more than ever convinced that the noble sentiment, expressed by the fathers in constitutional law, the right of liberty, freedom of conscience and worship, was the greatest legacy that they could have bequeathed to posterity. This constitutional freedom is the hand maiden, the protective shield, to bear the peaceful tidings to a jealous, doubting age; and it becomes one of the Elders first duties to teach men, who have been raised under the banner of freedom, but enslaved and prejudiced by creeds and creedmakers, the first principles of true freedom and liberty of soul and conscience, and how to use it. As the hypocrite seeks the Church fold as a mask under which to carry out his duplicity and evil designs without detection, so do churches and creeds flaunt to the breeze, the flag of freedom and under its cover feed their flock with the bread of intolerance, selfishness and envy, that cursed the world under Popes, Czars, Jews, Emperors and Kings; so that freedom with them simply means freedom for them.

On the 20th, I met with the Saints in social meeting, which was a pleasant session, after which two sisters were baptized into the fold. In company with the young Bro. Ayres, in the afternoon, I went to fill an appointment in Bro. Dinwiddie's neighborhood; arriving just in time for meeting. This trip was rural enough. Horse back, muddy roads and hilly, besides it rained on us all the way. The attendance was small. The night reminded me of one spoken of in the Book of Mormon when it was so dark that the people could not kindle fires. Bro. Ayres' horse fell down, stuck in the mud on a hillside, on the way to a resting place, which added novelty to the scene, yet no one saw him—it was too dark. Horse, saddle and rider down in the road, and a deaf man would never have been the wiser unless he had stumbled on to them. Bedtime found us at brother and sister Dinwiddie's where I remained two days and nights, quite unwell; but was cared for by kind and generous hands. It rained most of the time.

Saturday and Sunday following, I continued meetings in the Cumming's school house with the usual interest. Quite a number here, in belief, are not far from the kingdom. Much kindness was shown me by a number of the citizens, and I trust that ere long they will enter into the strait and narrow way and there abide. At close of these meetings I found myself about tired out, and thought I had steered clear of breakers so far, I came very nearly "spilling the fat all in the fire" on Monday, and innocently enough at that. In the afternoon I baptized a young brother by the name of Joseph H. Webb, of Derby, with the understanding, among the brethren, that the confirmation would take place in the evening at our social meeting, which had not been announced publicly, as we had no house to hold the crowd

and preferred to be alone any way; as it frequently happens that more curious and unconcerned ones appear on such occasions than those seriously disposed and who are seeking for truth. After the baptism, the crowd gathered at the house of Bro. S. Harding to await confirmation, and when they were informed that it would not take place 'till evening, they rushed away chopfallen—some a little incensed, expressing "I told you so"—"I knew there was secrecy about it," &c. The sensible ones will evidently survive the shock, and all will learn that even Latter Day Saints have a right to conduct their own meetings as they may wish, without foreign aid, or intervention. I am confident that a good work can be done in Perry county. Some good material has already been gathered out that in due time will be in better working order and encouraged. It is useless for any one man to think of responding to all the calls for preaching in that section of the country, Circumstances prevented me visiting brethren at Low Gap and Eden, which I regretted. They will please pardon. I will try and do better another time. This leaves me moderately well and still confident that the Saints' hope is a sure one, and the faithful ones will reap the reward when the storms are over. As ever,

WM. H. KELLEY.

KANSAS CITY, Missouri,
February 26th, 1878.

Dear Herald:—Since February 15th I have labored in Wyandotte, Kansas, Independence and Kansas City, Missouri, and organized branches in first two, with some prospect of one at no distant date in the latter. As the above branches form no part of any organized district, it has been thought advisable to form a district of Wyandotte county, Kansas, Jackson county and probably Cass county, Missouri, to effect which, a meeting will be held at Independence, on the 28th instant, all concerned having been duly notified.

With all the discouraging circumstances since the inception of the latter day work, there are still those who are willing, and seemingly determined, to wait, and yet labor for Israel's consolation. And present indications are, that the name of Latter Day Saint will yet be made honorable, even hereabouts, where so much has been said and done by those bearing the name to prejudice, if not disgust, thinking and intelligent people. Nor can so desirable a work be consummated by a spasmodic effort, undue excitement, wild enthusiasm, or sanguine expectation, that any manifestation of power is to be enjoyed to an extent to interfere with, change, or in any way modify the fixed decrees of the eternal God. But, by persistent and continuous efforts, said efforts being seasoned with discretion and heavenly wisdom, which are only obtainable by living consistent lives, or adorning the doctrine of God our Savior by a ready adherence to its precepts. Nor do the above expressions evidence perfection or infallibility in the writer. But with the balance, he may strive for the above very desirable end, and like them stand by his merits or fall by his demerits. The fact that the past has had a salutary effect upon the Saints in this region is seen in the evidence that some, at least, are making great efforts to shun the causes which have heretofore tended to divide, scatter, and render us obnoxious to those seeking a resting place for the soles of their feet. Hence, to establish and maintain a moral excellence, seems to be our reasonable but essential service.

Thursday the 21st I went to Independence and attended the funeral of sister Elizabeth Parker, who was killed at Wyandotte Kansas, on Tuesday the 19th, by being thrown from a wagon. I returned to Kansas City to preach on Monday and Tuesday evenings, 25th and 26th. We desired to have a more public place than a private house, and Bro. C. C. Frisbey applied for, and by the Rev. Mr. Reed was promised, the use of the M. E. Church on the above nights. A notice was published in the Kansas City Times, and Bro. Frisbey attended the morning service and heard Mr. Reed publicly announce that Elder J. Caffall would preach as above, and inviting them to come and hear. So Br. F. went home, satisfied that a suitable place had been secured. But he

was doomed to disappointment; for, later in the day, Mr. Reed came with some of the trustees, and informed him that we could not have the church, it would not do, for they had heard that I was a Mormon; nor would the explanation of Bro. F. induce them to allow us to redeem the promise we had made to the thousands of Kansas City. Bro. F. told Mr. Reed that we were Latter Day Saints at the time he applied for the church. We felt chagrined and indignant that the first appointment made before the public, should thus fail, but so it was. But we submitted with as much Christian resignation as possible, and placed a person at the church door at the hour of meeting, inviting them to Bro. F.'s private house, and I spoke to all that came, which was the best we could do. I also prepared an explanation to the people, and waited upon the editor, asking him if he would insert it in his columns the next morning, which he promised to do, upon condition that he might modify it (which we thought was quite harmless) so that it would exonerate us, in the eyes of the public, and yet preclude the possibility of a reply from the other side, to which we submitted. But we searched the paper the following morning in vain, and then called on the editor again, who said that a large advertisement crowded it and other local notices out; but that it should appear to-morrow.

One other item: my attention was called to a show case in front of a milliner's store in this city, containing an original copy of the Book of Mormon, with a slip of a news paper which attracts the attention of many passers by. Neither the name nor date of the paper is given, but it reads as follows: "A New Yorker recently paid \$600 for a copy of the original Mormon Bible, printed by Joseph Smith and his Elders at Palmyra, New York, in 1830. This edition not only forbids Polygamy, but denounces it in the strongest terms; and when the new revelation was promulgated it became necessary to eliminate every thing that condemned it; and, accordingly, the first edition was suppressed. There are only six or eight of the Palmyra edition in existence, one of which is in the possession of Mr. D. M. Taffey, of Kansas City." Our curiosity was somewhat excited and Br. Sheehy suggested that we step in and enquire if this copy was for sale. A lady first came forward, and Br. S. asked if the book was for sale, and the price thereof. She replied that the price was six hundred dollars (\$600). A gentleman came forward and we learned that the exhibition of the book brought a great many in to make enquiry; that he had been offered \$50 for the copy, by a gentleman searching for relics and curiosities to place in a library, but refused it. We left, impressed that that which is commonly called Mormonism had caused some sensation in the world, and the end is not yet.

JAS. CAFFALL.

TENNESSEE, McDonough Co., Ills.
March 15th, 1878.

Brethren Joseph and Henry:—Myself and Bro. T. G. Griffiths left Canton, Illinois, on the 7th inst., for the purpose of doing something "in the field," for the Master's cause. Having no mission assigned us, we went forth to labor by virtue of a recommendation voted to us by the unanimous voice of the Kewanee District conference. On our first "night out" we were kindly entertained at the hospitable mansion of Bro. Arthur Millikin, at Colchester, Illinois. From thence we went to Hill's Grove, and found a kindly welcome beneath the roof of Bro. Nelson Cosselman. Here we found a number of Saints, all very desirous of having the gospel preached among them. We accordingly opened a series of meetings at the Hill's Grove School House last Sabbath, and have, so far, baptized and confirmed three persons. The congregations there continually increase in numbers and interest, and there is a prospect still of others coming into the kingdom. Bro. Griffiths will continue the series there until next Saturday evening at least.

I open a series of meetings in Tennessee this evening. Only one family of Saints live here; that is the family of Bro. Amos Martin, a Priest. None of our elders have ever preached there yet. Many appear anxious to hear the "words of life." We have secured the Baptist church for preach-

ing. It is a large and commodious building. We intend holding services over next Sabbath at least, and be governed in the future by the Spirit, and the interest manifested. The result of our labors so far are, three baptized, five children blessed, and two administrations to the sick. Brethren, pray that God by his Spirit may ever continue with us in our labors, calling out of Babylon such as shall be saved in the celestial kingdom. Yours in the bonds of the everlasting covenant,
J. A. CRAWFORD.

SALT LAKE CITY, Utah,
February 4th, 1878.

Editors Herald:—Salt Lake City is a place much spoken of abroad, said to contain a population of 20,000 souls, and is to-day the most stationary place of the size perhaps to be found in the United States. It has, I suppose, been visited more than any other isolated town, by men of capital and enterprise from other regions, many of them seeking favorable opportunities for investment, but heretofore there has been an unfortunate condition prevailing, that made it perilous for an outsider, as they were called, to attempt location and investment here. The church ring sought with their influence and power to monopolize the productive and business resources of the country, and to some extent succeeded; but have not promoted domestic industries for the benefit of the people. They have built mansard roofs, harem houses, temples, endowment houses, paid immense sums to their leaders, already wealthy, and some have amassed huge fortunes, by unexplained processes of unaccountability while the great body of the people, continually pressed with demands for taxes, tithings, donations, offerings, &c. &c., are mostly poor, and make a less showing in material prosperity than neighbors in the adjacent territories.

The Reorganized Church has loosed the bonds of many honest souls, but does not present a very numerous body to-day, owing to the fact that when people with opened eyes have beheld the enormities practiced here, under the garb of church, they have desired, and very many have sought homes beyond the reach of church tyranny. A chapel is now in course of erection which we hope the friends east and west will assist to complete this year. The branch here under the presidency of Bro. T. N. Hudson is in good condition, meetings are held every Sunday p. m. and Wednesday evenings. Many of the members have been faithful attendants for years, we enjoy the Spirit of the Lord, and peace and union prevails, there is good prospect and assurance of increase, when our chapel is built, and we can hold meetings with more public convenience, and attractive announcements. Yours in the love of peace,
JOSEPH FOREMAN.

GRAND PRAIRIE, Noble Co., Minn.
March 13th, 1878.

Dear Herald:—Our branch that was organized last summer by brethren Derry and Lambert is still prospering, although it was predicted that it would go to pieces after the elders left; but, as we read that there shall be false prophets in the last days, it is nothing strange that this prophecy should fail. We are still strong in the faith, have preaching every Sunday and prayer meeting every Thursday evening. Some others are investigating, and I think that more will be added to us soon.

Last fall, when we were returning from conference, we stopped in O'Brien county, and promised to go back there and hold some meetings. So three weeks ago I started to fill the appointment, Bro. Trowbridge and wife and my wife going with me. Held six meetings, and was opposed by a Christian minister. He told the people that I was teaching a false doctrine; that the gifts and blessings were all done away, but he brought no Bible proof, and all he said tended to build up rather than to pull down the truth. On Sunday they sent for another minister to help them, and this gentleman proposed to give Bro. Trowbridge strychnine, to see if it would have any effect upon him; but his wife helped him out of the dilemma, by telling the gentleman, "It is written, 'Thou shalt not tempt the Lord thy God.'" He saw the point. In the evening we spoke on

the Book of Mormon; house crowded; and had good liberty in speaking. At the close a knowing gentleman asked who was the leader of our church since Brigham Young's death. I replied that as I did not belong to that church I could not tell him. He then stated that the Book of Mormon was a romance written by Solomon Spaulding, and that Smith and Rigdon got it from his widow, and manufactured the Book of Mormon. I replied that the statement was false, and challenged him to prove it. He thought he could do it, if I would give him time to get the documents, and I have given him until the first of June. He stated that although I denied belonging to Brigham's Church, yet there was but one church of us, and he could prove it. He said that I had received my education in Salt Lake, for I talked just like all the rest of them. But this assertion fell to the ground, for there were people present who had known me when I was a boy in Wisconsin, and had been acquainted with the Reorganized Church. When they gave their testimony, it convinced the people that he was mistaken.

There are a good many honest people in that vicinity, and, if some more preaching could be done, a branch might be organized. This is a glorious work, and each of us ought to do all we can, Yours in the truth,

JOHN SPAULDING.

CHARLESTON, Greenwood Co., Kan.,
March 16th, 1878.

In *Herald* for February 15th, I noticed an article from the pen of Bro. W. Lewis. I have been acquainted with the *Herald* five or six years. Since my acquaintance with it, it has furnished my mind with good food. Some may think me easily fed, or fed with chaff. To think so, is one of our many privileges.

Commence with the history of Moses, trace the history of the human family, from the earliest period to the present, fault-finding, and strife for the mastery, have ever been fatal to the people of God. In the personal ministry of Jesus Christ, the apostles daily taught of Christ, meekness, submission and submissiveness, thought too highly of themselves, exercised a curiosity as to who should be the greatest.

Let us take warning from the history of the old Scarlet Mother of all man-made, falsely so called churches, and especially that of Brigham Young in our own day. Let us not reach after places that do not belong to us. I cannot instruct a machinist how to build a steam boiler. Why? Because I am unacquainted with the art. As I am not an editor, I cannot properly instruct the editors how to edit the *Herald*. Should the editors at any time wish to learn how to saw a board in two, or saw wood, I can instruct them how to perform such labor.

During the late, so called, civil war in America, when the Federal troops were not in active service, fault-finding and strife for the mastery, frequently enraged them to fight among themselves. Dialogues of Devils, written by the Rev. John Macgowan, V. D. M., printed about 1838, are about the same in substance as many of us have witnessed. The dialogues inform us that the Devil holds many councils with his attendant train of evil spirits. The old chief about the time Christ was crucified, acknowledged that earth-born spirits excelled him in evil. He confessed that he did not think persons here on earth competent of designing so many plans of human torture and death. He, (the chief), claims all the man-made churches. Sometimes he sees that the Nazarenes multiply in the midst of warm persecution, then he councils his evil spirits to withdraw from the earth-born spirits their influence for a season.

"Favor them awhile with peace, says the chief, and they will commit suicide." The chief is familiar with our fault-finding and strife for the mastery. He says that we are the only people he has any trouble with. He allows all other so-called churches to take the name of Christ, and puts them in disguise. He says when they catch one of us they have great rejoicings, and make merry, send presents to each other, &c. Let us Nazarenes take warning in due time, and not in fault-finding, reaching for places that do not be-

long to us, and striving for the mastery kill ourselves in fulfillment of the Devil's prophecy. Let us be contented with the gifts God has given us. God is acquainted with our competency and will favor us as we need, if we live as becometh Nazarenes. Brn. Editors, the Saints here are much encouraged to see Elder John Whitmer's name in the *Herald*; and to learn that he rehearses his former testimony to the translation of the Book of Mormon, also, the testimony of many to the power of God in healing them of disease, is very strengthening to the members of this branch. Here we are young members in the kingdom of God, we are in the infant state. My experience is that we necessarily must pray, read and think a great deal to become strong in the faith once delivered to the Saints. Yours in the good cause,
R. A. ATWELL.

GRAVELLA, Conecuh Co., Ala.,
March 14th, 1878.

Dear Herald:—Four years ago to day, I received my first ordination to the priesthood at Harlan, Shelby county, Iowa. Little did I then think that ere four years should elapse my voice would be heard in ten different states of the Union, declaring the gospel of peace; but so it is. I find myself to-day, down here in the sunny south meditating on scenes of the past, and calling to mind the many warm friends I have made in different fields of labor, and longing for the time to come when I shall meet them again, to mingle my voice with theirs in praise to the God we love.

When I entered upon my ministerial labors I did so with a full determination of dedicating my life to the service of God, I was so well satisfied of the ultimate triumph of the work that I was willing to risk my all. I felt willing to spend the vigor of manhood in promulgating the cause of truth; making no provision for after life, believing that God would care for me; yet could I have foreseen, four years ago this morning, the cares, trials, disappointments and sorrow I have had to meet, probably I would have declined the responsibility; but, thanks to the giver of all good, I have realized the truth of the promise, "My grace is sufficient for you." To say that I have never doubted would be to utter an untruth. Though doubting is an evidence of my weakness it has resulted in causing me to dig deeper; examine closer; and lay the foundation of my hope more securely; and to-day I am better satisfied of the divine origin of the Latter Day Work than I was four years ago, and as fully determined to labor for the cause of Christ. When I call to mind the seasons of joy I have had; the peace I have felt both in my public administration and private devotions, I am more than repaid for all my care and sorrows.

My present mission is an arduous one. There are some things to encounter, I never had to meet before, but I am resolved, if it is the will of God and his people, to struggle on and leave the result in the hands of Him who doeth all things well. From January 1st to February 17th I labored in the Florida District, Bro. L. F. West, president of the district, traveling with me part of the time. We found the branches generally cold or lukewarm, though most of the Saints are kind, and generous. We did what we could to encourage them, but can not yet say whether we accomplished any permanent good. Six were baptized; principally the fruit of others' labor. Bro. West in time past has been a zealous laborer in the cause, and has done much good; but now (though his faith is not weakened) he thinks his home affairs demand his attention; but is hopeful of a brighter day.

The Florida District is composed of seven branches: The Santa Rosa, under the presidency of Bro. Benjamin West; the Coldwater, under care of Bro. Alex. Kennedy, a good man respected by all who know him. This branch was once the most flourishing one in the district, but now through removals and other causes, has dwindled away till but few active members are left. The Eureka in charge of Bro. E. Powell, a fisherman by trade. He has not left his net to become "a fisher of men," but his Sundays are spent in that occupation in the surrounding country, and he has accomplished some permanent good, made a good record, and has a good influence. The

Perseverance, in care of Bro. J. H. Givens, who has labored zealously for the cause. The branch has been reared up principally through his labor, and is the most prosperous of the district. The Mount Olive, Bro. J. J. Cooper, president, who possesses some zeal for the cause; the Hinote; Bro. Sanders, priest, in charge; and the Unity, composed of colored people. I do not know the president's name. I have not yet visited the two last named branches. On February 23d and 24th I met the brethren of Alabama District in conference. We had a pleasant and profitable time. Reports showed rather an inactive state of affairs; but I think we all resolved to do better in the future. Bro. Geo. T. Chute has charge of this district, and though attending to secular labors, has done, and is doing considerable preaching with good effect.

Alabama District is composed of four branches: The Butler, in charge of Bro. G. Vickery, who seems to have an earnest desire to see the cause prosper; the Pleasant Hill, in care of Bro. John F. McPherson, a good man, possessing strong passions, and consequently capable of being a man of strong virtues; the Flat Rock, Bro. W. D. Clark, (priest), president. Bro. C. has a good understanding of the work, and the branch is in a fair condition; and the Lone Star, under care of Bro. John Booker, Sen. The last named branch I have not yet visited.

The work at present is almost at a stand still in this mission, but we hope for the best. I am confident if we will all lay aside jealousy, strife, and contention, and make a united effort, God's blessings will attend us; but to do this we must all pull together. One man, be he whosoever he may be, will never accomplish the desired result. I hope the effort will be made. We have all (without doubt) erred in the past. But may we now arise, break the bands that have bound us, call on God for strength, and unitedly march on to victory; and thus not only make ourselves happy, but bless others with the glad news of the gospel. Two are to be baptized here to-morrow, a Methodist minister's son and his wife, principally the fruit of the labor of Bro. G. T. Chute.

When last heard from, Bro. Hansen was at Lafayette, Georgia, doing a good work and feeling hopeful. The statement in the *Herald* that he was in Floyd county, Florida, was a mistake.

I think the Elders who have formerly labored in this field, have generally labored with honest and pure motives, and some of them have done nobly. Bro. C. G. Lanphear has left a record without a blemish. Bro. T. W. Smith, by his untiring zeal, has done a work that will stand the test when tried as by fire. The labors of Brethren Clapp, Hansen, Waddell (who now rests from his labors), Litz, and the Beebes, are not without fruit.

I doubt not but mistakes have been made, but I do not expect when following other men to find that they have made no mistakes; neither do I expect that the man who follows me will find that my labors have been faultless. We can easily point out the past errors of others tell what they ought to have done, and what they ought not to have done; but we can not so easily steer clear of errors ourselves, and always act for the best. Remember "charity endureth all things." Let us uphold, sustain, help, comfort and encourage each other, labor diligently and harmoniously, trusting God with the result, and glorious will be our triumph. Will the Saints pray for this mission and its laborers? With hope and love, I am as ever,

HEMAN C. SMITH.

EMERSON, Iowa, February 1878.

Bro. Stebbins:—Although I do not thoroughly endorse the publication of dreams, yet I think there are some that teach us a moral at least, and by which we would be greatly benefitted, if we would give heed to them. The one I am about to relate I think is of this class, and the impression it produced on me at the time was so great that I do not suppose I will ever forget it. My dream was this: It seemed to me that I was on a mission, traveling from town to town, striving to spread the truth as much as was in my power. At last I came to a very large city where I was met by a number of the brethren who seemed very glad to see me. It also seemed that one of

the brethren was the proprietor of a restaurant, and in a very friendly way he asked me to have a glass of lager beer. I thanked him for his kindness, and then proceeded to inform him that *lager beer drinking was not my mission*, but rather to spread the *gospel*. Whereupon they seemed to be still more glad, and told me that they had been seeking a long time for an Elder who did not use lager beer, as they had a sick child whom they wished to have administered to; but as they had no faith in Elders who used *beer* they were compelled to wait until then. For a moment I was completely lost in amazement at their statement, but at last I found vent in the exclamation: "Is it possible that *Elders* who do not use *lager beer* are a *scarcity*?" Then I went as they desired and administered to the child who was immediately healed from its sickness.

The dream taught me such a lesson that I will never use beer under any circumstances, nor will I ever call an Elder for my family who is addicted to the habit of beer drinking. And I am inclined to be of the opinion that this *might* help to explain why some administrations are not more effective. "Abstain from all appearance of evil." 2 Thess 5: 22. D. HOUHAS.

Conferences.

Eastern District, Wales.

A conference was held in Ystrad Rhouda Valley, Glamorganshire, South Wales, February 10th, 1878; Thomas Venables, presiding; John H. Pope, clerk.

Branch Reports: Ogmore Valley 32, including 8 Elders, 2 Priests, 5 Teachers; 20 baptized. New Tredegar 20, including 4 Elders, 3 Priests, 1 Teacher; no change. Aberaman 20, including 5 Elders, 1 Deacon; 1 out off, 1 removed by letter. Llanvabon not reported.

Elders David Griffiths, John Jenkins, David Jones, Wm. Morris, Thos. Smith, Thos. E. Jenkins, John H. Pope, Daniel Meredith, Philip Price, Robert Evans, David Williams, Thos. Hardy and David Jenkins reported; also Priests Francis Evans and John Evans; Teachers Morgan Harding, Morgan Rees and Thos. Jenkins.

Resolved that the president travel as much as his circumstances permit for the ensuing three months.

That Elder D. Jones, of Ogmore Valley, be appointed treasurer of a fund to assist Br. Venables in the ministry.

The authorities of the Church in America were sustained by our faith and prayers; also Thomas Taylor as President of the European Mission; Robert Evans of the Welsh Mission; Thos. Venables, of the Eastern District, Wales, and Thos. E. Jenkins as missionary to Wales.

Preaching during the session by T. E. Jenkins, Robert Evans, David Griffiths, John Jenkins, David Jones, T. Venables and T. Smith.

Much of the good Spirit was enjoyed.

Adjourned.

Little Sioux District.

Conference convened at Little Sioux, Harrison county, Iowa, March 2d, 1878; J. M. Putney, president; *pro tem.*; Donald Maule, clerk.

Branch Reports: Little Sioux 117, including 3 High Priests, 2 Seventys, 5 Elders, 3 Priests, 3 Teachers, 1 Deacon; 2 received by vote. Union Center 60, including 1 Seventy, 1 Priest; no change. Magnolia 141, including 1 Seventy, 9 Elders, 2 Priests, 2 Teachers, 2 Deacons; 2 received and 5 removed by letter, 1 died, 1 ordained Priest. Spring Creek 31, including 4 Elders, 1 Teacher; 1 baptized, 1 received by letter, 1 died. Unionburg 36, including 9 Elders, 1 Priest, 1 Teacher, 2 Deacons; 1 expelled.

Elders P. L. Stephenson, J. M. Putney, G. Montague, John Conyers, Henry Garner, and D. M. Gamet, reported.

D. M. Gamet reported the spiritual condition of the Little Sioux Branch improving; Geo. Montague the Union Center Branch as good; Donald Maule the Magnolia Branch as good.

At 7 p.m. a prayer and testimony meeting, conducted by J. M. Putney, in which the Saints had a season of rejoicing.

On Sunday J. C. Crabb presided. At 10:30 a.m. preaching by Geo. Montague.

At 1:30 p.m. J. C. Crabb reported in person, and Howard S. Smith by letter.

The Saints in the vicinity of Mondamin requested the appointment of J. C. Crabb to take charge of their meetings, which was granted.

The case of Lucius Marchant was referred back to the Magnolia Branch.

Phineas Cadwell was appointed as delegate to the General Conference.

P. L. Stephenson was continued in his former mission.

Preaching by J. C. Crabb.

Adjourned to Magnolia, June 1, 1878, 10:30 a.m.

Idaho District.

A conference was held at Malad, Idaho, Feb. 2d and 3d, 1878; John Vanderwood, pres.; John Nicholas, clerk.

Branch Reports: Malad report rejected. Elkhorn 11 members, with 4 Elders, 1 Deacon. Henry Bake, president.

Elders Henry Bake, John Lewis, John Vanderwood, Wm. Richards, John Nicholas, Morgan Jones, Rees Thomas, Anthony Metcalf, and Priests Edmund Richards and Wm. Bradshaw reported.

Morgan Jones and John Vanderwood were appointed a mission.

Resolved that we sustain all the spiritual authorities of the Reorganized Church in righteousness, and Israel L. Rogers and his Counsellors as the Bishopric thereof; John Vanderwood as the president, and John Nicholas as clerk of the district.

That Elders receive their licenses of the president of the district, and the Priests, Teachers and Deacons receive theirs of the presidents of their branches.

A 2:30 p.m., sacrament and testimony meeting. At 6:30 p.m., preaching by John Lewis and John Vanderwood.

Adjourned to Malad, May 25th, 1878.

Philadelphia District.

A conference convened at Philadelphia, Penn., February 24th, 1878; L. D. Morgan, presiding; Joseph A. Stewart, clerk.

Branch Reports: Philadelphia 44 members. Hornerstown 12. Danville 7. Hyde Park 31.

Elders John Stone, Wm. Small, Asa Copeland, Joseph A. Stewart and Lewis D. Morgan reported in person, and Wm. Crumb, John Edmunds, Thos. A. Johns, John R. Griffiths, Henry Gill, James Jenkins, and Thos. C. Rees, and Priest William Harris by letter.

Resolved that the action of the last conference concerning the dividing of the district be repealed.

That we, the members of the Philadelphia and Hornerstown branches, consider it would be a benefit to these two branches to divide the district, forming these two into a district by themselves, to be called the Philadelphia District, the distance being so great that the members of these two can not attend the conference when held at Hyde Park, neither can they at Hyde Park attend when it is held in Philadelphia.

Brn. Small, Stone and Copeland were appointed to decide upon the duties of the Danville Branch in relation to sister Jane Bevan.

Brn. Small, Stone, Morgan and Copeland were appointed to define the boundary lines of the new Philadelphia District.

At 6 p.m., the committee in the case of the Danville Branch and sister Bevan reported that they considered that the branch had acted very unwisely in the case, and recommended that her name be replaced upon the record, as they have no evidence of her transgression.

The committee on boundary lines of the new Philadelphia District reported, and it was resolved that the lines extend as far south as Chester, Pa., North to Quakertown, Pa., and east to the North River.

At this point of proceedings, President Morgan refused to serve, and his resignation was accepted, and Wm. Small was elected to fill his place and continue the session. He took the chair.

The action of the last conference, held at Dan-

ville, Pa., in regard to the case of George Clark, was then taken up, and after discussion, it was

Resolved that if Geo. Clark is not satisfied with the action of the Philadelphia Branch in recalling his license, he can appeal to the district conference; and if not then satisfied, he can appeal to the High Council at Plano.

Adjourned with the provision that the new Philadelphia District Conference meet in this hall at 10:30 a.m., May 26th, 1878.

Independence District.

A meeting was held at Independence, Mo., February 28th, 1878, by officers and members of the Kansas City, Independence and Wyandotte Branches, to organize a district. James Caffall was called to the chair, and C. C. Frisbey as clerk.

J. W. Brackenbury reported the Independence Branch as having 35 members, including 4 Elders, 1 Priest, 2 Teachers, 1 Deacon. Geo. Hayward the Wyandotte Branch as having 14 members, including 2 Elders, 1 Priest. F. M. Sheehy the Kansas City Branch as having 8 members, including 1 Elder, 1 Priest, 1 Teacher.

All present considering the organization of a district necessary, it was resolved that we organize a district, composed of Cass and Jackson counties, Missouri, and Wyandotte, in Kansas, and that it be called the Independence District. J. W. Brackenbury was chosen president, and C. C. Frisbey clerk of the district.

Resolved that no person be considered a member of a branch in this district except by a vote of said branch.

Adjourned to Independence, June 1st and 2nd, at 10:30 a.m.

Resolved that Br. J. Caffall represent this District at the Annual Conference, April 6th, 1878.

That we recommend James J. Kaster to Bishop Rogers as his agent for the district.

That we petition the General Conference to continue James Caffall in his present field of labor.

Massachusetts District.

The above conference convened at Dennisport, Mass., March 2d, 1878; Wm. Bradbury, president; C. N. Brown, clerk, and Joseph Woodward, assistant.

Elders Wm. Bradbury, C. N. Brown, Jesse W. Nichols, E. N. Webster, E. Small, Nathan Eldredge, T. F. Eldredge, John Gilbert, George Linnell, Isaac Small, Joseph Woodward and Albert Nickerson reported in person, and Erastus Vickers, Cyriel E. Brown, George Burnham, H. H. Thompson, John Smith, G. S. Yerrington and S. H. Morse by letter. Priests John McKee, Frank Steffe, Nathan C. Eldredge in person, and John Potts, Wm. Grant, Henry Mercer, James Collier by letter, and C. A. Coombs by proxy. Teacher Chas. D. Seeley by letter, and Deacon Wm. Cliff in person.

N. C. Eldredge and I. Small were appointed auditing committee. The Bishop's Agent's and District President's financial reports were referred to them.

Branch Reports: Fall River 73, with 4 Elders, 3 Priests, 2 Teachers, 2 Deacons; 1 baptized, 1 expelled, 1 died. Dennisport 62, with 7 Elders, 1 Priest, 2 Teachers, 3 Deacons. Boston 39, with 3 Elders, 1 Priest, 1 Teacher, 1 Deacon; 8 baptized, 13 removed by letter. Providence 82, with 7 Elders, 6 Priests, 3 Teachers, 3 Deacons; 8 baptized, 2 removed by letter, 3 ordinations. Douglas 12, with 1 Elder, 1 Teacher, 1 Deacon. Brooklyn 7, with three Priests; 1 expelled. Plainville 10, with 1 Priest; 1 baptized.

Sunday morning, preaching by John Gilbert; testimony meeting in the afternoon, in charge of C. N. Brown and E. N. Webster; preaching in the evening, by J. W. Nichols, C. N. Brown, Joseph Woodward and Wm. Bradbury.

Monday; The auditing committee reported favorably upon the financial reports submitted, and their report was adopted.

Wm. Bradbury was chosen president, G. S. Yerrington, vice president, C. N. Brown, clerk, until next conference. The president and clerk were appointed to visit the Simonsville Branch, and to take action with them as the circumstances may demand in relation to their organization. The president and T. F. Eldredge to visit the

Yarmouth Saints and learn their spiritual condition; and the clerk was authorized to give letters of membership or removal to those not united with any branch, who should request them in order to unite with some branch. Instruction was given that the scattered members in Chatham, Mass., be statistically reported to the recording officers without delay. Upon report from Fairhaven Branch, showing that the families of the Saints except one had left the city, that branch was declared dissolved. All missions given at last conference were continued. Jesse W. Nichols was sustained to labor under direction of the president. Baptism was administered to four candidates by T. F. Eldredge and C. N. Brown. Confirmation, testimony and sacrament meeting was held in the afternoon, in charge of J. Gilbert, in which much of the good Spirit was manifest, and a spirit of love unfeigned and unity prevailed. Preaching in the evening by J. Gilbert. The conference was one of unusual harmony and spiritual strength.

Adjourned to Fall River, 3 o'clock p.m., June 8th, 1878.

Nevada District.

The above conference was held at Genoa, Nevada, December 16th, 1877; George Smith presiding; T. R. Hawkins, clerk.

The forenoon was devoted to prayer and testimony.

Afternoon. Branch Reports: Carson, no correct report given. Mottsville 47 members. Franktown, no special report. Dayton reports no change.

Elders A. Johns, Geo. Smith, T. Millard, G. P. Slayton, D. R. Jones, D. I. Jones and T. R. Hawkins, reported; also, Teacher, John Walker.

The committee appointed to visit an erring brother, was called upon, and A. Johns stated that Bro. Mills and himself had visited and strove to explain to the brother his true position, but what good was accomplished he was not able to report. The report was accepted and committee discharged, and the president of the branch to which the brother belongs was, on motion, instructed to let the brother's name remain on the branch record.

The report of the Bishop's Agent was read and accepted.

Geo. Smith was chosen president of the district, and a vote of thanks was tendered to Abednego Johns, the former president.

The sacrament was then administered, and the Saints occupied the balance of the day in singing, prayer, and testimony.

Adjourned to Carson City, June 15, 16, 1878.

Western Maine District.

A conference convened at Little Deer Isle, February 16th and 17th, 1878; G. W. Eaton, president *pro tem*; J. W. Blastow, clerk *pro tem*.

Branch Reports: Bear Isle and Green's Landing the same as last reported. Brooksville, Deer Isle and Rockland not reported.

Elders J. H. Eaton, G. W. Eaton, J. W. Blastow, O. C. Eaton and S. S. Eaton reported. J. H. Eaton said he had visited Green's Landing, Deer Isle and Rockland branches.

Preaching in the evening by G. W. Eaton.

Sunday: At 10:30 a.m. and 2:30 p.m., preaching by G. W. Eaton. One baptized at noon. Evening, prayer and testimony meeting.

Adjourned to Green's Landing, May 18th and 19th, 1878.

Western Wisconsin District.

A conference was held at the Willow Branch, Richland county, February 9th and 10th, 1878; Frank Hackett, president; E. C. Wildermuth, clerk.

Wheatville, German Freedom, Webster, and Willow Branches, reported.

Elders F. Hackett, C. W. Lange, E. C. Wildermuth, C. Newkirk, J. Bierline, A. Bronson, O. Beebe, and D. Wildermuth, reported. Marion Cooper had baptized twelve; Priests A. Whitaker, W. Bronson and Teachers J. Whitaker and J. Smith reported.

E. C. Wildermuth was chosen Bishop's Agent, and Frank Hackett president. A. Whitaker and

Wm. Bronson were ordained Elders, M. Cooper and C. W. Lange officiating.

Sunday: 10 a.m., preaching by Marion Cooper; afternoon, a sacrament and testimony meeting; 7 p.m., preaching by Br. Cooper. Two-day meetings were appointed: Wheatville, March 16th and 17th, by F. Hackett and O. Beebe; Willow, April 13th and 14th by C. W. Lange and J. Bierline; North Freedom, by Marion Cooper and E. C. Wildermuth.

E. C. Wildermuth was released as clerk, and C. W. Lange appointed in his place.

Adjourned to meet at Webster Branch, Vernon, county, June 15th and 16th, 1878.

Miscellaneous.

Notices.

Wanted to know the whereabouts of Thomas Charles and Thomas Whitehouse, late of Staffordshire, England. Their brother Samuel will be glad to hear from them. He has written several times, but not received any reply. Address Samuel Charles, care of Mr. E. Meredith, 379 Long Acre, Nechells, Birmingham, England.

Information wanted of Mr. George Dakiss, farmer, who when last heard from was residing at Willowdale, Solomon City, Kansas. Any information respecting him or his family will be gladly received by his father-in-law, Mr. Furness, 6 July street, Clarence street, Chorlton-upon-Medlock, Manchester, England.

Information wanted of the whereabouts of Willard R. Head, who left Utah in 1857 or 1858, and when last heard from he was in Colorado. Any one knowing anything about him will confer a great favor on his brother by addressing Andrew M. Head, Bozeman, Montana.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

HAINES.—At Arcadia, Crawford county, Kansas, February 2d, 1878, to Bro. H. and Sr. M. C. Hains, a son; name Joseph Henry.

GROSS.—At Silver City, Nevada, March 15th, 1878, at 3 p.m., to Sr. Margaret and Bro. Carl A. Gross, a son; name Charles Ephraim. Mother and child doing well.

Married.

BRYAN—HOLMES.—At San Francisco, California, March 10th, 1878, Bro. A. C. Bryan, of West Oakland, to Sr. Louisa Holmes, of Mission San Jose; Elder H. P. Brown officiated.

GOTT—WALP.—At the house of the bride's parents, Streator, LaSalle county, Illinois, by Elder Jacob Stanley, February 24th, 1878, Bro. James G. Gott to Sr. Adeline Walp.

Thus did the blessed Savior say,
They twain one flesh shall be;
And if they keep the narrow way,
Shall reign triumphantly.

Died.

REYNOLDS.—At Buffalo, Scott county, Iowa, March 12th, 1878, of the mumps and croup, Bertha Blanche Reynolds, youngest child of Charles C. and Jane S. Reynolds, aged 3 years, 6 months, 9 days. Her loss is keenly felt by all. Funeral services at the Christian Church, by Elder J. S. Patterson.

Darling Bertha, thou has left
Two brothers, sisters dear,
Father and mother too, bereft,
To mourn their darling here.

W. R.

LOMPTION.—At Kewanee, Illinois, February 5th, 1878, Charles Alma, son of Bro. B. and Sr. S. Lomption, aged 2 years, 6 days. Sermon by Elder J. H. Hopkins.

Though our darling child is taken
From our bosom to the tomb,
Soon his sleeping dust will waken,
And his spirit will return.
Yes, again we shall behold him,
Fairer than the morning ray,
In our arms we shall enfold him,
When all tears are wiped away.

The Saints' Herald

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 25.—Whole No. 302.

PLANO, ILLINOIS, APRIL 15, 1878.

No. 8.

BRETHREN, UP!

Brethren, up! in meekness ready,
Heed the Master's blest command;
Firm in faith, for truth be steady;
Conquer vice on every hand,—
Host the number—foes most daring,
Seeking plunder and distress;
God is for his meek ones caring,
If we live as we profess.

Storms may gather thick around us,
Trials hard and sad to bear;
Evil acts and words may wound us,—
Call on God in mighty prayer,—
Girded with the Spirit's armor
And the robe of righteousness,
Never fear, for we must conquer,
If we live as we profess.

See the Spirit's power descending,
God the Father ever nigh;
And his mighty arrows sending,
Satan's legions made to fly.
O, then, let us walk in meekness
And the Master's power confess;
After bitter comes the sweetness,
If we live as we profess.

Soon will Zion be redeemed,
Called by Jesus to our home;
And with Enoch's band be numbered
Where no evil e'er can come;
Shouting praises to king Jesus,
And his name we'll ever bless;
O, what blessings, Saint, await us
If we live as we profess.

RUSSIA AND PROPHECY.

In order to a proper understanding of Russia in prophecy, we must know something of Russia in history. This we now undertake.

The recent movements of this colossal power in making the speedy conquest of well nigh all of Turkey in Europe, causing the thrones of surrounding kingdoms to totter, and their princes and nobles to fear and tremble, are well calculated to incite inquiry into the past, and present, and probable future of this great and rapidly growing nation.

In all the elements of material wealth, Russia is at least the equal of any of the nations; and as a military power, owing, in part, to her peculiar geographical position, having her territory and people massed solidly together, and exposed to other warlike nations mainly

on two sides—the south and the west—she has no superior. Her territory embraces that peculiar range of climate essential in producing a strong, energetic, and warlike people, and which is indispensable also in furnishing abundant food supplies for her numerous population.

Planted in "the north parts"—the north part of Asia and the north-east part of Europe—bounded on the north by the Arctic Ocean; on the east by the sea of Kamtchatka, the sea of Ochotsk, and the sea of Japan; on the south by the Chinese Empire, Turkestan, the Caspian sea, the Caucasus mountains, and the Black sea; and on the west by Turkey in Europe, Austria, Prussia, the Baltic sea, the gulf of Bothnia, and Sweden; embracing an area of near 10,000,000 square miles, with a population of near 100,000,000, she is well situated for either offensive or defensive warfare.

What is now Russia was originally settled by the descendants of Magog, the second son of Japheth, the son of Noah; and according to the custom common among the nations in those times and after, the name of the person or people was given to the land or country in which they were settled as pioneers or possessors; as, for instance, the land of Israel, the land of Moab, the land of Ham, the land of Midian, etc., etc. This fact affords us a key for our further inquiries.

In proof that what is now called Russia was first settled by the descendants of Magog, and that this region was in Old Testament times known to the nations, and especially to Israel, as the land of Magog, we now submit the testimony of eminent writers—men whose opportunities for information were ample, and whose conclusions, as we shall see, were in the main identical. Wood, in his Bible Dict., says:

"Magog was the second son of Japheth, and gave names to his seed; his posterity seem to have settled Tartary, a large country in the north of Asia, and part of Europe, reaching in length, from west to east, 5,000 miles; and in breadth, from north to south, about 2,700 miles, most of which at present pertains to the Russian Empire."

He further says:

"The descendants of Magog are Scythians, Goths, Huns, Tartars, and Moguls."

Smith, in his Bible Dict., says:

"Magog represents the important race of Scythians. * * * We regard Magog as essentially a geographical term, * * * also a general expression for the tribes living north of the Caucasus."

Josephus, the Jewish historian, says:

"Magog planted that colony, anciently called after his own name Magogue, but the Greeks called it Scythia."

Cobbin, in his late edition of the Bible says:

"Magog is considered to be Scythia, or those northern nations that lie on the Euxine (Black) sea."

Jerome says that the Jews in his day (about A. D. 370) "thought Magog to be the Scythian nations." Brown, in his Bible Dict., Art. Gog, says:

"The Arabian Geographer calls north Tartary, now Siberia, the land of Guig, or Maguig."

He also says:

"The descendants of Magog have almost all Asia, and a great part of Europe, in their hands at present."

And, in conclusion upon this point, Chambers Encyclopedia states that—

"Magog was considered by some the father of the Scythians, and Tartars. The Persians have also been derived from Magog, and the Goths from Gog and Magog."

Here is abundant and uniform testimony, pointing to what is now called Russia, as being the very "land of Magog"—the very country originally settled by his descendants.

Now, when we find in the Scriptures a prophecy that speaks of the "land of Magog," are we not bound to conclude that it relates in some way to the Empire of Russia—that region which was settled, as we have seen, by the seed of Magog?

The prophets uttered many predictions concerning "the land of Israel," and we find no difficulty in ascertaining just what land is intended; viz: that given to Israel, and settled by his seed; and this, too, though it may have been occupied by various other nations, and its name often changed by them. This rule, we are confident, holds equally good in respect to "the land of Magog."

It is true that Russia, as such in name and national existence, is not of very ancient date; but the peoples of which it is composed, and from whom it originated, are, we have seen, among the first in Europe and Asia. The history of Russia, as a nation, is obscure and unimportant until the time of Peter the great, who began to reign about A. D. 1689. At that time she began to arise from her barbarism and ignorance, and was brought into notice with the civilized world. As to her early history, it is said that in the fourth century, the country was possessed by several different tribes. It is claimed that in the tenth century, it received the light of Christianity. For many centuries prior to the fifteenth, it was under subjection to the Tartars, who, we have seen, were also descendants of Magog. In this century they were freed from Tartar domination through the splendid efforts of John Basilowitz. In the sixteenth century the name Czar, which in the Slavonian language, signifies king, was given to the chief ruler. At

the close of the sixteenth century Siberia, that vast region in the north of Asia, was added to the Empire, which, to that time, was bounded by the limits of Europe. Peter the Great, when he ascended the throne, in 1689, assumed the title of Emperor. Since his time Russia has made very rapid advancement, until now, in all the principal material elements of national greatness, she towers high above any of the nations of Europe.

In 1725, Peter the Great, by his own appointment, was succeeded by his wife, as Catherine I. She was originally the wife of a Swedish Soldier. It is said she obtained complete control over the Emperor by her singularly gay and cheerful temper, as well as by her respectful and kind attentions. One of the principal events of the reign of Peter the Great was a successful war with the Turks, in which he captured Azof, in 1696. From that time forward Russia has had frequent wars with Turkey, which have very generally resulted well for her.

From the time of Catherine II, in the latter part of the eighteenth century, the manifest purpose of Russia has been to possess Turkey in Europe. To this end she has been laboring, with all the arts of diplomacy, and with all the power of the sword. It should be borne in mind that the advancement of Russia has been accomplished as largely and effectively by her crafty and unscrupulous political intrigues, as by the skill and might of her arms. From the unprincipled dismemberment of Poland by Russia, aided by Prussia and Austria, in 1772, an act justly stigmatized as one of the most outrageous, she has evinced no scruples in securing her successes by the most detestable diplomacy, till now, with Turkey humiliated, broken, and prostrate at her feet, she is seeking to effect with her a treaty offensive and defensive, prejudicial to, and destructive of the interests of the other leading European powers; and with a view, no doubt, to further aggressions upon Turkey, and upon Asia.

While we may admire her greatness, and her military prowess, we can only hate and condemn her vicious policy, and her artful and unscrupulous intrigues.

But Russia has a wonderful destiny to fulfill. That God who "ruleth in the kingdoms of men," who "removeth kings and setteth up kings," has foreshown by his prophet Ezekiel, with great minuteness and detail, that Russia—"the land of Magog"—is to become "in the latter days" the greatest and last leading nation of earth prior to the second coming of Christ; and that in the greatness of her conquests, the breadth of her domination, the number and importance of her auxiliaries, the loftiness of her ambition, the meanness of her greed, and in the suddenness and terror of her overthrow, she will outvie any of the great nations of the past or present; and that her sudden, utter, and unprecedented ruin will be her chief and inglorious memorial.

Of these things the Lord says, in Ezekiel, chapter thirty-eight:

2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed

with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

5 Persia, Ethiopia, and Lybia with them; all of them with shield and helmet:

6 Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

7 Be thou prepared, and prepare thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God: It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an [evil] thought:

11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God: In that day when my people of Israel dwelleth safely, shalt thou not know it?

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God: Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?

18. And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.

19 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

In verse 8 we see that these wonderful events are to be accomplished in the far off future from the times of Ezekiel—"after many days thou shalt be visited; in the latter years." And again, in verse 16, "It shall be in the latter days."

To more completely identify the time in which these events were to occur, we cite verses 8, 11, 12, 13, 14, 16, from which we learn that it is when Israel "is brought back from the sword, and is gathered out of many people" to "the mountains of Israel, which have been always [a very long time] waste; but it is brought forth out of the nations, and they shall dwell safely, all of them." And from verse 11 we see that gathered Israel will then dwell in their land in "unwalled villages,"—"dwelling without walls, and having neither bars nor gates" [to their cities and villages]. This was possible only in modern times. Nations anciently had "walls" and "bars," and "gates," to their cities and villages, for their protection; and this was pre-eminently true of Israel when in their own land. But since the discovery of gun-powder, and the use of siege ordnance, they are of but little use, and are seldom builded. And were Israel to gather to-day to the land of Judea, it is safe to say they would build their cities and villages without "walls" or "bars," or "gates." The verse further states that gathered Israel will then dwell in their own land "safely"—or *confidently*. This safety, or confidence, then, can not arise, as we have seen, from the impregnability of their "walls," nor the strength of their "bars" and "gates;" but may it not from the assured protection of the chief nations? We think so; for it is said by Isaiah that in Israel's final gathering, "Kings shall be thy nursing fathers and their queens thy nursing mothers."—49:23.

These peculiar features of the prophecy point unmistakably to these latter days as the times and the only times, in which it could have its fulfillment.

In verses 12 and 13, we have further means of identification. Israel at this time will be known to be immensely rich; and the chief object of Russia in going up against them will be "to take a spoil, and to take a prey; to turn thy hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land, * * * to carry away silver and gold, to take away cattle and goods, to take a great spoil."

In all former captivities, when Israel returned to their own lands, they were in great poverty; but in the return and gathering here predicted they will be possessors of large wealth, so great indeed as to invite the mightiest nation of earth, with her numerous auxiliaries, to go up in order to "take a great spoil." It is a fact, and a very remarkable one, that the Jews are to-day the most opulent of all people in proportion to their numbers. In finance, they hold chief control in Europe, and in North of Africa, and in the west and south of Asia. The issues of national life are, in some sense, in their hands. The wealth of Kings and Nobles, of Princes and Popes, is placed at their disposal, and made subject to their control. The late Pope Pius Nono, found no place for \$23,000,000 of his wealth so safe and proper as the hands of a Jew, one of the Rothschilds, in Paris. The Lord's promise to them in the latter days is beginning to be accomplished:

"Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings."—Isa. 60:16.
"The sons also of them that afflicted thee shall

come bending unto thee; and all them that despised thee shall bow themselves down at the soles of thy feet."—vs. 14.

The Jews are loaning vast sums to those very nations who once "afflicted" and "despised" them; and in a commercial and financial way they "suck the milk of the Gentiles," * * * and the breast of kings."

If the Jews with only their present wealth were restored to their land, their riches would contribute "a great spoil" to whoever might conquer them; and they are now increasing their wealth rapidly. It is of late becoming possible for this item of the prophecy to be fulfilled; but for the past eighteen centuries till now, it has not been possible. The great and increasing wealth of the Jews, then, identify these latter times as the period when "Gog, the land of Magog" is to consummate his wonderful mission.

Another proof that Russia is "Gog, the land of Magog," and that these latter days is the period when she will go "up against the land of Israel," is seen in the fact that "horses and horsemen" will form a very prominent part of her army. Russia's splendid and numerous cavalry constitutes the most effective arm of her military power. Her mounted Cossacks, probably not less than 500,000 strong, sweep down upon her enemies with the celerity and force of a tornado, achieving the grandest and most important victories. Her armies, only, are, and are likely to be, such as described in the prophecy.

But before Russia goes up "to take a spoil, and to take a prey," upon the mountains of Israel, the Jews with their riches, must be gathered out of the nations to their own lands; and she must win to her aid by the arts of diplomacy, or by the power of her arms, many of the prominent and lesser nations of the earth; for such is clearly intimated in the prophecy. All of Central and Northern Europe, with Abyssinia, and Northern Africa, must become her subsidiaries. And not only this, but Turkey, her ancient and modern enemy, lies in her pathway to Judea, and must therefore be crushed and removed out of her way at no distant time.

The "sure word of prophecy," which casts its clear and unerring light upon events that *are to be*, reveals these facts in a manner not difficult to understand.

What scenes of carnage, what terrible suffering, what waste of wealth, what strife, what intriguing and corruption, ere all these things are consummated! We may well shudder at the mere contemplation of it.

In proof that Russia will make many nations her auxiliaries, we quote verses five and six. "Persia, Ethiopia (a), and Libya (b), with them; all of them with shield and helmet: Gomer, and all his bands (c); the house of Togarmah of the north quarters, and all his bands" (d); these are to be under the leadership of "Gog, the chief prince of Meshech (e) and Tubal" (f), at the time he goes against the ingathered Jews.

(a) Abyssinia.

(b) Northern Africa, "a large country west of Egypt."—Brown's Bible Dict.

(c) Germany, Sweden, Denmark, Norway, Poland, Hungary, France, and Armenia in Asia.

(d) Third son of Noah. The Phrygians, Cappadocians, and Armenians, are said to be his descendants. (See Brown's Bible Dict. Also, Types of Mankind.)

(e) Moscow, now an integral and important part of Russia. The Moschi, who first settled on the borders of Colchis and Armenia. (See Smith's Bible Dict., also Herodotus 3:94, and Septuagint Bible; also Types of Mankind.)

William Smith, one of the most eminent authorities on the subject, assures us that Ezekiel 38:2, 3, "ought to run,—Magog the chief prince of Rosh, Meshech, and Tubal." Also Bochart—"By Rosh is meant the tribe on the north of the Taurus, so called from the Rha or Volga; and here we have the first trace of the Russ or Russian nation."—Smith's Bible Dict.

Putting all these items together, we find, notwithstanding some slight differences in our historical authorities, that Russia, at the head of the nations that are to be her auxiliaries, has a destiny before her that is truly wonderful; and it is not difficult to believe that her movements at the present are but some of the preliminary steps to that grand, conquering, tragical march that shall terminate in her utter overthrow upon "the mountains of Israel."

The descendants of Gomer—Germany, Denmark, Sweden, etc.—are in sympathy with her at the present; and so also is Persia. And now, when many great events are accomplished in brief periods of time, it would not be impossible, or even very strange, for all the auxiliary powers indicated in the prophecy to be speedily brought under her domination. The drift of affairs is now clearly in that direction. A few years only may fully accomplish it. And should the Jews become as anxious to leave the other nations as they now are to leave Russia, a few years only and we may witness them, in their return to Judea, "fly as a cloud, and as the doves to their windows;" and see the commerce of "the sea," and "the forces"—wealth—of the Gentiles come to them, and "the ships of Tarshish" bring their "sons from far, and their silver and their gold with them."—Isa. 60:5, 8, 9.

In Ezek. 38:4, the Lord says, "I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor." When we remember that the pathway of immigration for the progenitors of Magog, Gomer, Togarmah, etc., was from the south to the north, we may readily see, we think, what is to be understood when the Lord says, "I will turn thee back." Does it not signify that he will turn them back from their lands in the north, and so cause them to sweep, in their conquests, to the south; and, finally, as we have seen, go up to "the mountains of Israel?" We think so. And when the Lord says, "I will . . . put hooks into thy jaws, and I will bring thee forth, and all thine army," will not the lust for Jewish gold, the desire for conquest and universal dominion, and the traditional religious desire of the Russo-Greek Church to possess "the holy places" in Judea—will not these be the "hooks," by which this very large and splendid army will be led forth to its final ruin—its inglorious fall in Judea?

In verse 14 the Lord says: "In that day when my people of Israel dwelleth safely, shalt thou not know it?" Here is suggested the thought that Magog *ought to know* the times when God should gather Israel to dwell "safely." And when we consider that Russia is "a Christian nation," a nation professing to

(f) Tobolski and Iberia. "Ranked among distant northern nations of the Gentile world. * * The Iberians of Pliny, of Strabo, of Procopius, who are the Georgians of our day."—Types of Mankind. "Bochart makes him the father of the Tibarenes on the north of Armenia the less."—Brown's Bible Dict., and Josephus make him the father of the Iberians on the east of the Black sea.

believe in the teachings of the Bible, and that the Bible clearly teaches the final and auspicious gathering of Israel, it is strange that Russia should not know it; and it is still more strange that, with the prophecies in her hands she should rush blindly against them, to her destruction.

Paul said to the Jews in his time:

"They that dwell at Jerusalem, and their rulers, because they knew him not, *nor yet the voices of the prophets* which are read every Sabbath day, they have fulfilled them in condemning him."—Acts 13:27.

Similar will it be with Russia. Though she professes great spiritual light, and exhibits no little religious zeal, her light will be darkness, and her zeal will be like that of the ancient Jews,—*"without knowledge."* The corrupt systems of interpretation which have obtained, will, no doubt, be some of the chief causes of her blindness, as they were of ancient Israel.

The prophecies of Ezekiel concerning Egypt, Tyre, and other nations and cities, had a literal accomplishment, as did those of Jesus and the prophets concerning Israel and the Jews; but the systems common to all "Christian nations" tend to mystify and mislead.

That such a calamity, with such general surroundings, *and at such a time*, as has been set forth in this article, was to befall the nations gathering at Jerusalem in the last days, is clearly predicted by other prophets than Ezekiel. Zechariah 14:1-14, says:

1 Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azai: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

6 And it shall come to pass in that day, that the light shall not be clear, nor dark:

7 But it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light.

8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

10 All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses.

11 And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

12 And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, that

a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.

14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

Many of the points in this prophecy are identical with some of those in Ezek. 38th chapter—the gathering of many nations to take a spoil; the great shaking—"earthquake;" the fact that "every man's sword shall be against his brother,"—"a great tumult from the Lord shall be among them" who then gather against Israel; the Jews dwelling "safely" thenceforward; the "presence" of the Lord to be then manifested—"his feet shall stand in that day upon the mount of Olives," "the Lord my God shall come, and all the saints with thee." Truly, this will be a day of "wrath," a day of "fury" upon the Lord's enemies; but a day of gladness, a day of glory to his redeemed ones.

Joel evidently speaks of these same times. He says:

"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

And in view of this wonderful event, and preparatory to it, the Lord says:

Joel 3:9. Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up;

10 Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great.

14 Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The Lord also shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.

And of the final deliverance of the Jews, their peaceful and prosperous condition thereafter, he says:

17 So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18 And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion.

By these prophecies we see what awaits the nations of the earth, in the east, under the leadership of "Magog"—Russia—and likewise

what awaits the Jews in these "latter days."

By as much as the predictions of God's prophets have been literally and particularly fulfilled in the past, we may confidently look for the fulfillment of those which relate to the future. Read, ponder, and be wise.

W. W. BLAIR.

NOTES ON THE LAMBERT AND WILLOUGHBY DISCUSSION.

TAKEN BY ELDER E. T. DOBSON.

SECOND NIGHT.

Lambert—second speech.

Gentlemen Moderators, Ladies and Gentlemen:—I see our friends are not very good in reckoning chronology. Let us examine his chronology a little. The New Testament chronology tells us that it was thirty-five years from the birth of Christ to the time of Paul's conversion. Turning to 2 Corinthians 12, where Paul describes this circumstance, we find it is sixty years after the birth of Christ. By subtracting thirty-five from sixty we find that it was twenty-five years from the time of Paul's conversion, as recorded in the ninth of Acts, to the time of the circumstances recorded in 2 Corinthians 12th chapter, or *eleven years above fourteen years*. And to assert that Paul did not know any thing when it was, and he an inspired man of God, is to throw discredit on his writings altogether. And if he would make such a great mistake in this case, he may also in other cases. But what Paul evidently means here, is, that it was a little above fourteen years; just the day or the hour he did not remember, but somewhere between fourteen and fifteen years; and it shows that a man may live *in the body and out of the body*. Our brother's chronology is about as good as H. C. Thurman's, who said that (according to his chronology) the "Detestable Horrible," or the "Abomination," must be set up in 1830; and, as the Church of Jesus Christ of Latter Day Saints was organized that year, it must be the "Detestable Abomination." Taking that as a datum, (according to his chronology), Christ must make his appearance in April, in 1875; which, as Christ did not do, proves that the Latter Day Saint Church is not that "Abominable Horrible." We shall insist, still, that this scripture can not be successfully met. Of course Paul must have been conscious, for he speaks of seeing and hearing.

We read several cases of the giving up of the ghost, among which was one he has not noticed. Christ said, "Father, into thy hands I commend my spirit, and having said this, he gave up the Ghost." Mr. Sheldon says this spirit of life is something akin to electricity. Mr. Sheldon says it is mere air.

He has been giving us some argument against pre-existence. If God did not create our spirits, pray tell me in what sense God is our Creator. He as good as says that God has nothing whatever to do with our creation. For he says that we are given the power of procreation, and, therefore, God is not responsible for illegitimate children. Then he, like the Infidel in his argument against Christianity, says that God sets the machinery in motion, and then draws off somewhere in one corner and watches it run! He does not believe with most denominations that the spirit of man is formed within him.

He says that Christ was wholly mortal. Therefore he was human. How, we ask, could a finite and human being make an infinite sacrifice as an atonement for man. When Christ poured out his spirit, he died. In this way an infinite and eternal sacrifice was made for man. If the death of Christ was the separation of body and spirit, then the separation of the body and spirit of every other individual is death also.

Our brother tells us that Jacob was gathered unto his people; and they were in Machpelah's cave. Now we ask, where did his *ghost* go? It would be strange, indeed, to call the breath the inner man. If so, then the breath of man is renewed from day to day; that is, it grows stronger and stronger day by day while the outward man perishes. Well might he say, "I am not giving you Bible now, but reasoning;" as much as to say: The brother is giving you Bible, I'll reason it away. In John 9:2, where the Savior was asked the question, "Who did sin, this man or his parents, that he was born blind?" Jesus makes no effort to correct the error, if it be one, although he was their teacher, and was expecting them to go into the world to represent him.

Christ was the Word because he was the embodiment of God's truth. In John 16th and 17th chapters we learn that Christ came out from the Father and came into the world. If the Word spoken of in John 1:1, means the literal word, how much necessity for saying that his *word* came out from him? Every one would know that God's word must come out from him. All that Christ seemed to pray for and desire for himself was that he might be glorified with the glory which he had with the Father *before the world was*. (John 17th chapter.) Christ is speaking in regard to himself. Does he not speak of himself as being before the world was? Col. 1:16, 17:

"For by him were all things created, that are in heaven, and that are in earth; * * * all things were created by him and for him; and he was before all things, and by him all things consist."

The personal pronoun *him* stands for the Word, does it? Heb. 10:5:

"Wherefore, when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me;"

Here we learn how the Word was embodied in flesh. Heb. 2:14:

"Forasmuch then as the children are partakers of flesh and blood, he also himself *likewise* part of the same; that through death he might destroy him that hath the power of death, that is the devil."

These two cases are considered exactly parallel. As the *children* were partakers of flesh and blood, so he (Christ) *likewise* took part of the same. We believe that God is our Creator. That we are created by a special act of God. Jer. 1:5:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet among the nations."

He not only knew Jeremiah, but ordained him a prophet among the nations before he was born. John 1:6:

"There was a man sent from God, whose name was John."

This certainly shows that John was with God, and sent from God. If I was to be sent from this house, I would have to be here be-

fore I could start from here. Would I not, Mr. Willoughby?

(Mr. Willoughby: "Certainly.")

No wonder that he was particular that his name should be *John*. "There was a man sent from God whose name was John." His name was John before his conception; and his father would not have him called by any other name. In Numbers 16 : 22, we are told that God is the God of the *spirits* of all flesh; and in Heb. 12 : 9, Paul says:

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of our spirits and live."

Time called.

Mr. Willoughby—second speech.

Ladies and Gentlemen:—Perhaps we would as well call attention to Heb. 10 : 5, which was about the last scripture bearing on this subject the brother quoted. "Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." The brother thinks there is a conflict here with John, where he speaks of the Word being with God.

(Bro. Lambert: "No, the brother does not think any such thing.")

Mr. Willoughby: Then he thinks there is a conflict between this and our understanding of John, first chapter. He quoted, "a body hast thou prepared for me." Is this harmony? If he had a body before, and was afterward made a body? It may be we misunderstood the brother, but if we understand him right he believes that Christ had two bodies. We do not? We will read it as it is. "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." A body hast thou prepared me. Not "for me," as the brother had it. He says that according to our ideas of Christ, the sacrifice that he made was only a *human* sacrifice. We do contend that the whole body must die; but we do not believe it to have been a human sacrifice. The Father of this child was immortal. Our fathers are mortal. Mary was overshadowed by the power of the Highest, and that holy thing that was begotten within her was Christ, the Lord. If the father and mother were both immortal he could not die. Perhaps you can not see this, but we think it is so. Christ was begotten of the Holy Ghost, and of course his nature was somewhat different from ours. We have no hope without the resurrection, and this dual nature died that we might live. Here we have something more than a human sacrifice.

He has told us something about the blind man, spoken of in John, ninth chapter. This doctrine of pre-existence has certainly gone to seed on us when we can believe that we had a dual nature and could sin before we were born. Nonsense! We could not sin before we were born. And again, to believe that this immortal man was floating around somewhere, watching a chance to dodge into some body. Why our brother is going into heathen mythology. They believe in transmigration. That the spirit after death goes floating around into beasts, birds, etc. Here is the first we get of pre-existence. Our brother has got ahead of the Egyptians. They believed that the soul was a fiery vapor; while he is talking about a soul that has component parts. The inner man causes the outer man to sin, and when it comes to the penalty the inner man slips out, and the

outer man suffers alone. And when we come down to the judgment day, when the man is to be punished for his transgression, for ought we know, the inner man may slip out again! We believe our brother has got it fixed up about right after all. It gives the inner man a chance to dodge out when it comes to the penalty. How this sounds like the enemy in the garden of Eden.

He intimated that I was somewhat like the sceptic. I would be Infidel altogether if I had nothing better than what the brother has presented. I look for life through Christ. Not because I lived away back, and am immortal, so that I cannot die. If man survives the stroke of the first death, why not the second?

Matt. 10 : 28. For fear we shall not have time to examine this to-morrow night we now call your attention to it. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him that is able to destroy both soul and body in hell." We do not see anything here upon which to rest an argument, but they do so. "Fear not them that kill the body, but can not kill the soul."

We ask, Does this prove the dual nature of man? Does this prove that man can not perish, can not die? What is Christ talking about here? Now, if our brother is right about the dual nature of man, does not this text prove that the inner man can perish as well? We would like to have Webster's definition of the word "destroy," but do not have it here.

("Here it is," said Bro. Lambert; "I have it." And by his request Bro. Lambert read it for him.)

Now this word soul is translated from *suche*, which means life. In Matt 2 : 20: "For they are dead which sought the young child's life." Here the same word from which soul is translated in the tenth chapter, *suche*, is rendered "life." Also in Psalms. Then it means that life which Christ will give, eternal life. Man can not rob us of eternal life. In Matt. 16 : 25, we have the same word and same rendering. Therefore Matt. 10 : 28 does not prove the dual nature of man; because the same word, *suche*, which is here translated "soul," is in other places translated "life." Hence it does not carry the idea of a double nature, but this first life is contrasted with that which is to come, the future life. Men can not destroy that life which is to come. And now our brother must not blame us for not bringing more argument, for we are doing the best we can.

In 1 Kings 17 : 21, he reads an instance where the soul has left the body, and when the soul comes back the body lives again. Why, the inner man could go out; Paul says so. He says nothing about the man *dying* though. But what is the word from which "soul" is here translated? *Nefish*. His life went out. This word "*nefish*" is never once translated soul but this time in any part of the Scriptures. His soul went out; that is, his breath went out. The brother inferred that we believe that all there is in the breath of life is "mere air." He quoted you Sheldon, and tried to make an apparent contradiction between that gentleman and myself. We believe this breath of life is an *element* but not an *entity*. The child's life went out. You may call it electricity, or what not; but we are not going to call it electricity, and give the brother the advantage in argument. We believe,

however, it is something besides breath or air. The reason why we breathe out this life is because God breathed it in us. While this breath remains the organs are all active within the machine; but when the breath goes out life ceases. We are dead. Every one knows we are dependent upon it. An entity is *something*, it is not a *nothing*. Perhaps my opponent thinks I believe that I breathe out my soul every time I breathe. I do not. I agree with Sheldon. It is an element, not an entity.

The brother brought forward many passages of Scripture to show the dual nature of man. We disposed of them together. In our next speech we will show some evidence of what we believe this to be. We do not understand death to be simply a separation of soul and body. Is it inconsistent to believe that man should pay the debt to God?

Time was called, which closed the second night's discussion.

EXPERIENCE OF SISTER HEROINE RANDALL.

Her parents were Methodists, and in that faith she was nurtured, but neither she nor her husband were yet members when she, at the age of twenty-one, had the following experience, as related by her:

"I was taken ill and was very sick for some time, so that none thought I would recover. One Sunday morning while I was sick my husband went to the Methodist class meeting, leaving two neighboring women watching by me and caring for my little girl. Their talk troubled me and I asked them to get some books and read, so as not to disturb me, for I was very low. Soon after this a strange feeling came over me, a sensation of cold over my whole body, and I understood that I was struck with death. I felt that no human aid could help me, and I prayed and called on the Lord in behalf of my soul. Presently I discovered that I no longer had the power to speak, and that I could not hear any sounds around me, and my child and everything else grew dim to my sight, while I hoped that no one would disturb me till I had fully departed. Thus I lost all knowledge of earthly things, and the next thing was that I found myself in another place, and in the presence of one whom I saw was a most beautiful and glorious being, clothed with loose and shining garments, clear and white, which hung from throat to feet. As I looked upon him he said to me, 'Come and see.' Then my gaze was attracted in another direction, and I saw another being, one who was dark, forbidding, and dreadful to look upon, yet having power. He also said, 'Come,' and I seemed to be held spell-bound between the two, although all my desire was to go to the first one, and when I willed to exert all my powers to go to the beautiful and shining one the other influence was all gone, and I went to him and fell down at his feet and clasped his ankles, and I then saw how clear and transparent his flesh was. Then he took me up and I saw a dark gulf, the blackness of darkness, over which we were to go, but I thought that if I doubted or was afraid I would fall in; and, fearing that I would doubt, I clung to him and we passed over safely. He then set me down in a beautiful land where everything, the inhabitants, the trees, and all things were bright and lovely beyond compare. The peo-

ple seemed to understand each other's thoughts as well without speaking as to speak them, and all were so lovely, and all were so happy, that I rejoiced that I had a place there, and that I had arrived so safely. But my attendant spoke and said that I could not stay now, but must return to the earth. I plead with him that I did not wish to return, but he was firm in his refusal. I asked him the reason why I might not stay, and he answered that I had not yet done the works on earth required, and that I had something to do there; that I must return and stand as a witness for Jesus, the Christ, during my life, and at all proper times must testify of the goodness of God and of his mercy towards me, that I had experienced and would yet experience; that I must seek for light and, as it should be shown me, must follow it wherever I found it, and also must teach and aid my husband and others as I advanced in the service of God. I answered that I had no confidence, no knowledge, no words to express myself. He replied that both wisdom and words would be given me in due time; and he instructed me further in regard to what my life must be on earth as the way would be shown me. I asked him if, when my work was done, I could return to that beautiful land, and he said 'Yes, and your husband and children also, if they will follow your example and teaching.' Then I was removed and found myself in the body again and I saw my friends and neighbors in the room, and my husband standing at the foot of the bed weeping. When he saw that my eyes were opened he came to me and seemed surprised. I spoke to him, and to the room full of people who had come to see my body, and asked why all this, and I was told that the last flutter of breath had seemed to leave my body at 10:30 o'clock that morning, and that it was now 4 p. m. I answered that they need not fear now for I would soon recover and live; but they did not understand. I felt well, but weak; all the fever and pain and disease seemed to have left me, and the next day I sat up, and I recovered full health rapidly.

"Soon after my husband and I felt it a duty, knowing nothing better, and joined the Methodist Church; but as I studied I felt that true baptism was immersion, and after four years we withdrew from them, and in 1826 joined the Baptists, with whom we remained sixteen years, but I continued to search, and I read all the creeds and faiths, yet found none that seemed fully to agree with the Scripture teaching on water baptism, and on the gifts of the Holy Spirit. I then heard all sorts of bad things about the Latter Day Saints, and was told how strange and awful were their doctrines. Finally, in 1837, some Elders came and preached near us, and, after a time we went to hear them for curiosity, but I prayed before I went that if they were impostors their words should have no effect upon me; but, if they were indeed God's ministers, that then their words might be sealed as truth to me. I heard, and while I listened I despised myself that, for all my study, I had been so ignorant of the Scriptures before. But I resisted the conviction of truth, and for six years stood out against it. Meanwhile the Elders were abused, tarred and feathered, and any who joined them must expect to suffer also. So I debated in my mind, and struggled and refused, and felt wretched and

unhappy, and the last three months I was in despair, because I rejected what I knew was the truth. I then came down to deep humility and tearful repentance, and then, in February, 1844, to the waters of baptism. When I was confirmed by the Elders there came a voice to me, not of man, saying, 'You are no longer a stranger and a foreigner, but are of the household of faith,' and that knowledge I have always retained."

The above account was taken from her own lips by the writer of this on the 11th of July, 1876, at Plano, Illinois, and has been given in substance by her to numbers of others, now living, since the time that she had the experience, and her life has ever attested to the undeviating truthfulness and honesty of her heart and conversation, while her husband was for many years a witness to the fact of her death, or what appeared to be such, while her spirit was absent.

H. A. S.

CALIFORNIA AND NEVADA TRAVELS.

Returning from Potter Valley with neither accident nor incident worthy of note—with brethren Root and Parks, at Santa Rosa Sub-District conference we met the Saints, and with them had a profitable season, both in business and social meeting; as also in declaring the word, in all of which we were strengthened by the prayers of the Saints, and the Spirit of the Lord. Just before leaving, in company with Br. Parks we paid a visit to the New Jerusalem of T. L. Harris, *alias* Jesus Christ the king. It is situated two miles northwest of Santa Rosa on rolling ground commanding a fine view of the Oak studded valley, with its well improved farms, and waving fields of golden grain. Even standing upon the royal site gazing upon the goodly buildings around, failed to impress my mind with holy reverence for either founder or coming city. At our right stood a fine three storied building with mansard roof, to be used as a gratuitous publishing house; among other buildings, at our left stood a large square one, occupied by the king, and the interior rooms of which are too holy to receive the light of day, or the sinful presence of the unsanctified. We applied, but were refused admission, or even audience; as the son was holding communion with the father most of the time; hence we had to accept such scraps of information as we could glean outside of the sanctuary. Mr. Harris is about fifty years of age, medium size and quite wealthy. In company with a few of the elect, he removed here two years ago from New York, for the purpose of building the New Jerusalem and gathering his elect,—about one hundred of whom are expected here in the spring,—living together as a community, transmigrationists, without marriage, living as his angels, no wages paid the score or two of laborers who were busy, and should be satisfied with food and raiment in a holy atmosphere. Hay, grain, milk, butter, cheese, beef, &c., with other farm products, are sold to the wicked outside. He has published two editions of his book called "Two in One" which he sends free to all who are educated up to the right pitch to receive them;—none other can get them. I was told if it was right for me to have a book, it would be sent me by mail, in due time. On the arrival of the colony in the spring, they will

commence the manufacture of sewing silk on a large scale, with various other enterprises, which they intend to pursue in this embryo city of light, to be the abode of the father and son; hence we may expect soon to find an Enoch, Noah, Lot, Abraham, Moses, Joshua, Gideon, Solomon and Sampson, with a host of notables growing up in this highly favored city. Whilst in Walla Walla with W. W. Davies, they are also, by the same kind of divine appointment, now raising up the father and the son, the latter being much younger than the one at New Jerusalem: of course he proceeds from a different quorum of gods, and can do no violence to their patent elastic, and progressive system; then with a fair supply of protoplasm, and assistance of Huxley and Darwin, we might soon expect a third one of the same cast to arise, thus furnishing a complete quorum of gods, upon this coast, which would be an important part of their system. This once done, the quorums of kingdoms would next be in order; Heaven, earth, and hell, constituting the first grand quorum, of the second series. Next in order comes the beast, the dragon, the false prophet, here then we have the first quorum of the third series. Then taking the quorums of kings, kingdoms, and officers; another most remarkable quorum is produced, and all in this beautiful line of progression; but as I have only taken the first degree in the last quorum of light, I will not give a further diagnosis of this disease of progression at present.

As it is so well advertised by our Savior, in Matt. 24:24, "Many false christs shall arise, [not descend], and shall deceive many. If they say, Lo here, [in Santa Rosa], or Lo there, [in Walla Walla], believe it not; or He is in the desert, or in secret chambers, believe it not." The light of *His* coming is as "from east to west," and the others shine in the opposite direction. Just as it should be, when the Devil, through his medium at Endor, said to Saul, "I see gods arising out of the earth," he then declared in few words a system which he still advocates—in his pet theory of transmigration, and quorums of progressive gods. As He said to our first parents, Disobedience is the first step in the line of progression; and to Moses, and Christ, Idolatry is the next; so now with it he says, Yield ye your agency; as the third grand principle in his earthly kingdom, being the one he proposed to the spirits ere the foundation of the earth was laid. And I suppose he will continue to fight it out on that line till he is bound; while the Saints of God will continue in one faith, one Lord, one baptism, led by one Spirit of revelation; having the sure testimony of Jesus, the Spirit of prophecy. (Rev. 19:10). Blessed with the very necessary gifts of discerning of spirits, thus will the Lord fortify them, that they may not be deceived. After a brief sojourn, declaring the word to fair congregations, I bid adieu to the kind Saints of Santa Rosa, visiting Oakland and San Francisco in my course, where an excellent spirit prevails with most of the Saints. Oakland is well stocked with able and efficient Elders, well qualified to overthrow all the false theories of which the proud city can boast, and on their ruins raise high the prophetic ensign for the weal or woe of its restless multitudes.

Next, in company with Elder D. J. Phillips, an old time veteran, I proceeded to Br. Isaacs

Russell's, where we were kindly and warmly made welcome for the night, reaching Mt. Diablo next day at noon, where we were glad to meet the tried and true Saints of old Nortonville, all alive to duty and zealous of good works, growing in faith daily. We tarried at the house of Bro. Henry Green, son of our beloved and oft-mourned Bro. Hervey Green, whose loss we sorely feel on this coast. We found Elder T. R. Davis, assisted by Elder Watkins, supplying the bread of life. Expect that additions will shortly be made by baptism there. We remained over Sunday, declaring the word to attentive congregations; and with reluctance, bid all adieu; returned to the Bay City, where we met Bro. N. W. Best, of Santa Barbara county, awaiting our arrival on business matters, which being concluded, he returned home, and, your humble servant took rail, ticketed *via* Sacramento, Truckee and Reno, Carson City, Nevada, to fill appointments there. At shaded and quiet Sacramento, halted but a few minutes, and away through the valley, on, up and among the tall Sierras, through tunnels and snowsheds, whirling and winding past new mining camps with their white canvas shanties, well sprinkled with Mongolians. We rest briefly, and change horses in Truckee; then on snorting fire and smoke, our serpentine train flies, as if in haste to leave rugged earth and soar to fairer climes. Reno! Changed cars to Carson and Virginia; again we sped on. A few uninteresting calls and Carson finds us on our feet; met by our well remembered brother, Thomas Millard, taken home and nursed with a brother and sister's kind care, of which we felt the need, being much worn and weak in body. Next day, Sunday, spoke to, and met many noble Saints, whom we shall never forget, and with whom we expect to live on earth a thousand years.

We next tarried and traveled with the well-known old war-horse, Elder A. B. Johns, still vigorous and strong in faith; ever glad to battle for the truth, stands as a swift witness for our God. There are a few, once in the light, who assert faith in progressive gods; and so are forced to admit theirs is not a perfect God, this they declare has been revealed by an angel from heaven. Admit it for argument's sake; and Bro. Paul has recorded a curse on him for thus preaching a changeable, therefore another gospel; would that they might regain the Spirit of God, and again walk in the light of eternal truth, ere they migrate from earth to the pit wherein is no water. We tried to impress them with a sense of duty. Few of them have even room left for the germ of faith; still there are many honest souls in Nevada, who are willing to listen to the testimonies of his children there; and will yet be found in the camp of Israel, and upon Mount Zion in the day of deliverance. We visited our worthy brother, David R. Jones, former district president, where, as with many others, too numerous to mention, we enjoyed the Spirit of the Lord. Time passed swiftly and pleasantly. It was not a task to drive fifteen or twenty-five miles, declare the word, and back for evening service, with such Saints; and those happy hours will long be cherished in fond memory dear. One night in returning late, nearing Genoa, we met a runaway team without a driver; we had a very narrow escape from instant death. In

the thick darkness they passed like a whirlwind, and we saw them no more; their heads down, don't think they saw us, then we felt again to thank our kind Father for his protection; which we are more apt to realize on such occasions, when we feel the chill breath of the angel of death waft by us.

I saw many of the poor Lamanites, with pony and pack, trudging along over the sage brush plains, to Pine Nut Valley, where some three thousand of them had assembled, busily engaged in gathering the annual crop of the pine nut there abounding; and they combined to make night hideous with songs, dances, and drunken fights. Several were wounded and some slain. The crop gathered, they mostly repair to their rich fishing grounds, and there complete their winter store of provisions.

While gazing upon the mysterious lake in the top of the mountains, nearly overhanging Carson City, and called Tahoe, I was lost in reverie. There, cold and clear, of unknown depth, over one hundred miles in circumference, calmly lay its waters. Could I peer into its past. I felt that my blood would curdle as I beheld the many cruel and sanguinary conflicts between beasts and savage men had upon its banks. Turning a little south-east, and in the back ground some three hundred yards distant, upon the smooth face of a high rock, one hundred and fifty feet from its base, and one hundred from its summit, looking toward the lake, is a well executed profile of a man some twenty or more feet in length, well proportioned, with chin whiskers quite Shakespearean to look upon, hence it is called Shakespeare Rock. The likeness is of a yellowish color, the rock, being black. I think it a relic of the Jaredites, and is certainly very ancient, and well does it attest the skill of its architect, who though long since buried in oblivion, his footprints remain in the rock forever, as a silent witness of the past, about to be called forth. We feel very grateful to Captain Pray, who owns the saw mill, the snug iron steamer, on the lake, and the town close by, for his kindness in furnishing a well lighted and well filled hall, in which we delivered our message to the attentive congregation of the people. Leaving them asking for more, we returned with Bro. Johns down the steep in the night by its best moonlight. Though keen the air, we enjoyed it much; in company with Bro. T. R. Hawkins, an earnest good soul, who has seen some of the ups and downs in the history of the Church in other days, and expects to see the crown and wear it. On our return we found good Sister Johns with a ready bowl of bread and milk, which I ate with a relish as well as with a spoon.

After holding what meetings we were able, with the brethren we visited Empire City, Dayton, up to Silver City, calling upon several of the Saints; remained over night with our kind brother, T. R. Hawkins, took dinner with Bro. Carl Gross, whose family had been much afflicted, I trust they may see brighter days soon. Thus we sped about, covering as much ground as was deemed wise, until we reached Bro. Twaddle's, in Franktown, had a very pleasant time with them, and all the Saints there; held meeting in the Saints' Hall there three times, and felt that some good was done. Then with Bro. George Smith, rode to his house in Green valley, where after a brief visit, which seems but as yesterday, we rode to the

station, took cars, and find ourself separated from the kind Saints in Nevada. Thus ends one short month since leaving California, a month bright with faces, scenes, and events never to be forgotten. The universal kindness of all is so marked that it shall be said of them, "ye have done it unto me." May God ever bless the Saints of Nevada, till they shall receive an inheritance in the earth, is the prayer of one who hopes to meet them again,—and by blending his feeble efforts with theirs, assist in bringing the honest-hearted to a knowledge of God. Our California October Conference is at hand, and I haste thither. Yours in the gospel,

Received March 6th, 1878.

D. S. MILLS.

DESTINY OF THE WICKED.

"These shall go away into everlasting fire."—Matt. 25 : 46.

"Who shall be punished with everlasting destruction."—2 Thess. 1 : 7-9.

"He will burn up the chaff with unquenchable fire."—Matt. 3 : 12; Mal. 4 : 1.

The doctrine of the Bible with respect to the wicked, is entirely at variance with the teachings of the religious sects of the present day; and, although views are held and taught by them widely differing from each other, yet none of them will pass the scrutiny of the living word. Eternal torment theory of some is too absurd, unjust, revolting and abhorrent a doctrine to emanate from a God of love, and therefore can not be found unjust in his revealed will; while on the other hand, the doctrine of the universal salvation, as embraced and taught by others, is opposed to the justice of that God who will render to every man according to his deeds.

It might not be improper to inquire, Who are the wicked. And here again, we shall need the light of the divine word, in order to answer the inquiring one aright. The world at large is divided by the theologians into two classes only, the righteous and the wicked. The Scriptures, however, limit this division to those who hear and understand, believe, and obey the revealed law of God; these are the righteous; while those who disobey the truth, and close their eyes and ears lest they should discover the light of the gospel of Christ, are the wicked. But those who have not been called to participate in the glory of God's kingdom by the gospel, as the heathen, and those who are incapable of understanding, they can not properly be denominated either righteous or wicked; being subject to no law, except that of their own nature, they can not possibly either be saved, or condemned, by the gospel; hence, there is a vast difference between a wilful neglecter, perverter, or a breaker of the revealed law of God, and one that does not know the law of God.

Now let us see what the destiny of the wicked is. It is declared in the Bible, "Though hand join in hand, the wicked shall not go unpunished."—Prov. 11 : 21. That, "The wicked are reserved to the day of destruction."—Job 21 : 30. That, "Their hopes and expectation shall perish."—Job 10 : 28. That, "They shall not inhabit the earth, but shall be cut off."—Ps. 37 : 9. And, "As wax melteth before a fire, so shall the wicked before the presence of God."—Ps. 48 : 2.

The judgment of God is sure to overtake the wicked; either in this life, or in the fu-

ture. Sacred history informs us of severe judgments inflicted upon the wicked in different ages of the world; corroborating the testimony of Peter, that the Lord knoweth how to "reserve the unjust unto the day of judgment to be punished."—2 Pet. 2: 9.

My dear reader, the destruction of the Antediluvians, who despised the warning voice of Noah; the overthrow of Sodom and Gomorrah; the sudden engulfing of Korah, Dathan and Abiram, for the sin of rebellion; the fall of unbelieving Israel in the wilderness, and the judgments of God which were manifested at various times on individuals and nations as recorded in the Scriptures, show that his judgment will fall on this nation, unless they believe the gospel of Christ and obey it.

T. H. MOORE.

15 April 78.

Look Here.—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired. Attention is called to the notice giving full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, April 15, 1878.

THE April Conference for 1878 is past. The Elders have come and are gone. The Saints who visited us, and those who sojourn have been permitted to enjoy a season of extraordinary good feeling and gospel liberty. The business sessions, with one exception, were marked with excellent courtesy, and a kindness of deportment seldom seen in a deliberative assembly before which questions of so vexatious a nature were brought. The one exception referred to, lasted but for a time, and was more the result of anxious care for the good of all, and the maintenance of right as seen from the individual point of observation, and was temporary.

A better understanding between the eldership in much that appertains to usefulness in the field and the council, seems to have been reached; and a better comprehension of the mission and scope of the work was undoubtedly had.

On Sunday, the last day of the session, there was present from first to last an intense feeling of interest, and such a flow of the Spirit, that Elders and members, old and young, were filled, and such rejoicing is seldom known.

The sermons preached during the session were the finest efforts ever made at a conference; the Elders received the aid of the Spirit in large measure, and left an impression not soon to be effaced. Seven were baptized, and the names of three others were given in at the close; five of those baptized were residents of Plano, one of Sandwich, and one an excellent young man from Michigan. The three who will go forward are of Plano, also.

Uncle William Smith, only surviving brother to Joseph and Hyrum, was present and united with the Church. His venerable locks and sonorous voice, as he addressed the Saints on Friday evening on the fulfillment of one of Ezekiel's prophecies respecting the Christ, gave one of the connecting links between the Church under the presidency of the Martyr and the Reorganization. Together with this, the administration of the

children of many of the earlier Elders of the Church, such as brethren Lambert, Kelley, Gurney and Smith, and the presence of some of the grandsons of some of those early laborers, gave force and vitality to the propriety of the Reorganization.

One most gratifying feature of the meeting was the presence of a large number of young Elders, who have been and are wonderfully blessed in their ministrations. God has begun to fulfill his word, "I will raise up laborers in mine own time to carry on my work; be ye faithful."

Preaching was maintained at Sandwich for a number of evenings, and brethren John H. Lake and Fred. G. Pitt visited Sagar Grove on the last Sunday. Altogether it was as good a session as we ever held in Plano, we think.

EDITORIAL ITEMS.

WE have lately purchased from J. H. Eaton, of St. Charles, Kane county, Illinois, Johnson's Cyclopaedia, a reference work of great merit. We examined the first and second parts of the work for a short time, and believe it to be a most excellent treasury of knowledge, suitable for every family library. We also read the testimonials of J. G. Whittier and W. C. Bryant, who state their good opinion of the work in excellent terms. The names of these authors is a commendation every reader should regard.

The Board of Publication would call the attention of the brethren to the fact that their Circular Letter only contained a request for the finding out how many new subscribers would take the HERALD providing it should be made a weekly, and there was no authorization to collect and forward subscriptions before it should be decided that the list would be increased enough to justify the issue of a weekly. We mention this so that none will involve themselves or us in trouble by having a misunderstanding, or causing others to have one. Until this is decided, we wish no orders for the HERALD, except for those who will take it whether it is made a weekly or not, but lists of names only, and from these in the aggregate the Board will decide.

Bro. Nelson Van Fleet of Abilene, Dickenson county, Kansas, writes that Father John Landers has done considerable preaching there the past winter. Also that the branch will compare favorably with others of the Church and the Saints there seem to realize more and more that they are the saviors of men. The labors of Bro. Heman C. Smith and George W. Shute there had a good effect as well as the long continued ones of Bro. Landers.

Brother and sister E. E. Bradley of Webb City, Jasper county, Missouri, write that they and the Saints at Oronogo are soon to be organized into a branch, which we are glad to learn as there are enough of them to have good meetings if they are located so as to meet together.

Bro. C. L. Muetze of Plattsmouth, Nebraska, writes that the Lord blesses them in their meetings. He preaches in the German language some at the request of the Germans there.

Bro. Lewis B. Mason, of Blue Hill, Mitchell county, Kansas, formerly of Hardin county, Iowa, writes March 17th. He is being led to see more clearly his privilege as a Saint. He has heard no preaching for six years, but is still in the faith. The country where he lives is a good one, and settling up fast.

Bro. J. C. Clapp wrote from San Bernardino, California, April 1st, that the next day he was to commence a debate with Mr. Lohmuller, an able man among the Spiritualists, the question to be: Resolved that the doctrine taught by the Latter Day Saints is a promoter of a higher civilization than that taught by the Spiritualists. This question was to be discussed two nights and then the question was to be reversed and Mr. L. would affirm for Spiritualism what Bro. Clapp did for our doctrine.

Bro. Nelson Brown writes from Valley Station, Douglas county, Nebraska, that the people of that region are investigating for themselves as to our doctrine. He has baptized four during his labors in the ministry the last six months, and gained friends to himself and to the cause. Religious excitement has lost its wonted power, and substantial truths are sought for by many. May this be the case more and more everywhere.

Bro. Henry C. Smith writes from Eagleville, Mo., March 18th, that they are well pleased with their home in Missouri.

Bro. George C. Smith, formerly of Chelsea, Boston, Massachusetts, now of St. Joseph, Missouri, writes March 25th, and sends a dream of a lady, not of the Church, in Boston. Bro. Smith is one of the old stand-bys in days ago. May he be sustained in his new home.

Sister Caroline Wayt writes from Glen Easton, Marshall county, West Virginia, that she is the only one of her family in the Church; and that she has many trials to pass through. She is thankful for the light received and hopeful to endure, and to be found worthy at the last.

Bro. John H. Lee, Bishop's Agent at Myrtle Creek, Oregon, writes that he fears the Saints are remiss in one of the great requirements, "tithes and offerings." They have had no preaching since Bro. Clapp left, last August; and hope that an efficient laborer will be either sent, or raised up for that part of the Mission. He further says: "Brethren, I do not write because I am an agent of the Bishop, or wish to handle your money; for an office of this kind is not enviable, and I did not aspire to it. It was of your own choice." * * * "May the Lord help us to lift up the heads and hands that hang down; and God will give us the blessing."

Bro. J. K. Kent writes from Newton, Iowa, March 25th, that he has labored with D. C. White and G. E. Deuel; and is anxious to do all he can. He wishes to be found in the line of his duty for his own welfare and that of the Church.

Bro. L. D. Hoisington, Winterset, Iowa, desires that the Saints will pray for him, that his faith may so increase that he may be helped of his infirmity.

We lately received a lengthy obituary upon the death of sister Elizabeth Parker which we did not publish; having already written our notice from items furnished by Bro. Clow, before the arrival of the obituary sent us.

Sister Sarah Chester, Central House, Butler county, California, writes March 15th, bearing testimony to the truthfulness of the latter day work, and the gospel. She wishes to be gathered with the faithful to Zion.

Elder R. J. Anthony had preached at South Bend, Nebraska, and baptized two. So writes Bro. J. Armstrong, who thinks Bro. Anthony in Nebraska, "the right man in the right place."

The Monticello, Iowa, *Express*, of March 14th, comes to us with a notice of the Saints at Blue Cut, Jones county, Iowa, in its columns. Well, it is a good thing for people to learn something about their neighbors. An epitome of the belief of the Church is given.

Sister Mary Jones, writes from Coal Valley, W. Va., wishing that some one might come there to preach. She is stopping with a married sister and though not able to say "come and I will feed you," she will do what she can to forward the preaching of the word. Perhaps brother Brown of the Pittsburgh district, can look the matter up.

Copy of *Herald of Truth* received from brother Jonathan Emrich, clerk of Clear Lake Branch, Indiana. Thank you brother.

Bro. N. M. Reeder, writing from Springerton, Illinois, March 20th, states that they had just closed an excellent conference; that the house was crowded at the preaching meetings, and that seven obeyed the call to come to Christ. The condition of the Branch is improving. They have a good Sunday School with the rest.

Bro. Isaac A. Morris, of Xenia, Clay county, Illinois, confirms the statement of Bro. Reeder, and thanks the Saints of Springerton for kindness, during conference. The Church at Springerton now numbers forty-six. Brother Morris, assisted by Brother Elisha Webb had been at work at Tunnel Hill, was there fourteen days, spoke eighteen times and baptized six. The Church there numbers fifty-one. Brother Webb is doing a good work in that country. Brother Morris thanks the Saints of Tunnel Hill for timely aid.

Sister Lilly J. Smith, writes from Portlandville, Iowa, March 20th, of the visit of brethren J. R. Lambert and Charles Derry, Jr. She is wonderfully pleased with the word spoken, and thankful for truth received. She writes in glowing terms of the peace and comfort obtained in Christ. She commends sister Christy, for her untiring zeal, faith and energy.

Bro. I. N. Roberts writes from Blue Rapids, Kansas, giving the outlines of his labors. He left home February 7th, tried to get an opening at Frankfort, but failed. He labored acceptably at the fireside of Mr. Johnson Taylor, near Havensville, and in public at Netawaka. He thinks the prospect good at the latter place. The prospect is good at Good Intent. Bro. Roberts returned to Havensville on the 11th February, and delivered a few discourses there, also at Adams Peak. He will visit them again as soon as practicable.

Bro. J. C. Foss writes from Machias, Maine, March 25th, 1878, that he had been preaching in several localities. Had delivered a series of lectures at Holmes' Bay, and on the 10th of March, baptized three; and on the 24th two more. He was to return to Holmes' Bay on the 8th April, when he expected others to follow. He was to be at Addison Point on the 31st of March. He says, "I'm trying to gain all the ground I can; and shall fight on the battle field till the victory is won."

At Streator, April 2d, eight were baptized by Bro. T. W. Smith, ten having obeyed prior to that date. Prospects seemed fair for other increase. Local sects are quite opposed. Bro. S. had spoken twenty-four times to date.

Bro. Thomas Dobson, writes from Deloit, Iowa, "We had an excellent conference at Harlan; two were baptized."

Bro. W. W. Garner, of Santa Ana, California, writes that our brethren at Gospel Swamp, Los Angeles county, California, in the person of Bro. Joseph Burton, challenged two of the missionaries from Salt Lake; but these gentlemen had not "come to fight." Just so, they do not care to fight the position they occupy. Keep the challenges good, brethren, "all the same."

Bro. M. N. Cole writes from Bailey, Muskegon county, Michigan. He has been sadly afflicted by the loss of a sister, and feels much oppressed in spirit. He asks that the Saints will remember him in their petitions, that he may "come up to the position of a Saint" in very deed.

Bro. John Taylor, of Harrisville, Weber county, Utah, thinks if he had five hundred HERALDS to scatter through that country it would do much good. The aged veteran is anxious to see Zion free.

Bro. W. S. Loar, Fort Scott, Kansas, wishes the remembrance of the Saints in behalf of his brother, blind for a number of years. He has heard Brn. D. S. Crawley and J. T. Davies, of the Spring River District, and was well pleased with them.

Bro. Richard Coburn, of Buckhorn Branch, Ontario, writes that the Saints there are strong in the faith and have good meetings.

Bro. Francis Earl is still in Steuben county, Indiana. He baptized one person March 22d. The address of sister J. A. Terry is Malden, Dunklin county, Missouri, instead of Dexter City, Stoddard county, he reports.

Bro. C. C. Frisbey, of Kansas City, Missouri, writes that the brethren there are all in fine spirits relative to the work of the Lord in that region.

Bro. S. S. Givens, of the Sugar Creek Branch, West Virginia, reports that the Saints of that region are striving for the victory, in hope of eternal life, professing the same faith as the ancient Saints did, and receiving like blessings. The branch numbers twenty-six.

Bro. T. N. Hudson writes from Salt Lake City, Utah, that the present is peace, and the future looks brighter; more interest is being taken by those who are weary of the Utah Church, some of whom will soon obey the truth, and the Saints of the Reorganized Church in Utah look for some laborers and reapers to come to that country soon.

Mr. George Scales writes from Catskill, Green county, N. Y., that he and his wife, old people, are extremely anxious that some of the Elders may come their way; as they wish to come into the fold. He sends for the HERALD, and says "the remainder use for some charitable purpose, what you think best."

Bro. H. P. Robbins, Stockton, California, baptized the husband of Sister Sarah Rinker, long a member of the Church, who now rejoices with her husband in the truth. Baptism March 18th, 1878. Bro. Robbins feels well, and rejoices in his hope of salvation. They have had "all sorts" at Stockton; and much excitement.

Sister Sarah Jane May writes from London, Ontario, March 24th, of the joy and peace which have resulted to her from receiving the gospel. She exhorts all Saints to so live that they may be found ready and waiting "when he who is our light shall appear, we also may appear with him in glory." She bears her testimony to the work.

We acknowledge the receipt of newspapers and clippings from John Blake, Wm. Street, Jonathan Emerick, John Macauley, T. R. Hawkins, Wm. Anderson, H. P. Robbins, Thomas Henning, John Ellis, B. F. Boydston, and from others unknown.

Meetings are held in the Salt River Branch, Missouri, in the Oak Ridge school house. One has lately obeyed the word there. Their number is eleven, and they enjoy themselves well. One of their number was hurt in a coal mine and made helpless. Others of the branch have been helping him, by fattening his hogs, and furnishing supplies as they were needed. May God aid his people to help each other. So writes Bro. Robert Thrutchley.

Bro. J. H. Hanson writes from Huntsville, Alabama, that his discussion there, with Elder D. Williams of the Utah Church, was a complete success for our doctrine, and that it will do much for our cause in that country. He promises to send some notes of the line of argument used by the contestants.

By letter from Bro. E. C. Brand, of Tabor, Iowa, March 30th, we learn that Sr. Brand is still suffering from sickness. Bro. Brand has a good opening at Walnut Creek, where he thought good would result unless Satan hindered.

Bro. T. W. Smith had awakened quite an interest at Streator, Illinois, on the 29th, March.

Elder J. S. Comstock has removed from Parma, to Springport, Jackson county, Michigan. His correspondents will please take notice of this change.

QUESTIONS AND ANSWERS.

Question.—What is the difference between a remission of sins and a forgiveness?

Answer.—We understand the difference to be this: A remission of sins is promised upon the performance of a specified act, a forgiveness is a removing the result of transgression without the prior performance of any act. For instance, if a man owes another a sum of money; the one to whom the money is due agrees to remit a part of the debt, if the remainder be paid, or if some other thing specified be done; but if he forgives the debt, he cancels the whole without payment.

Q.—Is the sacrament expressly for the remission of sin?

A.—We do not understand that the sacrament is an ordinance for the remission of sin at all. If it be connected with remission in any sense, it is because the communicant therein witnesses a good confession, and by partaking of the emblems thereby retains a remission of sins, already procured for him.

BRO. LEVI CHENEY, of Kent, Stephenson county, Illinois, laments as follows:

"I think it is too bad that an Elder can't come here, as much as one is wanted. I have tried my best to get one to come, but have failed so far. If I had the money, or could get it to pay their passage, I might then get one to come, but I have it not. I can make one quite comfortable if he will come."

We know Bro. Cheney to be an earnest, anxious soul; full of kindness, and if an Elder would go there, doubtless good would accrue.

ERRATA.—In the HERALD of April 1st, page 102, 3d column, 3d paragraph of Bro. J. R. Lambert's speech it should have read "One is a spiritual and the other a *physical* creation," not the "literal" one, as published. It was an error in setting the types and in proof reading.

Also in letter from Bro. James Caffall it was intended by him to read that organized branches existed at Wyandotte and Independence, not that he organized them.

BRO. JOHN AVONDET, of Omaha, Nebraska, writes April 1st, 1878:

"I have late news from the two sisters Gardiol, of Prarostino, in the old Valley of the Vaudois, of Piedmont, (of ancient date). They are still strong in the truth, and testify to the knowledge of the Church of Christ. They ask to be remembered in the prayers of the Saints that the good Father will have mercy on them, as they are among persecutors and unbelievers."

The mention of these two sisters, almost sole relics of faith among the descendants of the old Piedmontese saints, shows how wondrously the seed of the Church is being scattered and fostered by the Lord. We thank Bro. Avondet for suggestions respecting strong meat for the Saints, and acknowledge the force of them.

BRO. GEORGE W. CHUTE, March 30, 1878, writes as follows:

"I have just returned from the Solomon Valley Branch; found them in good condition; opened three new places for preaching. Since the 17th of January I have traveled over five hundred miles on horseback, and preached sixty times, mostly to those unacquainted with our faith. The good Master has blessed me and my labors more than I could expect; two have yielded, obeyed, and more will soon. Yours in love."

NEWS SUMMARY.

[Prepared expressly for the Herald.]

March 28th.—The two Brassel brothers were hung at Cokersville, Tenn., yesterday, in the presence of 10 000 people, for murder. One was twenty the other twenty-three years old. One of them confessed to having shot nine men, first and last, and to having committed many other crimes.

29th.—England's attitude towards Russia is growing more warlike. The army reserves are to be called out, and Lord Derby has finally really resigned, being of the peace party. All troop ships are to be prepared for service.

Pope Leo XIII in his allocution yesterday, said that "the loss of the temporal power rendered the free exercise of spiritual power impossible."

The Gentile citizens of Salt Lake City, Utah, have sent a delegation to Washington requesting the removal of Governor Emery, on the ground that his policy plainly favors the polygamists of that territory, even to approving a code by which the laws punishing adultery are designed to be repealed by the Territorial Legislature.

30th.—Russia now demands the withdrawal of the British iron clads from Turkish waters, but England declines to withdraw unless the Czar first removes his army from Constantinople, which, instead of doing, he is adding to its force. War is regarded as certain, and that very soon.

An American Naval officer has invented a new style of torpedo, and it is proposed to give him \$60,000 for the sole use of the patent for the government.

April 1st.—To-day the news is that Austria is full armed and belligerent against Russia, and that she will march 400,000 troops to the Bosnian frontier, while it is said that the Sultan also expresses sympathy with England.

2d.—Lord Salisbury, who succeeds Lord Derby as Minister of Foreign Affairs in the British Cabinet, has issued a circular dispatch or manifesto of England's intentions with regard to the Russo-Turkish treaty, in which is not only claimed the right to discuss each and every clause of it, but also to raise objection to the aggregate treaty, hence thereby revealing that a congress in which England would have part, might be expected by her, not only to modify, but to reject the whole document, and set it aside. Therefore, if Russia allowed such a consideration she must expect (as evidently she did) either to forego all she had gained at last, or else be drawn into war anyway, hence she declined to permit such a discussion of her treaty with Turkey. Lord Salisbury makes objections to every point in which Russia is vitally interested, fearing the establishment of a dangerous Russian supremacy in the East. But it is too late now

to prevent that supremacy by Russia. It is inevitable and certain, in the course of events to take place under God's hand in the latter days.

3rd.—To-day's dispatches say that Russia is making extraordinary demands upon Turkey, namely the giving up of certain commanding points on the Dardanelles and important positions on the Bosphorus, and her troops are on the move to enforce those demands.

4th.—The word to-day is that the other continental powers do not sustain Russia in her demands, but rather side with England's views. Russian troops are moving and England will reinforce her fleet in the Sea of Marmora.

Drouth and famine are said to prevail to a disastrous extent in Morocco, Africa.

11th.—Alfales and Ernest Young, polygamic sons of Brigham Young, commenced suit in the United States district court to-day against the executors of their father's estate, to restrain them from conveying any personal or real property of the estate to the Mormon church or any person in its behalf. Chief Justice Schaeffer granted temporary restraining orders. The defendants have ten days to answer. It is said the executors were about to transfer available property to the church to satisfy claims against Brigham Young. Other suits will probably follow this. It is claimed by the church authorities that Brigham owed the church more than all his property could pay.

The heirs of Brigham Young are indeed poor orphans. The trustees of the estate have figured out the indebtedness of the late Brigham to "The Church of the Latter Day Saints," and made it about \$1,000,000, have turned something like that amount of property over to that religious body, "on account," and this virtually exhausts the estate. The trustees, who are the head men in the Mormon denomination, are quite satisfied with their adjustment of affairs, as also are the Mormons as a body, but the Young family, including widows, children and relatives generally, complain most bitterly, being "left out in the cold," penniless and forlorn.

ATLANTIC WRECKS.

The *Scientific American* gives a record of lives lost in crossing the Atlantic during the last thirty-seven years. "In this period fifty-six fine steamers have been wrecked, and in twenty-nine instances more or less lives lost. Nine vessels were never heard from after leaving port. These are the *President* in 1841, the *City of Glasgow* in 1854, the *Pacific* in 1856, the *Tempest* in 1857, the *United Kingdom* in 1863, the *City of Boston* in 1870, the *Scanderia* in 1872, the *Ismailia* in 1873, and the *Columbo* in 1877. The number of lives thus blotted out aggregates, 1,397. Of the remaining vessels, four were burned, five sunk by collision, two by colliding with icebergs, two foundering at sea, and thirty four were wrecked on various coasts. This is a suggestive showing, for it at once calls into contrast the relative peril incurred by dependence upon human judgment and human handiwork. Of the entire total of steamers lost, in but two cases can the disaster be attributed to a breakdown of machinery; namely, the Anchor line steamer *Hibernia*, which foundered through her propeller shaft having been withdrawn from its place after the propeller had been lost; and the other the *Ismailia*, of the same line, which was once spoken under sail, her machinery being disabled, and was never heard of afterward. Neither has any boiler explosion occurred on an Atlantic steamer during the period mentioned. So far as the record before us is authority, the inference therefore is that the greatest loss of life is not due to the lack of safe vessels, but to failure in judgment or incompetence of those who handle them.

"Thirty-four steamers, as above stated, have been wrecked, and an inspection of the localities where the wrecks occurred shows that several have happened in about the same vicinity. For example, the *City of New York* in 1861 and the *Chicago* in 1868 were both wrecked on Daunt's Rock, near Queenstown. No less than twelve have been destroyed on the coasts of Nova Scotia and Newfoundland. It may be asked if vessels can not be built strong enough to withstand driving upon the rocks as in the case of the *Atlantic* and the *Schiller*, at least for a sufficient time to

enable the passengers and crew to obtain assistance or their escape; but here the question of cost obtrudes itself, and the answer of those who have considered the subject is that vessels cannot be constructed and yet profitably used. Taking this into consideration with the aggregate number of lives, in all 4,780, and it will be evident that the problem of reducing the dangers of the sea becomes, as we have frequently urged, one depending on the efficacy of life-saving institutions. Devices which will keep large numbers of people afloat for considerable periods, devices that will keep individuals above water that can be rapidly attached to the person with no possibility of mistake, devices for indicating the relative positions of ships to each other, new signals for fog and night, and contrivances of that nature, are all subjects for the inventor's skill in devising better modification and improvements."

KILLING CHILDREN FOR THE INSURANCE MONEY.

The *Pall Mall Gazette*, of London, England, contains the following: "The disclosures that have been made on one or two occasions lately at inquests on the bodies of children whose lives have been insured go to justify the prevalent suspicion of a close connection between infant mortality and life insurance. At an inquest held a few days ago as to the death of two children at Low Spennymoor, Durham, which was adjourned for evidence as to the result of an analytical examination, a startling statement was made by Dr. O'Hanlon, medical officer to the local Board. 'In the last few years,' he said, 'ever since there had been such an enormous canvassing going on amongst insurance companies, there had been a wonderful increase in the mortality among children.' As a rule, he found that the children were always insured. The temptation to get rid of a child rather than maintain it is, to many parents, very great at all times; and when, in addition to being relieved of the burden of its maintenance, they can actually get hard cash by its death, the temptation may become irresistible."

Correspondence.

BOONE, Boone county, Iowa,

April 3d, 1878.

Bro. Joseph and Henry:—When I wrote you last I was at Smithland. We left this place, February 21st, for the Eldridge settlement, twelve miles south of Lemars—distance about thirty miles, but we not being acquainted with the road traveled several miles out of our way—accomplishing this journey on foot. Here we found ourselves among strangers, on entirely new ground but not without friends, as the way had been partially prepared before us. We remained with them about a week, held six meetings with fair attendance and increased interest. While here, one Mr. Jones, a baptist, spent nearly a whole day talking with me on the subject of our faith. Among many other questions, he offered this one: "Do you people enjoin cleanliness as a christian duty?" What could I say? The sorry practice of too many, far too many of our people, in this respect, loomed up before me. I could see (but I must not tell all I could see in that backward glance) the Elder, the good hearted zealous Elder, standing in the pulpit presenting the pure word of life to the people, while some were amused, and others pained at heart, that he should stand before a waiting congregation to teach them that which is the most pure, (and therefore the most clean), and to represent that God who has always condemned that which is filthy and dirty, both within and without, with such dirty garments on, and sometimes with dirty ears and hands. I hope no one will think I am driving at him, for I am not. I am simply condemning this anti-christian, unsaintlike practice, which destroys our influence for good, and increase prejudice instead of allaying it. But to return to my answer. "Yes," said I, "the standard works of the Church, the Bible being the leading one, plainly teach us to be clean. The leading Elders of the Church, with many of their co-workers, keep this constantly before the Saints as a duty, a command of God; but, I am sorry to say, some of our people are greatly deficient in this respect. If they would live up to

the requirements of the faith they have received, they would be a cleanly people." This place should be cared for.

We stopped a few days four miles west of Lemars, held four meetings, with rather poor success, after which, by the kindness of Mr. William Jennings, we were taken by wagon to Portlandville. Sisters Christy and Smith (the latter living in Dakota) were glad to see us, and anxious that we should go to work at once. We remained here two weeks preached twelve times, two of the meetings being held in Dakota. Just before leaving, we had the pleasure of baptizing and confirming two, and of administering the bread and wine to those four sisters, all of which, are an honor to the cause. The present prospect at this place is very good. Brethren Charles Derry and Samuel Longbottom have labored here with excellent effect. We found many friends who cared for our wants.

March 20th, I arrived home, was busy at manual labor for a week and a half, and am now on my way to Conference. Last Sunday and Monday, I was with the brethren at Deloit—solemnized two marriages, and preached twice. Had a good time. Bro. C. H. Derry, who was with me in my field of labor, has returned home. I found him a pleasant companion, and always ready and willing to do what he could for the advancement of the work. Yours in Christ,

JOSEPH R. LAMBERT.

ROCKWALL, Rockwall Co., Texas,

March 25th, 1878.

Brother Joseph:—On Monday the 18th, I parted with Bro. Bays at Bro. Walker's, Red River county, came here on the 21st, expecting to gather in the fruits of our labors; but the seed sown had not taken root as deeply as I anticipated. The seed sown brought to mind the saying of the Savior, it fell by "the way side." I start for Bro. Vardeman's this morning, will return here in about three weeks again, when I expect to baptize two persons into the kingdom, and perhaps three. Bro. Bays will report our labors to Conference. We had the use of the M. E. Church here, but they closed that against me yesterday; but there was another house obtained. I spoke at three o'clock, congregation small, a good interest was manifested by some; had the best of liberty. Yours in the bonds of the covenant of peace.

RALPH JENKINS.

DAVIS CITY, Iowa,

April 2d, 1878.

Bro. Henry:—I am at home at present doing nothing. Not because I have nothing to do, for I have plenty of work on hand, but because of affliction. On the 25th, having bled from my nose nearly four hours I became satisfied that earthly power could not avail to prolong my life, and I appealed to the Lord of hosts in his own appointed way; and at this writing I feel not only that I shall live, but to ascribe all the glory to the holy name of God, the true friend of all who trust in him, and again I feel to say, "Glory to God in the highest." The work here seems to be in a promising condition. Quite an interest is manifested by the citizens. We have large and attentive congregations. I baptized two young men not long since, and Bro. Zenos H. Gurley baptized two ladies last Sunday; and the prospect is good for troubling the waters of Grand river again ere long.

On the 20th to the 23d of February I held a discussion with an Advent minister in Ringgold county, and all I will say of it, is, that it was lively throughout. A great deal of talking was done at least. I left feeling that the cause of truth lost nothing, and of course I could not realize that we were defeated by any means. It is being rumored a few miles away that another Seventh Day Adventist preacher claims that I refused to meet him in discussion last winter. If madam rumor will reverse her story and say that the reverend refused to meet me, she will for once speak the truth; but such is life. Modern divines find it much easier to fight the doctrines of the Saints at a distance than face to face with the music, upon the principle that "distance lends enchantment to the view."

Now a local item or two and I shall have done.

Uncle John Clark has commenced the erection of a church building in the east part of town, *pro bono publico*, which is to cost some thousands; to be surmounted with a town clock which rumor says is to cost a thousand dollars, and when it cries the hour is to be distinctly heard two miles away. However that may be, one thing is certain, when Uncle John undertakes anything it has to go. And, by the way, have you seen a copy of our city paper; if not, you are behind the times. That enterprising firm of Teale, Clark and Sons, who occupy the brick block at the corner, have purchased a press and all the paraphernalia for printing, and are issuing the Davis City *Commercial*, every Thursday; a neat spicy little paper which reflects great credit on the proprietors, and is a credit to our beautiful little city, "long may it wave." The farmers are buoyant with the hope of a plentiful crop this season; fruit of all kinds promises to be abundant. Our rail road prospects are quite flattering. Kind regards to *Herald* attaches, readers, and all who ought to be readers, *ora pro nobis*,

B. V. SPRINGER.

DELOIT, Crawford Co., Iowa,

April 5th, 1878.

Bro. Henry:—Those who read the Lambert and Willoughby discussion will bear in mind that they are only notes, and do not claim to be full. However, the scripture texts, and the main ideas are there, somewhat condensed.

I rather think Mr. Willoughby did not understand the magnitude of such an undertaking as that of negating affirmative arguments on the Book of Mormon; as, from a remark which he made to a sister in conversation, he "only wanted a half hour on the Book of Mormon." He therefore seemed not a little surprised when Bro. Lambert asked for at least six nights in the discussion of the subject of the Book of Mormon, and made the remark, "Why, I shall say a good deal in that time," (while I believe he was secretly wondering as to where he might get material to run him that length of time), to which Bro. Lambert replied, "Well, I shall be saying a little."

On the whole the discussion passed off pleasantly; and, notwithstanding nearly a week of the time was rainy weather, yet the attendance was good. The neighborhood was one in which the doctrines of the Latter Day Saints were little known, the audience being composed of mostly Methodists, with a few Adventists. Yet a large majority by their votes decided that Bro. Lambert sustains both propositions. After the discussion was over Mr. Willoughby arose and said that he thought it "a good place for Bro. Lambert to start a church," and told the people to "prepare to go to Jackson county, Mo."

Yours in the one faith, E. T. DOBSON.

MERRY OAK, Va., March 24th, 1878.

Brethren Joseph and Henry:—As the General Annual Conference is near at hand, I thought I would write you a few lines to inform you that the few of us here, who, by the help of our heavenly Father and the agency of Bro. T. W. Smith, commenced our pilgrimage Zionward, some three and a half years past, are still trying to hold on to the iron rod. Though just around here, at the present time, there seems to be not the least prospect of inducing any other to accept the message of salvation on the terms of the gospel of Christ. I discontinued my appointments of preaching about five months ago. I wish also to say, that I feel induced to believe that if Conference could send an Elder more experienced than myself, to be with me in a trip I am about to take, it would be productive of some good to the cause, perhaps to the raising up of a branch of the Church. I have already had some visionary testimonial in a dream, as well as a letter upon the subject from a brother in Iowa, or who lives in Iowa, but whom I suppose is now in Texas. Were I able I would gladly pay the expenses to my house, of a good and faithful Elder. Should Conference make any such appointment, I would be glad for the Elder appointed to be at my house by the first of May, as that is the time I intend starting. I will meet at the depot in Staunton, Augusta county, Virginia, whoever may come, by their apprising me of the day and time to do so. I live

five miles east of Staunton on the road leading to New Hope. May the Lord bless you and all faithful workers in his vineyard with an abundance of his Spirit is the prayer of your humble co-worker for the cause of Christ.

O. E. CLEVELAND.

BEVIER, Macon Co., Missouri,

March 28th, 1878.

Dear Herald:—I have just returned home from Hill's Grove, Fountain Green and Tennessee, Illinois, where brother J. A. Crawford and myself have been preaching since the Canton conference. We baptized three at Hill's Grove, and I think that there will be more good done there. I will stop here until after conference, and then if it be the Lord's will for me to labor more in his vineyard, I will do so willingly. I had the pleasure of meeting brother William Smith; who preached at Hill's Grove last Monday. Brother Crawford will labor there until Conference.

April 3rd.—Having noticed in April 1st *Herald*, something in reference to Bro. Haws' letter, I would say I do not consider that the brother or sister that wrote the letter aimed to give much encouragement to the Elders that are out in the field, who are laboring with all their might and strength to spread abroad the word of life. If a few of the Elders have acted so foolishly, does that implicate all? The Saints should be very careful how they throw out insinuations, for they should consider that there are many who read the *Herald* who are not of the faith; and they watch all our movement's, as we would do if we were in their place; simply because we profess to be the salt of the earth, and the light of the world. Christ has said, "by their fruits ye shall know them." Now I ask, do we show to the world by our fruits that we are the salt of the earth, by continually finding fault with one another; and especially with those whom God has called to lead us in this the last dispensation. I believe that if all the Saints tended to their own affairs, that they would not discern the beam in their brother's eye; neither would there be so much back-biting and fault-finding. I trust that we will not see so much in the future as we have in the past. Hoping that all who have taken upon them the name of Latter Day Saint will strive with all their might to discharge all duties that devolve upon them, to the honor and glory of God, is the prayer of your brother in the love of Christ,

G. T. GRIFFITHS.

PAROWAN, Iron county, Utah,

March 24th, 1878.

Brother Joseph:—I report my whereabouts as a member of the Reorganized Church of Latter Day Saints. I united with it July, 1871, under the hands of E. C. Brand, an Elder of said Reorganization. I had been an old-time Saint and thought I understood when the trumpet gave the right sound. I first embraced the gospel in Huntsburg, Geauga county, Ohio, in 1834; and through losing the Spirit, (I suppose), I followed the blind to these mountains, for which I am heartily sorry, and wish I was back again in the land of Zion. I am poor, and very lame, but think I could assist some good Elder in doing a work here. I wish to be remembered in your prayers, and wish to have my name and birth and office recorded with you. My name is Lorenzo Barton, born in Plainfield, Massachusetts September 2d, 1813; and was ordained July 22d, 1871, under the hands of Elder E. C. Brand, to the office of an Elder. When I was baptized an old lady by the name of O. Banks was baptized with me. As long as she remained here we held meeting once a week, and I continued until there was but one came to hear. Since that I quit trying to have meetings, but have been on hand to speak a word in favor of the principles I believed in, whenever an opportunity presented. I am here alone; but there was one said to me yesterday, "Tell Bro. Joseph that I believe he is the man to lead the Church." Through fear they hold back, having been in bondage so long. Send us a good, faithful Elder, to prune the vineyard, that the name of the Lord may be revered and his Sabbaths kept in the land. I think John the Revelator in describing the beasts was not posted in regard to the one here. This has fourteen

heads, and a good many more horns; allowing me to be judge. I have written about the situation; and if you should have a word of counsel for me I would be thankful to receive it.

LORENZO BARTON.

ST. THOMAS, Ontario,
April 1st, 1878.

Brn. Joseph and Henry:—I have been called to St. Thomas to dedicate a little church for the Saints, that they have fitted up for the purpose of worshipping God, &c. They have a nice little place that will hold perhaps one hundred and fifty or two hundred people, located about the center of the city. We had it pretty well filled, and no doubt after awhile many more will come in, as they now have no excuse of going to a private house. I hope you will have a good time in Conference, and that the good Spirit may direct you all, in all your deliberations for the advancement of the great cause of God. Yours,
J. J. CORNISH.

MERLIN P. O., Kent Co., Ontario,
March 25th, 1878.

Brethren Joseph and Henry:—I am not one who approves of ventilating every petty grievance that may exist among the Saints through the *Herald*, or any other paper; for I believe that often by the exercise of patience and forbearance towards brethren, that are indifferent to the cause and whose zeal and love for Christ are lessened through contact with the world, more good is accomplished than in a public denouncement. There is an old saying, "there are two sides to everything a bright and a dark side." And though the bright side may be the most palatable I can not see why our cause, which is the noblest on earth, for it is Christ's, is not advanced by our acknowledging our waywardness and the clouds that too often intervene between us and Christ. The hearts of brethren are made glad when they read in the pages of the *Herald* of the success of our Elders in their missions abroad; but if reports from branches are not all encouraging we must not be disappointed, nor cast down, for in this history only repeats itself. Though I regret it; truth compels me to write, that we have too much evidence of a falling away in our midst in this district. In this neighborhood there are some fifteen who obeyed the gospel and became members of the Church. Our branch hold their meetings at the village of Buxton five miles from here. At the last conference we numbered thirteen members in good standing; since then meetings there have been abandoned, the officer in charge moved to Blenheim and only three members (colored) at present reside at Buxton. It was then suggested that a branch be organized here, and until such time as the Elders could organize it for us, some agreed to hold service at my house; which was done till a few Sundays ago, when indifference seemed to have got the better of our friends and they failed to put in an appearance, some of those who have been admitted into the Church and who are residing in this neighborhood, have even gone so far as to request that their names be taken from the roll of membership. There are others who would have to stop to think when they were last at a meeting of the Saints. Now, this is not as it should be, and what we want is some one with the ability to lend us a helping hand, and place us all on our legs again. For however desirable it is that the gospel be carried to the ends of the earth, still we have a duty to perform at home; and I can not help feeling that our Elders, or those whose talents fit them for this branch of the mission, give too little attention to those once in the fold and are straying away. I believe that if some of our branch officers and Elders had visited, or would even now visit much good could be accomplished here with God's help. I have requested them to do so in the forepart of the winter and I regret to say no notice as yet has been taken of my request, which is very discouraging. And often as I revolve this matter in my mind the conviction forces itself on me that we would do better to follow more closely Solomon's advice when he says, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Bet-

ter is it that thou shouldst not vow, than that thou shouldst vow and not pay." For it is a notorious fact that we will all rise before our brethren and the world and bear testimony, declaring good resolutions only to be forgotten so soon as we mix with the world. Our christianity resembles an old fashioned garment, good enough to wear in the company of our brethren, but it must be thrown off when we separate. What good will teaching by precept do, unless we practice what we preach. Reason must teach us that practice is a far more convincing and powerful sermon than all the good advice that may roll from our tongues so glibly.

I have still strong hopes of the Church prospering in this neighborhood, but it requires action and the co-operation of our Elders, and that immediately. May God speed the good cause, is the prayer of your brother in Christ,

ARCHIBALD MCKENZIE.

HARRISVILLE, Weber Co., Utah,
March 28th, 1878.

Bro. Thomas Dobson:—Yours was received in due time. I was glad to hear of your welfare; would be glad to see you here again. Your visit did us good. The work here is progressing. Brother Robison of Plain City, is, by God's blessing, doing good; several baptisms and more expected. There never has been a time since I embraced the work in the Reorganized Church of Christ, when there was so much enquiry after the true faith as at present. The call is for Elders from Logan City, Cache Valley, Smithville, Paradise, Box Elder, Willow Creek, Ogden, Slatersville, Plain City, North Ogden, Eden, Huntsville and other places. The people are getting tired of false prophets and false teachers. Israel has got to put away all of her abominations and return to the old paths. I think it will not be long before you will see the work spread over these valleys if Elders sufficient can be got into this field of labor. The harvest is truly plenteous, but the laborers few, we held meeting in Slatersville last Sunday, Bro. Robison preached the best sermon ever delivered in that village, no opposition manifested, we intend trying to get the Liberal Hall in Ogden, and invite all the polygamists to meet us in all the coasts; we expect to follow them up if they don't follow us. When you see Bro. Joseph tell him we keep up good courage; don't say we can't, if we fail we try again. We say let all the Elders work in union with brother Joseph, and all will be well. I remain your brother in the covenant,

JOHN TAYLOR.

BURNSIDE, Illinois,
March 31st, 1878.

Bro. Henry:—On Monday March 25th I witnessed the baptism of Albert Gridley by Br. Henry T. Pitt of Rock Creek. He had been sick for a long time, and some of his friends said it would kill him to be baptized, but they were proven false prophets, for he said he felt much better. On Tuesday, I baptized three in Bear Creek, near Elvaston, and there were others who were almost persuaded to be Christians, who I trust ere long will obey the truth and rejoice with us in the same. So the stone rolls forth; and that it may, until it fills the whole earth, is my prayer. Your brother and friend in the gospel of Christ,

JOHN H. LAKE.

Conferences.

Decatur District, Iowa.

A conference was held at Davis City, Iowa, March 16th and 17th, 1878; A. Kent, President; E. Stafford, clerk.

Branch Reports.—Little River 105 members; including 2 High Priests, 5 Elders, 5 Priests, 2 Teachers, 1 Deacon; 4 received. Chariton 20, including 2 Elders, 1 Deacon; 1 died. Davis City 49, including 1 Seventy, 4 Elders, 2 Priests, 2 Teachers, 3 Deacons; 2 baptized, 2 received by letter, 1 by vote. Lucas 28, including 3 Elders, 1 Priest, 1 Teacher, 1 Deacon; 3 removed by letter. Lamoni 195, including 2 Apostles, 1 High Priest, 4 Seventies, 15 Elders, 7 Priests, 3 Teachers; 1 received and 2 removed by letter.

By vote of the Davis City Branch Br. T. J. Bell was recommended for ordination as a Priest, and on motion it was ordered that a committee of three be appointed to consider the propriety of such ordination. O. B. Thomas, J. W. Gillen and E. Banta were appointed.

Elders Gurley, Robinson, Gillen, Anderson, Campbell, Springer, Moffett, Banta, McHarness, Thomas, Lyle, Smith, Dillon, Abbott, Boswell, Cunningham and Kent reported; also Priests Harder, Dodson, Fowler, and Teacher Little.

Bishop's Agent reported: "Sept. 14th, 1877, balance on hand \$72.10; received \$47.25; total \$119.35. Paid out \$90.04; balance on hand \$29.31. Wilson Hudson, Agent.

Brn. Banta, Gillen and Harder were appointed to audit the books and accounts of the Bishop's Agent, they to report to the Conference.

Letters were granted to Solomon and Rosa Gillett, and to Amelia James, of Leon.

The committee on Br. John Sneathen's case reported, that, after careful consideration of the matter, they could not sustain the recommended ordination of Br. Sneathen as an Elder, under existing circumstances. Signed, S. V. Bailey, A. H. Smith, E. Robinson.

The report was received and the committee discharged, and it was moved that the recommendation of the committee be adopted. It was then moved to strike out all after the word "matter," and insert instead, "That we can not sustain the recommend to his ordination, thinking it to be premature as yet." The amendment brought out prolonged and severe discussion; and when put to vote it was lost, and the original motion to adopt the recommend of the committee was carried.

The president presented a request from Br. Briggs Alden, of Fontanelle, Adair county, Iowa, for an Elder to be sent there, and called for volunteers, but no response was made.

Adjourned to Lamoni, 10 a. m., June 8th, 1878.

Whereas, the case of Br. J. Sneathen has been prominently brought before this conference, therefore we deem it of sufficient importance to justify a resolution as follows, viz.: That this conference do recommend to the First Presidency a rehearing of his case.

The committee on the ordination of Br. Bell reported that having, to the best of their ability, enquired into the matter, they felt to heartily concur in the required ordination.

On Sunday morning T. J. Bell was ordained to the Priest's office, by J. W. Gillen and E. Banta. The ceremony was very impressive. Following this, Z. H. Gurley preached. Sunday afternoon, was held a sacrament, prayer and testimony meeting, and J. W. Gillen and E. Banta were appointed to preach in the evening.

Pittsburgh District.

A conference convened at Pittsburgh, Penn., March 8th, 1878; James Brown, presiding; W. H. Garrett, clerk.

Branch Reports: Pittsburgh 77, including 1 Apostle, 2 High Priests, 7 Elders, 1 Priest, 3 Deacons; 2 baptized. West Wheeling 18, including 2 Elders, 2 Priests; 3 baptized, 4 received by vote. Belmont 20, including 1 Priest; 5 baptized, 23 removed by letter, 2 expelled. Church Hill 16, including 2 Elders, 2 Priests, 1 Teacher; 1 removed by letter. Br. Parsons reported Mansfield Branch without a presiding officer, and no one capable of making a report, being mostly colored people.

Financial: Pittsburgh Branch Fund on hand and received \$37.02; expenses \$18.75; on hand \$18.27; S. S. Fund on hand and received \$16.94; expenses \$13.83; on hand \$3.11. Elders' Fund on hand \$2.00. Church Hill: Elders' Fund received and paid \$2.65; Branch Fund on hand and received \$6.96; expenses \$3.88; on hand \$3.09; S. S. Fund on hand and received \$1.69; expended \$1.33; on hand \$0.36.

Josiah Ellis, J. Parsons, Wm. Lawrenson and W. H. Garrett reported in person. A. Falconer by letter. No Priests, Teachers or Deacons, not connected as branch officers, present to report.

Wm. Lucas and John McCormic were granted a Priest's license, and an Elder's license was granted John Gillespie.

W. H. Garrett resigned as district clerk, and Wm. Lawrenson as treasurer of Elders' fund, and

L. R. Devore was chosen both clerk and treasurer. The president was authorized to appoint an Elders' court to examine charges preferred by J. Reese against Joseph Parsons. President appointed Elders W. H. Garrett and L. R. Devore to assist him in the case.

At 7 p.m., preaching by Br. Brown.

The verdict of the court of Elders in the case of Jacob Rees vs. Joseph Parsons was read, and, on motion, the finding of the court was sustained, and the committee was discharged, and the license of Br. Parsons was required, by a vote of thirteen to eight. Br. Parsons took an appeal to the General Conference.

Adjourned to time and place as may be appointed by the president.

South Eastern Illinois District.

A conference was held in the Saints Chapel, at Springerton, White county, Illinois, March 16th and 17th, 1878; G. H. Hilliard, presiding; I. A. Morris, clerk.

Branch Reports: Dry Fork 18 members, including 1 Elder, 1 Priest, 2 Deacons; 1 died. Tunnel Hill 51, including 3 Elders, 1 Priest, 1 Teacher, 1 Deacon; 6 baptized. Elm River 11, including 2 Teachers. Deer Creek, no changes. Springerton 39; 1 removed, 2 baptized. Brush Creek and Little Wabash not reported.

Elder T. P. Green reported. I. A. Morris had filled the mission assigned him, and baptized six. John Thomas and Martin R. Brown reported the condition of Dry Fork Branch. G. H. Hilliard has visited Brush Creek, Dry Fork and Springerton; finds the work in good condition.

Resolved that we do not sustain any officer or member of the Church who is a habitual drinker of intoxicating liquor, or a habitual sporter at such games as cards, etc.; or who is a habitual user of profane language.

That the president report this district to the Annual Conference by letter.

Adjourned to Brush Creek, June 1st, 1878, 10 a.m.

Evening: preaching by I. A. Morris.

Sunday: At 10:30 a. m., preaching by M. R. Brown and I. A. Morris; at 4 p.m. the sacrament was administered by Brn. Green and Thomas; evening, preaching by G. H. Hilliard.

On Monday morning seven were baptized by Br. Hilliard, and they were confirmed at the Church.

Los Angeles District, California.

A conference was held in the Newport Branch, February 23d and 24th, 1878; John Brush presiding, assisted by J. F. Burton; R. R. Dana, secretary.

Elder John Brush reported. Russel Huntly had been in the Eastern States; had preached twice at DeKalb, Ill.; visited Vineland, N. J.; and also Perry county, Ohio, and preached; some were interested; called on David Whitmer and Wm. E. McLellan. J. F. Burton has been making preparations to spend the most of his time in the ministry. J. G. Walker has baptized two since last conference. D. S. Mills expects to go into the field again soon. Priests — Ladd, Jas. Prothero, W. W. Garner and J. S. Damron reported; also Teachers G. W. Forrest and A. Baldwin.

James Henderson was released as district clerk, and R. R. Dana was appointed thereto.

Resolved that Br. Russel Huntly be requested to labor in the Lord's vineyard, and to this end we will sustain him with our faith and prayers.

That Brn. Burton, and Garner ascertain why our branch record has not been forwarded to the General Church Recorder, and they are requested not to cease their labors until the work is accomplished.

Sunday, 24th, at 10 a.m., by special notice, a goodly number met to witness the marriage of Elder J. C. Clapp and Sr. Sarah S. Austin, the ceremony being performed by Elder D. S. Mills.

At 12 o'clock, W. W. Garner, branch clerk, gave a verbal report of the Newport Branch, as having 110 members, including 7 Elders, 4 Priests, 2 Teachers, 1 Deacon.

Preaching by D. S. Mills.

Joseph Smith was sustained as President of the Church; D. S. Mills, of the Pacific Slope Mission;

J. F. Burton, of the District, and R. Allen, Sen., as Bishop's Agent for Southern California, with all the Church authorities in all the world.

The Sunday School Secretary gave a report of the Newport Sunday School, for the quarter ending Feb. 17th. Total number of members enrolled 52; average attendance 33. Wm. Pickering, Sec. Adjourned subject to the call of the president.

Far West District, Missouri.

A conference was held at the Saints' Chapel, Stewartville, Mo., March 2nd and 3rd, 1878; J. T. Kinneman, president; Wm. Lewis, vice president; W. T. Bozarth, clerk; R. Winning, assistant.

The Far West, Delano, Starfield, Pleasant Grove and German De Kalb branches were received, and the Stewartville and St. Joseph were rejected as being incorrect.

Elders Wm. Summerfield, D. J. Powel, F. M. Bevins, D. E. Powell, L. L. Babbitt, L. W. Babbitt, T. Hinderks, O. A. Richey, J. T. Kinneman, W. T. Bozarth, Wm. Lewis, James Kemp, John Burlington, James Wood, R. A. Marchant, Wm. Pond, Edgar Woodward, Geo. C. Smith, Senterlow Butler, A. G. Weeks and J. H. Snider reported; also Priests Jacob Smith and M. M. Ballinger.

Report of the district adjudicating committee was read and accepted, and the committee discharged.

Preaching Sunday morning by S. Butler; a prayer meeting at night.

Adjourned to the Starfield Branch, May 25th, 1878.

Central Missouri District.

A conference convened in the Valley Branch, Carroll county, March 2nd, and 3rd, 1878; Joseph D. Craven, president; Samuel Crum, clerk; A. J. Cato, assistant.

Adjudicating committee: A. Young, E. Curtis, A. Johnson.

Branch Reports: Waconda, rejected. Carrollton 43 members, including 3 Elders, 2 Priests, 2 Teachers, 1 Deacon; 1 baptized, 13 received by letter, 1 ordained, 1 marriage. Hazel Dell 19, including 3 Elders, 1 Priest; 11 removed by letter. Valley 43, including 6 Elders, 1 Priest, 1 Deacon; 1 baptized, 3 dropped by vote, 2 expelled.

Elders Emsley Curtis, Andrew Johnson, Joseph D. Craven, Joseph Westwood, A. Young, Wm. C. Kinyon, W. W. Felkins, Francis Miller, Samuel Crum reported in person, and R. L. Ware and E. N. Ware by letter. Priests John Allison and Wm. Brents reported. E. Curtis had baptized one, J. D. Craven one, S. Crum one, R. L. Ware two.

J. D. Craven, Wm. C. Kinyon and J. Westwood were appointed to visit the Alma Branch.

Adjourned to the Knoxville Branch, at 10 a.m., June 1st, 1878.

At 7 p.m., a prayer and testimony meeting. Had a time of rejoicing with God's Spirit.

String Prairie and Nauvoo District.

A conference was held at Montrose, Iowa, March 2d and 3rd, 1878; John H. Lake, pres; Jas. McKiernan, clerk.

Branch Reports: Keokuk 37, including 3 Elders, 1 Priest, 2 Teachers; 1 received and 1 removed by letter. Montrose 40, including 1 Priest, 1 Deacon; 2 baptized, 1 disfellowshipped. Rock Creek 43, including 4 Elders, 1 Teacher, 2 Deacons; 1 removed by letter. Farmington 55, including 1 Apostle, 1 High Priest, 1 Seventy, 2 Elders, 1 Teacher, 1 Deacon; 1 baptized, 3 received by letter. Burlington 75, including 2 High Priests, 5 Elders, 1 Priest, 4 Teachers, 1 Deacon; no change.

The explanation asked of the Bishop's Agent, in regard to his report for August 27th, 1877, was presented and approved.

Elder's H. N. Snively, J. H. Lake, A. H. Smith, O. P. Dunham, Geo. Wilson, Jas. McKiernan, D. D. Babcock, and Teachers Asel Hall and N. Spicer reported.

A request was presented from the Keokuk Branch, asking that H. N. Snively be ordained an Elder. The request was granted, and Br. Snively was ordained during the sacrament meeting, March 3rd, 1878, by A. H. Smith and J. H. Lake.

Committee appointed to ascertain Br. Ferris' grievance, reported that they had visited Br. Ferris, and that he made the statement that the only grievance he had was that he thought that the conference had treated him disrespectfully in removing him from the secretaryship, without notice or an opportunity to exonerate himself from blame; also that they had not remunerated him for expenses incurred for stationery and postage; did not wish the conference to pay him now, but was willing to drop the matter and say no more about it. S. Salisbury and James McKiernan, committee.

Report was received and committee discharged, a vote of thanks was tendered Br. Ferris for his services while clerk of the district.

Adjourned to String Prairie, Saturday, June 1st, 1878.

A two-days' meeting will be held at Rock Creek, Illinois, May 11th and 12th, 1878.

The secretary reported \$2.25 expended in railroad fare, stationery and postage, which was allowed and paid.

D. D. Babcock, O. P. Dunham and J. H. Lake were appointed to adjust difficulties in the Montrose Branch.

Saturday evening, preaching by J. H. Lake. Sunday morning and evening, by A. H. Smith; afternoon, prayer and testimony meeting.

Notwithstanding the inclement weather and mud we had a good conference, and good attendance at the meetings, though there were but few present from a distance.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

ARMSTRONG. — Near South Bend, Nebraska, March 6th, 1878, to Bro. and Sr. J. Armstrong, a daughter, Emma Jennett.

Married.

GURLEY—SLOAT. — At the residence of Bro. Horace Church, at Sedgwick, Decatur county, Iowa, by Elder Alexander H. Smith, April 4th, 1878, Bro. Edward H. Gurley and Sr. Mida Sloat. We wish Eddie and Mida a long and happy life in the new relationship thus assumed.

CLAPP—AUSTIN. — At the Saints' Chapel, Newport, Los Angeles county, California, February 24th, 1878, by Elder D. S. Mills, Elder Joseph C. Clapp to sister Servilla Austin.

DOBSON—McKIM. — In the Saints' Chapel, in Deloit, Crawford Co., Iowa, by Elder Joseph R. Lambert, on Sunday, March 31st, 1878, Elder Eli T. Dobson to sister Emma L. McKim, both of Deloit.

How sweet their union—bright their hope,
God's work stands out before them;
To do their part as He requires,
Is only what will save them.

J. R. L.

Died.

RINKER. — At Lodi, San Joaquin county, California, March 28th, 1878, Bro. Levi Rinker, aged 64 years. His wife has been a member of the Stockton branch a number of years, but he clung to his Methodist traditions till he drew near the stepping off place, then he told me that sprinkling was no baptism. "I want to be baptized the ancient way, and by one who has the authority to do it legally; I want it done by an Elder in the Reorganized Church." After baptism he said: "The burden that was so heavy on my mind is gone; I am happy." He then exhorted his children to follow in his footsteps, and in those of their mother. Bro. Levi always treated the Elders kindly, especially Elder Harvey Green, Bro. Smith and others.

WALTON. — At Newton, Kansas, March 14th, 1878, of an abscess on the lungs, brother James Walton, aged 62 years and 2 months. Bro. Walton was baptized in England, and emigrated to America in 1843; lived in York state nine years, removed to Darlington, Wisconsin, where he lived twenty-four years, whence he moved to the place where he died. He rests from his labors. Services by Rev. Merrifield.

HIDY. — Three miles west of Edenville, Iowa, March 20th, 1878, Eva E. daughter of Br. Abraham and sister Samantha Hidy, aged 2 years 7 months, and 11 days. Funeral sermon by Elder I. N. White.

BROWN.—Between his residence, twelve miles north of Stewartville, Missouri, and Decatur Co., Iowa, March 13th, 1878, of heart disease, suddenly, Elder Charles M. Brown, formerly of Henderson Grove, Illinois, aged 42 years, 1 month, and 21 days. Thus is out off in his manhood's prime one of the best men the Church had in its ranks. Bro. Charles M. Brown was a man of sterling integrity and unblemished character. He rests in peace.

CHAMBERS.—In the Spring Creek Branch, Washington township, Harrison county, Iowa, February 16th, 1878, David Chambers, sen., aged 80 years. He united with the Church in the year 1843, in the city of Glasgow, Scotland. He labored in the Master's cause many years, and brought many into the Church, and was strong in the faith to the end, bearing his testimony before he died that he knew his Redeemer lived, and that although worms would destroy his body, yet in his flesh would he see God. Sermon by Eld. H. Halliday.

TAYLOR.—At Salt Lake City, Utah, January 14th, 1878, of old age, sister Harriett Taylor, aged 73 years, 8 months, and 15 days. She was born at Worth, Sussex county, England, and united with the Reorganized Church of Jesus Christ, on September 9th, 1869, and remained faithful to the same until her death, and therefore is now enjoying that rest which is promised to the faithful saints of God. By request of her family the funeral services were conducted by Rev. Mr. Niece, of the Presbyterian Church.

WILSEY.—At Elvaston, Hancock county, Illinois, February 4th, 1878, Sr. Sarah E. Wilsey, wife of Bro. John Wilsey, (age not given.) Sr. Wilsey was baptized October 8th, 1874. Services in the M. E. Church, by Elder John H. Lake.

KAY.—At Council Bluffs, Iowa, of consumption, March 22d, 1878, sister Margaret Alice, daughter of Mr. Edmund and sister Betsey Kay, aged 21 years, 9 months, and 13 days. She was a member of the Sabbath School since 1868, a constant attendant till within a few months of her death, bringing into requisition her abilities for its prosperity. She had served the school and church for some time as organist; her loss is deeply felt. She lived on virtue's lofty pinnacle; hence her mourning friends are comforted in the assurance that her rest is glorious.

RANDALL.—At Plano, Illinois, at 10 p. m., March 21st, 1878, of old age and infirmity, sister Heroine Randall, aged 76 years, 4 months and 26 days. She was born at Lancaster, Canada West, October 25th, 1801. Her maiden name was Allen, and she was married to Mr. Zalmon Randall in 1816. They had seven sons and three daughters, eight of whom are yet living. In 1844 they removed to Michigan, where Bro. Randall died in 1863, and she with some of her children removed to Kendall county, Illinois, in 1865. Her home has been at Plano and vicinity since then. She and her husband became members of the Methodist Church in 1823, and of the Baptist in 1827. In 1837 she heard the Latter Day Saints, but strove against her convictions for six years, but finally was baptized in February, 1844; her husband soon following her. She was never known to waver in her allegiance; and through faith was healed a number of times, when earthly aid failed. She had a strong will, a firm mind, well balanced, most excellent reasoning faculties, and in argument and in testimony was uncommonly gifted and blessed,—teaching, comforting and confirming those around her. She was a shining light, now gone to the delightful land that she saw, as related elsewhere on page 117 of this *Herald*. Her children and grand children revere her name, and all who knew her do so. Funeral sermon at Plano, by Elder Henry A. Stebbins, on Sunday, March 24th.

Addresses.

James Brown, box 112, Gill Hall, Allegheny Co., Penn.
Josiah Ellis, Bridgeport, Belmont Co., Ohio.
Israel L. Rogers, Sandwich, DeKalb Co., Illinois
John H. Lake, Burnside, Hancock Co., Illinois.
J. C. Clapp, San Bernardino, Cal.
E. Banta, Davis City, Decatur co., Iowa.
E. C. Brand, Tabor, Fremont county, Iowa.
Joseph Luff, Seaton, Ontario.

Bishop's Quarterly Report.

The Church of Jesus Christ in account with
Israel L. Rogers for the quarter ending March
31st, 1878:

ON TITHING AND OFFERING FUND.

1878	Cr.	
Jan.	1. Balance due Church.....	\$86 22
"	1. By Melvin Ross, Kansas.....	5 00
"	4. " Wm. P. Smith, Utah.....	10 00
"	4. " Lucy A. Wheeler, Utah.....	2 00
"	4. " Henry Marriott, Utah.....	2 00
"	4. " Sarah Smith, Utah.....	2 00
"	4. " Mr. Austin, Utah.....	25
"	4. " John Marriott, Jun., Utah.....	25
"	4. " Ann Stone, Utah.....	50
"	4. " R. Warnock, Utah.....	2 00
"	4. " P. G. Bergsteen, Neb.....	10 00
"	7. " J. C. Clengbak, Idaho.....	5 00
"	8. " Annie Nielson, Neb.....	5 00
"	17. " C. A. Sherman, Minn.....	5 00
"	17. " Lois Sherman, Minn.....	3 00
"	17. " Lois Cutler, Minn.....	4 00
"	17. " F. A. Gaylord, Iowa.....	7 50
"	18. " Hannah Bardsley, Cal.....	2 50
"	18. " P. J. Hole, Mo.....	1 00
"	18. " Morgan David, Utah.....	5 00
"	18. " Anna Wilson, Iowa.....	4 00
"	18. " A Sister, Mich.....	2 00
"	18. " C. H. Derry, Neb.....	50 00
"	18. " A Brother, Ills.....	25 00
"	20. " Russell Archibald, Ills.....	10 00
"	24. " Herald Office, Ills.....	100 75
"	24. " Joseph Squires, N. Y.....	5 00
"	29. " R. P. Peterson, Iowa.....	10 00
"	29. " T. C. Kelley, Mo.....	1 00
"	30. " Moses Welch, Neb.....	5 00
"	30. " W. H. Williamson, Ills.....	5 00
Feb.	4. " Stephen Pope, Utah.....	2 00
"	16. " Hyde Park Branch, Pa.....	5 00
"	19. " Mary Redfield, Iowa.....	5 00
"	21. " J. J. Kaster, Mo.....	180 00
"	25. " Nevada District, per T. R. Hawkins, Agent.....	9 00
"	26. " D. R. Harris, Montana.....	5 00
"	26. " J. A. Moore, Montana.....	5 00
Mar.	2. " W. R. McDonald, Wyoming.....	2 00
"	2. " Herald Office, Ills.....	100 00
"	4. " Benan Salisbury, Iowa.....	50 00
"	4. " Mary A. Jenkins, Iowa.....	50
"	8. " Joseph Squires, N. Y.....	5 00
"	13. " Saints in England, per Thos. Taylor	9 90
"	13. " Northern Minnesota District, per Agent, Anderson.....	20 00
"	13. " Eastern Iowa District, per Agent Russell.....	51 00
"	15. " D. F. Crane, Minnesota.....	5 00
"	19. " Ole Neilson, Mo.....	5 00
"	19. " A. N. Bierregard, Mo.....	5 00
"	19. " A. Jacobson, Mo.....	2 00
"	23. " Stephen Pope, Utah.....	2 00
"	23. " Harriet Major, Utah.....	1 00
"	23. " Canada Mission, per Agent Traxler	1 00
"	26. " Alton Branch, Ills.....	5 00
"	29. " Des Moines District, per Agent Da- vis.....	7 81
"	29. " E. M. Bowen, Montana.....	5 00
"	29. " W. R. McDonald, Wyoming.....	3 00
"	29. " Boonesboro Branch Mite Society, Iowa.....	22 00
"	30. " John Gallup, Iowa.....	21 80
"	30. " Henrietta Gallup, Iowa.....	20 00
"	30. " Archibald Falconer, Pa.....	5 00
"	30. " A. M. Wilsey, Ills.....	10 00
"	30. " Archibald Cameron, Pa.....	50 00
"	30. " I. L. Rogers, Ills.....	60 00
		\$1055 98

1878	Dr.	
Jan. 18.	Paid Ag't Hudson for Sr. Glaud Rodger	\$20 00
" 24.	" Music Committee, per order of General Conference.....	20 00
" 24.	" M. H. Forscutt.....	55 00
" 24.	" the poor.....	5 00
" 29.	" the poor.....	25 00
Feb. 11.	" W. W. Blair.....	50 00
" 21.	" the poor.....	20 00
" 26.	" the poor.....	11 00
Mar. 4.	" W. W. Blair.....	50 00
" 6.	" T. W. Smith.....	15 00
" 23.	" J. S. Patterson.....	20 00

Mar. 28.	" Sr. C. W. Wandell.....	10 00
" 31.	" the poor.....	18 00
" 31.	" Joseph Smith, house rent.....	60 00
		379 00
Balance due Church.....		676 98
		\$1055 98

Church in account with the Herald Office, as received from parties named, and as paid out by order of the Church and the Bishop:

1878	Cr.	
Jan.	1. By balance less amount returned ...	\$408 00
"	5. " B. B. Anderson, Minn.....	5 00
"	7. " Ann Hart, Utah.....	2 85
"	10. " Frank Steffe, Mass.....	2 85
"	10. " M. B. Williams, Ohio.....	1 00
"	11. " Martha Kent, Ills.....	5 00
"	11. " R. Platt.....	1 35
"	12. " Jesse Hay, Texas.....	1 25
"	15. " Anna M. Martin, Montana.....	5 00
"	16. " M. C. Larson, Utah.....	1 35
"	16. " Susan Burguoino, Mo.....	4 00
"	23. " Eliza Shea, Washington, D. C.....	5 00
"	28. " Elizabeth Edson, Ills.....	5 00
"	28. " Sister Hoagland, Utah.....	5 00
"	29. " A. F. Robinson, Cal.....	6 25
"	29. " Jos. Clark, Utah.....	1 00
"	29. " Sisters, Jonesport, Me.....	6 00
"	29. " H. C. Holcomb, Iowa.....	5 00
"	29. " P. Mattisen, Iowa.....	5 00
Feb. 4.	" Martha Sallsbury, Iowa.....	10 00
"	5. " Sr. L. A. Rasey, Wis.....	1 00
"	6. " E. Charlton, Ills.....	5 00
"	6. " C. & A. Davis, Wis.....	5 00
"	6. " A. Hicks, Wis.....	2 25
"	6. " M. F. Beebe, Mo.....	40
"	8. " W. H. Robertson, Ind.....	1 00
"	8. " Sarah W. Conyers, Iowa.....	2 00
"	13. " J. T. Kinneman, Mo.....	10 00
"	15. " Jane Mooney, Canada.....	4 00
"	18. " James Crick, Sen., Ills.....	3 50
"	19. " David Brand, Ills.....	10 00
"	19. " Jane M. Tomlinson, Ill.....	2 00
"	21. " Geo. Masters, Neb.....	1 70
"	21. " David Leeming, Utah.....	2 00
"	25. " Wm. Fallon, Iowa.....	10 00
"	27. " Anna Fairhurst, Ills.....	2 00
"	27. " John Chapman, Iowa.....	10 00
"	28. " Jesse Longfield, Mo.....	5 00
Mar. 5.	" Martha Eaton, Me.....	2 00
"	16. " J. L. Buckingham, Oregon.....	6 55
"	16. " G. S. Lincoln, Cal.....	2 10
"	16. " M. A. Meader, of California, being interest due from Herald Office to him and by him given to the Church and Office charged the amount from April 1st, 1877, to Feb. 1st, 1878, 250 00	
"	19. " Edmund Richards, Idaho.....	10 00
"	23. " Levi Condit.....	10 15
"	28. " Mary Raymond, Utah.....	5 00
		\$848 55

1878	Dr.	
Jan. 23.	Paid Bishop Rogers.....	\$100 75
Mar. 1.	" Bishop Rogers.....	100 00
" 4.	" Heralds to England and postage.....	47 96
" 4.	" Heralds to Tahiti and postage.....	1 64
" 4.	" Heralds to Wales and postage.....	6 40
" 9.	" 250 pamphlets for the Bishop.....	2 00
" 9.	" to J. R. Lambert, book.....	75
" 9.	" coal and oil for Recorder's office.....	6 00
" 9.	" paper, envelopes and postage for Presidency, Secretary, and Re- corder of Church.....	13 15
" 9.	" books for Church Library, 6 mos.....	20 40
		\$299 05
Balance due the Church.....		549 50
		\$848 55

ISRAEL L. ROGERS, Bishop.

Addresses.

Alex. H. Smith, Andover, Harrison county, Mo.
Arthur Leverton, Bothwell, Ontario.
Thomas Taylor, 283 Bell Barn Road, Birmingham, England.
Donald Maule, Secretary of the Second Quorum of Elders, Magnolia, Harrison county, Iowa.
Jason W. and E. C. Briggs, Wheeler's Grove, Potawattamie county, Iowa.

Notices.

Information wanted of the whereabouts of Jonathan Joseph Hancock. When last heard from, which was in December, 1869, he was in Fiddletown, Amador county, California. Any one knowing anything of him will confer a great favor by addressing his father, Joseph Hancock, Manteno, Shelby county, Iowa.

Information wanted of Bennett Holdsworth, a carpenter by trade, who, when last heard from was at Oakland, California, in the employment of the Central Pacific Railway. Any news would be thankfully received by Henry Holdsworth, Leasburg, Crawford county, Missouri.

The conference for the North-western Kansas District will be held May 11th and 12th, instead of April 6th. By request of the conference.

George W. Shute, president of district.

ST. LOUIS DISTRICT.—A priesthood meeting will be held in the Saints' meeting hall, No. 1302 Broadway, St. Louis, Mo., at 10 a. m., on Sunday, May 12th, 1878. All Elders and Priests are requested to attend. By order of W. H. Hazzledine, President. T. R. Allen, Clerk.

Selections.

Friday as a Lucky Day.

Friday is regarded by some vulgar people as an unlucky day, whereas, for Americans at least, it has proved itself to be the most fortunate of the seven. It was on Friday, the third day of August, 1492 that Columbus sailed from the harbor of Palos for the New World. It was on Friday, the twelfth of October, 1492, that he first saw the land after sixty-five days of navigation. It was on Friday, the fourth of January, 1493, that he started on his return to Spain to announce to their Catholic majesties the glorious result of his expedition; and on Friday, the fifteenth of March, 1493, that he disembarked in Andalusia. It was on Friday, the thirteenth of June, 1494 that he discovered the American Continent. On Friday March 5, 1497, Henry VII. of England gave to John Cabot his dispatch for the voyage which resulted in the discovery of the continent of North America. On Friday September 7, 1565, Mendez founded St. Augustine, the oldest town in the United States. On Friday, November 10, 1620, the "Mayflower" first disembarked a few emigrants on American soil, at Provincetown; and on Friday, December 22, 1620, her passengers finally landed at Plymouth Rock. It was on Friday, February 22, 1732, that George Washington was born. It was on Friday, June 16, 1775, that the battle of Bunker Hill was fought; and on Friday, October 7, 1777, that the surrender of Saratoga took place, which event decided France to give her aid to the Americans. The treason of Arnold was discovered on Friday. Yorktown surrendered on Friday; and on Friday, June 7, 1776, Richard Henry Lee read the Declaration of Independence to the Continental Congress.

The Tower of Babel.

Babel, or Baable, was a lofty temple built at Babylon, by Belus, both as an observatory and a temple of the sun. It remains still in existence under the name of Birs Nimrod, and has been amply described by Rich and Porter. It was formed of eight square towers, one on the other, six hundred and sixty feet high, and the same at each side of its base. Lately its height was one hundred and sixty feet, and the reeds, between every three or four layers of brick, were perfectly fresh, while the brick seems to be calcined by fire. Babylon continued, for two thousand years after, to be the most splendid city in the world, and so Alexander found it as late as 325 B. C. It decayed on the building of Bagdad by the Caliphs, as better situated for intercourse, in 760 A. D. According to the Jewish annals, it was built 2234 B. C., beautified and enlarged in 2150, by Semiramis, who led from it her armies of all nations. The Euphrate passed through it. It was a square,

fifteen miles on each side, with one hundred brass gates. It was composed of twenty-five streets each way, fifteen miles long, and one hundred and fifty feet broad, crossing each other at right angles, besides four half streets, two hundred feet wide, facing the walls, in detached houses, with gardens and pleasure-grounds. The walls were eighty-seven feet thick, and three hundred and seventy high.

The Reliable Man.

Of all the qualities that combine to form a good character, there is not one more important than reliability. Most emphatically is this true of the character of a good business man. The word itself embraces both truth and honesty, and the reliable man must necessarily be truthful and honest. We see so much all around us that exhibits the absence of this crowning quality that we are tempted, in our bilious moods, to deny its very existence. But there are, nevertheless reliable men, men to be depended upon, to be trusted, in whom you may repose confidence, whose word is as good as their bond and whose promise is performance. If any one of you know such a man make him your friend. You can only do so, however, by assimilating his character.

The reliable man is a man of good judgment. He does not jump at conclusions. He is not a frivolous man. He is thoughtful. He turns over a subject in his mind and looks at it all around. He is not a partial or one-sided man. He sees through a thing. He is apt to be a very reticent man. He does not have to talk a great deal. He is a moderate man, not only in habits of body, but also in mind. He is not a passionate man, if so by nature, he has overcome it by grace. He is a sincere man, not a plotter or schemer. He does not promise rashly. What he says may be relied on. He is a trustworthy man. You feel safe with your property or the administration of affairs in his hands. He is a watchful, vigilant man. You feel secure within his protection. He is a brave man, for his conclusions are logically deduced from the sure basis of truth, and he does not fear to maintain them. He is a good man, for no one can be thoroughly honest and truthful without being good. Is such a quality attainable? Most assuredly so. It is not born, it is made. Character may be formed, of course then its component parts may be molded to that formation. *Sel.*

Better Things to Come.

Let things go as ill as we can fear in this world, if we are sincere Christians there is a far better state to come, to which we shall be admitted when we are once out of this troublesome and sinful world. We are assured that we are under the constant care of Divine Providence. The tranquillity of our minds in this world depends very much upon the esteem we have of Providence and the trust we repose in God. We cannot alter the methods of Providence by all our solicitude; God will govern the world by his own measures and not by ours. The government is his, the duty of submission is ours. Let us not then be peevish and quarrelsome at what he doth; but make the best use of any extraordinary instance of his providence which seems intended for our good unless we turn it another way. But it is not enough to be merely contented with Providence; we ought to be active and useful in our own places to promote the common interest, and not to repine and murmur at what is necessary for the support of it. Let us not torment ourselves with fears of what may and what may not happen; but let us commit ourselves to God in well-doing as to our Creator and Preserver.—*Bishop Stillingfleet.*

Say nothing respecting yourself, either good, bad or indifferent; nothing good, for that is vanity; nothing bad, for that is affection; nothing indifferent, for that is silly.

Live on what you have; live if you can on less; do not borrow either, for vanity will end in shame and the pleasure in regret.

There are as good horses drawing in carts as in coaches, and as good men are engaged in humble employment as in the highest.

Liquor as a Medicine.

As a physician, I would not dare to recommend ardent spirits to a reformed drunkard, since I well know that more so-called medicine might, and probably would, arouse the slumbering appetite, and plunge him again into the degradation of drunkenness. Purity of liquors is the exception, not the rule, of course. Such "vile compounds," called whisky, etc., are far more maddening than the pure, while their medicinal effects are far less reliable. I would not know what precise effects to expect from such preparations, only that they would be uniformly bad. Nor do I suppose that even when pure liquors are prescribed, and under favorable circumstances, that one thousandth of the lives are saved, that are annually lost by the habitual use of liquors, while I feel sure that in most forms of acute diseases, fevers and inflammations, the symptoms are uniformly aggravated. In other forms, we may use other remedies equally efficacious, and more reliable, and at the same time never incur the risk of drunkard-making, not even of creating wrong desires.

DR. HANAFORD.

Capitalization.

The following general rules in regard to capitalization are taken from the "Analytical Speller," and may prove convenient to letter writers and newspaper correspondents, as a safe guide in all ordinary cases. Correspondents will oblige us by observing them when getting out "copy."

Begin with capital letters:

The names of the Supreme Being.

The first word of every complete sentence.

The pronoun I and interjection O.

The names of the days and months.

The names of persons and places and adjectives derived from them.

The first word of every line of poetry.

The names of objects personified.

The titles of men and the chief words in the titles of books.

The first words of a direct quotation when it is a complete sentence.

Things in General.

"Well, Father Brown, how did you like my sermon yesterday?" asked a young preacher. "You see, parson," was the reply, "I haven't a fair chance at them sermons of yours. I'm an old man now, and have to set putty well back by the stove; and there's old Miss Smith, 'n Widder Taff, 'n Mrs. Bylan's darters, 'n Nabby Burt, 'n all the rest setting in front of me with their mouths wide open, a swallerin' down all the best of the sermon; 'n what gets down to me is putty poor stuff, parson, putty poor stuff!"

Wars interrupt industry, the parent of wealth; and how great soever may be the resources of a nation, they can not long outlast the interruption of industry; an interruption which is nearly as great in the nation which conquers as in that which submits. We rest in most cases with an estimate of the money expended by the belligerent parties. But notwithstanding the enormous amount of expenses embraced in these estimates, they are actually but a fraction of the loss sustained. Wars draw wealth from the body politic, as diseases waste the strength of the natural body. Among the greatest inroads made by war, in the wealth of a nation, is the destruction of full grown men. We forget that it requires the care and expenditure of many successive years to replace the full-grown man, who may be destroyed by a ball in an instant.—*William M. Holland.*

Whence is it that wars still disgrace the self-styled christian world? It is owing to the doctrine of expediency. If christians had boldly looked in the face of their duty, as developed in the New Testament, this senseless, infernal system of wholesale butchery must long ago have ceased.

The news of war, the description of cities taken, of victories won, of men killed, are of a poisonous moral influence. They paganize a christian people. They make them forget the sermon on the Mount, and the prayer on the Cross.

The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Mrs. S. Bourguoin

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14:6-7.
 "SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17:17.
 "HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2:6.

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No. 9.

GENERAL CONFERENCE MINUTES.

APRIL 6th-14th, 1878.

The Fortieth Annual Conference of the Church of Jesus Christ, being also the Twenty-sixth of the Reorganization, convened at Plano, Illinois, at 10 a.m., Saturday, April 6th, 1878. President Joseph Smith was sustained as the presiding officer, and President Wm. W. Blair as his assistant; Elder Henry A. Stebbins, the Church Secretary, as Secretary of the Conference, and Bro. John Scott as his assistant.

Conference was opened by singing, "Lord of the harvest, hear." Prayer by President William W. Blair.

Pres. Joseph Smith remarked that he presumed that no one had come here for any purpose but the good of the cause, not with any spleen against any one, or any measure. The time is past when personal influence only can swerve the will of the body—the Church. He expects to see, either here or in the Spirit, the ultimate triumph of the cause, whatever may be the end of himself, or of the members present. He said that sometimes it seemed as if we made slow progress, yet that we had certainly advanced; and he compared the progress during the first fourteen years of the former organization with that of the Reorganization during that length of time, and showed the almost insurmountable obstacles we have had to contend with. The combative disposition of some who have come into the Church has kept up many petty broils, some of which have been settled over and over again, until it seems as if some will only be settled when they pass to other spheres. He spoke of the foreign missions, and of Bro. Rodger's long absence in Australia. Some of the ministry have worked and some have stayed at home, but we must not accuse and rail at each other. The Church has only one head—Christ. If any have fault to find in your president, as to the Church not being in as good spiritual condition as desirable, let it be brought forward here. Some things have happened during the past year that I wish had not, yet if any of these things come up we should consider them in the most charitable way we possibly can.

President Blair spoke of the apparent slow progress of the Church; he had felt it. It is from a want of unity in the teachings of the Elders. Hoped that something would be done at this Conference to determine what the teachings of the Church are on some points of belief. He would not go out and advocate any doctrines that are not the accepted ones of the Church, but would surrender his ministry sooner than do so. Better to bring these

questions into the councils of the Church and get all the light possible. Our teachings must be subject to the majority, or we cannot have either harmony or the success of the work. We should preach nothing but the acceptable teachings of the Church, or we cannot have the Spirit and blessings of God. Division in thought causes us to pray, to study, to examine, and thus we gain knowledge and intelligence.

By resolution the nature of the meetings during Conference and the times were left to the President, and appointments were made for to-day and to-morrow.

Following this, liberty was given, and there was speaking by Brn. A. M. Wilsey, of Illinois, G. S. Yerrington of Rhode Island, Joseph Luff of Canada, J. W. Chatburn of Iowa, E. N. Webster of Massachusetts and Henry Marriott of Utah. Some good things were said of the condition of the work in those regions, and the testimony of these brethren showed that they all had the same hope, the same faith, and were all filled with a like love, and a like desire for the advancement of the work, the most of them meeting here for the first time in their lives, but all taught by the same Spirit, in the same gospel, and loving the same God and Redeemer.

Adjourned with benediction by Bro. James Caffall.

At 1:30 p.m. sang "With glory clad, with strength arrayed." Prayer by President Joseph Smith.

The prayers of the Conference, and of the Saints assembled, were asked for absent sick ones, sister Elzina Cazaly of Batavia, Illinois, and sister Mary A. Mason, of Liscomb, Iowa.

The Secretary read portions of the minutes of last General Conference, such as the missions appointed, and called attention to the committees continued or then appointed, namely one on Tune Book, one on History of Joseph Smith, one on the case of Bro. Jason W. Briggs, and the matter of inquiry concerning the Kirtland Temple, referred to the Bishopric.

Pres. Smith called upon the Church Secretary, who made the following report of missionary labor as contained in letters received from various brethren in various parts of the field.

CHURCH SECRETARY'S REPORT.

I present to you herewith the following reports of the missionaries and brethren who are under appointment from the General Conference to various parts of the United States:

MISSIONARY AND MINISTRY REPORTS.

Bro. Josiah Ellis, of the Twelve, writes from West Wheeling, Ohio:

That the condition of both his health and his circumstances having been better during the last fall and winter, he has therefore labored considerably in the ministry. For a time he acted as president of the Pittsburg Branch, afterwards spent some time in the South Eastern Ohio District, baptizing five in Belmont, and reorganizing the branch there. Also at Lampsville he organized a branch. He commends Brn. James Brown (president of that district), James Craig, and L. R. Devore, as being good and true men, those alive to their duty; also the steadfast character and teachings of Bro. Jesse Sheldon. After the above mentioned labor he returned to Pittsburg, where he baptized two. He writes that on several occasions the Lord acknowledged his word and work by healing the sick through faith and the laying on of hands. He says that he has been blessed with liberty of speech and freedom of thought in his labors, and adds, "My purpose is, if permitted, to reap while I can, for in the nature of things, the reaping time with me cannot be long."

Bro. Edmund C. Briggs, of the Twelve, writes from Wheeler's Grove, Iowa:

Since my removal to this place I have been trying to secure a home and have done but little in the ministry. * * * The gospel of Christ is true; its joy past description, and in it I still rejoice.

Bro. John H. Lake, of the Twelve, writes from Hancock county, Illinois:

That since the October Conference he had labored in the Nauvoo and String Prairie District, and at Newton, and in Shelby and Harrison counties, Iowa. He says: "In the efforts that I have made the Lord has greatly blessed me with his Spirit, both in proclaiming his word and in administering to the sick. I wish to be faithful to my calling, and I long to see the day when I can say to the Conference, Send me where you will; and I have not yet despaired of seeing the time. I am sure that the time is near if the Saints were only as anxious to help sustain the gospel by the temporal means as they are to have the Elders preach it."

Bro. Charles Derry, President of the High Priests' Quorum, reports by letter from Fontanelle, Nebraska, as follows:

According to my appointment I have labored, since the October Conference, in Iowa and Nebraska, and also in Dakota, but have not yet been in Minnesota. I preached in various places in Harrison county, Iowa, mostly where there were no branches, and only in branches by special request of officials. Also in Plymouth county, and some in Dakota Territory. I have also labored in Northern Nebraska and Central Nebraska Districts, and have tried to faithfully discharge my duty, working in harmony with the authorities of districts and branches; but, in consequence of laboring in places where the work was not established, I have baptized but one person, yet I trust that the result of the seed I have sown may be reaped by others, if I am not permitted to gather it in. In the world, I could generally gain the ears of the people, and the general expression was: "The doctrine is true if there is any truth in the Bible;" but it seems hard to make them feel the necessity of obeying it. There were some who declared that they should at some future time, and in every place I was requested to return and preach more to them. In the branches I found

some things that caused regret; sometimes complaints of overstrained authority; sometimes internal dissensions, caused by jealousies of each other; sometimes a lack of zeal; and, in some places no Sabbath School, by which to lead the rising generation into the kingdom of God; and I thought I saw, with some, an apparent love of the theory of the gospel, but a lamentable lack of real practical righteousness; yet, I thank God that this state of things was not the rule among the Saints. I was treated kindly by all, and was in every case kindly invited and urged to return. Physical evils in my own body, and home necessities, have prevented me from doing all I would like to do, but I have tried to do what I could. I could not in six months respond to calls and the necessities of my mission. I still consider myself in the field, and I expect to remain there so long as the Lord wants me."

Bro. John Landers, of the High Priests' Quorum, reports from Abilene, Kansas:

Since the October Conference I have been engaged to the best of my ability in preaching the word of life. During the summer and fall I labored in the North Kansas District, and since November in this, the Nobletown Branch. Four men have been baptized, who bid fair to make profitable members, and others are believing. In this branch love and union prevail, and the Saints enjoy the fruits of the gospel. My own faith in the glorious work is unwavering, and I have nothing else to live for but to promote it.

Bro. M. H. Forscutt, of the High Priests' Quorum, reports from St. Joseph, Missouri:

I have labored during the past six months in the Western part of Iowa, Eastern Nebraska, and North-west Missouri. On the 1st of February, owing to the pressure without, and the necessities of my family, I quit the active itinerant ministry, and accepted a situation. Prior to that time, I did all that I could, laboring continually, if not so effectively as I wished, for the cause that you and I so dearly love. Before leaving the active field, I communicated with the President of the Church, the President of my Quorum, and the Bishop of the Church, making known my circumstances. They saw no other way open for me except the one I have chosen. I also made it a matter of serious and solemn prayer, and I believe that I am safe in stating that the hand of the Lord has led me. Since I last reported to you, and while in the field, besides my ordinary labors, I held a debate at Bartlett, Iowa, with Professor Bush of the Disciple Church, a very gentlemanly and courteous man. I do not think the cause suffered, weak though its defender feels himself to be. I still pray for the prosperity of Zion.

Bro. R. C. Elvin, of the High Priests' Quorum, reports from Nebraska City, Nebraska:

My labors have been confined to the Southern Nebraska District, and I have been all the time in the field, and have had crowded houses to preach to in many places. I have baptized six, and others are to be baptized soon. Also, by the blessing of God, through faith and the administration of his ordinance, the sick have been healed in many cases. If the Conference desire to give me a mission I will do all I can to fill it. I shall resign my charge of the district at our conference, April 14th, because I want a change. May the spirit of order and of love inspire every heart at your assembly, and may the work done inspire every Saint in every land to labor for the cause.

Bro. John H. Hanson, of the Seventy, writes from Huntsville, Alabama:

Since my last report I have been laboring in Kentucky, Tennessee, Alabama and Georgia, mostly in the latter state. In Kentucky I was assisted for a short time by Bro. Heman C. Smith. He labored effectually while there, and baptized one person. I suppose he will report the southern part of the mission. I am satisfied that he ought to be continued where he is. The northern part of the mission is now much larger than it has been, and the prospects are much better for doing good. To reap the results of past labor it is necessary that there should be one more Elder in this field,

and I earnestly hope that you will return Bro. Anthony or Bro. Clapp to the South. They understand the mission, and can do more good than most any one else. I look upon a compliance with this request as being absolutely essential to the success of the mission. The Brighamites are overrunning the South with Elders, and we must do something to show the people the difference. My labors in Georgia have been mostly among the Brighamites, and much good has been done, but more is needed in order to reap the fruits. I have held a debate with Elder D. Williams, of Utah. It was a complete success, and will do much to establish us in that country. The Spirit was manifested in much power during the debate, and they were completely broken down. I have preached about thirteen times and baptized six persons, since my last report. I have been blessed more with the Spirit's presence this winter than I ever was before, for which I feel very thankful. I trust that I may have the prayers of the Conference that I may be able to continue in the good cause. I remain at its disposal.

Bro. John T. Davies, of the Seventy, writes from Cherokee, Kansas:

That his labors have been in the Spring River District since last Conference, and that he knows no better way than to continue him in that field, if he is sustained.

Bro. John C. Foss, of the Seventy, writes from Machias, Maine:

Since April last I have been trying to spread the glorious news of the gospel. I find many who say that they believe, and some have proved it to be true by obeying it. I have preached in fourteen places and baptized fourteen persons, and administered to the sick with good results. I intend to do what I can towards building up the kingdom of God.

Bro. Heman C. Smith, of the Seventy, writes from Cokerville, Alabama:

I arrived in this Southern Mission, November 7th, 1877, and spent three weeks in Kentucky with Bro. Hanson. I next labored in Winston county, Mississippi for about one month, and I expect good results from the work there, if it can be prosecuted; but that field is so far from both Bro. Hanson and myself, and I have no means to go and return. I could walk and am willing, but the question is, will it be profitable when I can spend all my time to good advantage where I am. O that the Lord of the harvest would send more laborers into the vineyard. I arrived in Florida, February 1st, and have labored in that state and this until now, Bro. L. F. West assisting me some. There are openings for preaching on every hand, and the people are willing to hear, but I am sorry to say that the branches are not in a very prosperous condition, and the mission is far from being in as prosperous a condition as formerly; but we hope for the best, and that the south will come out of the fire refined and purified. I have baptized six in Alabama, one in Kentucky, and two in Illinois. I have not been without any trials, but I have received some glorious manifestations of God's power and goodness, and in the Latter Day Work, I rest all my hopes of happiness here and hereafter, and I am ready and willing to labor as God shall give me strength.

Bro. R. J. Anthony, of the Seventy, writes from Tabor, Iowa:

Since October I have preached in Atchison and Holt counties, Missouri, in Fremont and Mills counties, Iowa, and in Otoe, Saline, Cass, Saunders and Sage counties, Nebraska. From early in December up to March 20th I have been in the latter state, my labors being almost entirely outside the branches. I have had good congregations and God has blessed my efforts. I think that a better interest has been manifested than I have ever experienced before since I have been in the ministry, and God has opened up an effectual door in Southern Nebraska. I have preached 102 discourses, assisted Bro. R. C. Elvin at Wilbur and Blue River, and have baptized eight persons, besides officiating in ordinations, blessings and administering to the sick. May peace, union, and

love increase and abound amongst the children of God.

Bro. Robert Davis, of the Seventy, writes from Lapeer county, Michigan:

Since April 6th, 1877, I have been actively engaged, both in Canada and in Michigan. Since our October conference in Canada I have labored principally in Michigan. I have baptized nine, and the prospect is good for more soon. I have been laboring in several localities, and I believe with good effect, as some have since sent for me to come back and baptize them. There is a great inquiry after truth. The harvest truly is great, but the laborers are few. If the Conference sees fit to continue me in my present field of labor, or in another field, I am ready and willing, because I know the work is true, and it will finally triumph.

Bro. Magnus Eyrando, of the Seventy, writes from Magnolia, Iowa:

I inform you that I am now ready to start for Utah, and I hope that some one will be sent with me. I would like much to have Bro. David Chambers go. I trust that the power of God will attend your assembly.

Bro. Davis H. Bays, of the Texas Mission, writes:

Pursuant to my appointment I left Iowa, January 30th for this field, visiting several branches on the way, and meeting Bro. Ralph Jenkins at Kansas City. We held a series of meetings at Rockwall; the interest was excellent, and the prospect is good for an ingathering soon. We arrived at Walker Station, March 15th, and commenced a series of meeting the 17th. We found much prejudice, but it is fast giving way. Bro. Jenkins returned to Rockwall the 18th, and I have continued here, preaching eleven times and baptizing three already. Bro. A. J. Cato did a good work here, and both Saints and those without, desire his return. As I understand that he is willing to come, I hope the Conference will return him. The general outlook is most encouraging, and a good work can be done. I am willing to continue, if my family are provided for.

Bro. F. C. Warnky, of the Colorado Mission, writes:

Since my last report I have preached eighty-two times, held one discussion, and baptized four. I now wish to be released.

Bro. A. J. Cato writes from Carroll county, Missouri:

That he has labored in Missouri, Kansas, and Texas, mostly in new fields, and found the people anxious to hear. Has preached forty-three times, baptized eighteen and organized one branch. He says, "I am still at your disposal; but, if I have any preference it is to go to Texas, or some southern country."

Bro. D. S. Crawley writes from Cherokee, Kansas:

I have not done as much the past season as I wished, in consequence of bad weather and roads, but I have started out again this spring. Have preached at Columbus, and next I go, by special request of their minister, to the Seventh Day Advent settlement near there, where we hope to do good. Being in the mercantile business, I cannot leave home for long at a time, but this season I am going to make the sacrifice of keeping my two oldest children from school to assist at the store, so that I can preach more. If this is wrong I hope the Lord will forgive it for the sake of his service. I am paying no tithing, but feel justified in paying the Lord what I owe him by laboring earnestly in the ministry, and I am pleased to say that the Lord blesses me, and my faith grows stronger.

Bro. Robert Fuller writes from Kirtland, Ohio:

Since my last report I have labored as circumstances permitted, and am still willing to labor. I am now presiding over this branch. Any faithful elder who will visit us will be heartily welcomed.

Priest *Francis Earl* writes from Steuben county, Indiana:

I have labored nearly all the time in Northern Indiana, and have been blessed with success; have preached seventy-two times and baptized five; have received altogether \$12.82 by gift during the six months. I am willing to continue in this mission or elsewhere, as I may be appointed.

Bro. *E. T. Whitehead* writes from Mexico, New York:

That sickness and adversity, and the prejudice of the people, have prevented him to quite a degree from labor in the ministry. One of the last places he spoke in, he had a full house, but the Spiritualistic element prevailed among the people, proclaiming that God is only a principle, and that there is no need of the Bible."

Bro. *C. N. Brown*, of the New York and New England Mission, writes from Providence, Rhode Island:

I have preached with continued labors in West Clarksville, Wellsville and Savannah in New York state; in Douglas, Dennisport and Wrentham in Massachusetts, and at Scituate, Cumberland, Hopkinton, and Providence, R. I. In nearly all of these places we were favored with full and attentive houses, and a deep and lasting interest has attended the preaching of the word. There has also been many calls for preaching which could not be filled. I have baptized twenty-one, and assisted in confirming of thirty-three members, and in the ordination of seven officers. Have preached two funeral sermons, and assisted in the organization of one branch, and by special call gave two temperance lectures. I am happy to report an encouraging prospect in these several fields of labor, and I feel that my duties are still chiefly within New York and the New England states; yet I desire to serve the Master and the work where God and his people may appoint.

Bro. *C. H. Derry*, writes from Portlandville, Plymouth county, Iowa:

As appointed I have labored in connection with Bro. J. R. Lambert, since January 25th, as circumstances and ability permitted. I do not wish another appointment, as, under existing circumstances, I can not fill it.

Bro. J. A. Robinson, present, reported as follows:

The spirit of peace and unity prevails in the district, so far as I know, and the gifts of the gospel are enjoyed by the Saints to a marked degree. Blessed results have been accomplished by the labors of Brn. M. H. Forscutt, M. T. Short, J. S. Patterson and T. W. Smith. Our late conference passed a resolution asking the General Conference to return Bro. T. W. Smith to us, if he is not sent on a foreign mission.

As will be noticed in the report of Bro. R. C. Elvin, of Nebraska City, he offers himself to the Conference for appointment to some field of labor. Also, your attention is called to the request of Bro. J. H. Hanson, in charge of the South Eastern Mission, for the return of either Bro. Anthony or Clapp to that Mission. Bro. Magnus Fyrand reports his readiness to go to Utah. Bro. D. H. Bays would like the assistance of Bro. A. J. Cato in the Texas Mission, and Bro. Cato writes of his wish to take that or other southern field. There is also a petition signed by twenty-nine persons in Texas for his return there. Bro. F. C. Warny requests to be released from the Colorado Mission. Bro. C. H. Derry desires no further appointment. The St. Joseph, Missouri, Branch petitions for the return of Bro. James Caffall to that mission. The Blue River Branch, Nebraska, petitions for the return of Bro. R. J. Anthony to that region, and also forty-five citizens of Wilbur, Nebraska, sign a request for his return, and some at Valparaiso do the same. Elders are

also wished for at Gladwin, and in the neighborhood of the Sherman Branch, Michigan.

I also submit summarized statements of the reports of the various districts whose officers have sent in their annual statistics, together with the spiritual condition of, and the ministerial labor that has been done in their districts during the year past, and here prepared for publication.

MISSION REPORTS.

English Mission:

There are 11 branches in England and 1 in Scotland, having a total of 307 members, including 13 who are scattered. There were 15 baptized during the past year, 5 received by letter from America, 3 removed by letter, 9 expelled, 5 died. There are 43 Elders, 17 Priests, 8 Teachers, 9 Deacons.—Thomas Taylor, president; C. H. Caton, clerk. Bro. Caton writes that one great reason why there has not been more of an increase was because the badness of trade in that land, and the general hard times, made necessary a closer labor for their families by the Elders, and a consequent lack of work in the ministry. The spiritual condition of the branches is generally fair. Especially at Manchester the prospects are that great good will be done, as both Brn. Taylor and Caton write, and 12 persons have been baptized there since this year began, and also numbers in other branches, for the work is gaining ground more and more. Bro. Joseph Dewsnup is quite a champion for the cause at Manchester. At Clay Cross a friend built a meeting room for the use of the branch at a small rent and subsequently both he and his wife became members. Bro. Taylor writes that the ministry of the mission are doing the best they can according to their circumstances. He says that it is thought by some that it would be good to have an energetic Elder appointed there, one devoting all his time to the cause, and should the General Conference send such an one he will aid him as long as he remains in England, but his stay there is uncertain, as he is anxious to join that portion of his family who are in America, as soon as he may be able to do so.

Welsh Mission: Bro. Robert Evans, president of that mission, writes:

"The Spirit attends our meetings and the ministry are teaching with good feeling and freedom, and the Saints are strengthened." He adds: "I feel well myself, and my heart is in the work, as my labor proves."

DISTRICT REPORTS.

ILLINOIS.—Kewanee:

Has 9 branches, including 1 High Priest, 4 of the Seventy; 27 Elders, 17 Priests, 11 Teachers, 6 Deacons.—J. A. Robinson, president; J. H. Hopkins, clerk. Br. Hopkins writes: "The spiritual condition of the district was never better. The Saints are trying to live their profession, and also the ministry are making a good effort to proclaim the truth. Many new places for preaching have been opened, and the calls are more than the Elders can fill; in fact there is a general prosperous condition and peace and unity prevail among the Saints."

Northern Illinois:

Has 13 branches, containing 564 members; 62 added during the year by baptism and letter, and 49 lost by removal, expulsion and death. Condition of the work is encouraging, and there are some fine openings for preaching. Bro. T. W. Smith has recently done an excellent work at Streator, preaching and baptizing and building up the branch. Besides local branch labor some preaching has been done outside of them, by Brn. John Keir, W. W. Blair and H. A. Stebbins and perhaps by others. The branches are mostly in fair shape, only three of them not holding regular meetings.—W. W. Blair, president; H. A. Stebbins, clerk.

Pittsfield:

Has 3 branches, 73 members, 9 scattering; total 82. Gain of 11, and loss of 4. J. Goodale, president; Emma E. Williamson, clerk. Bro. Good-

ale writes personally of the spiritual condition. He has been disappointed in his expectations of going into the field permanently, but travels what he can, as also does Bro. C. Mills. Bro. D. J. Wetherbee is disabled from going. Bro. C. Mills will attend Conference in person to represent the district. [Bro. Mills, as delegate, added a few words to the above report.—H. A. S.]

South-Eastern:

Has 7 branches, 207 members, including 1 High Priest, 9 Elders, 4 Priests, 8 Teachers, 4 Deacons. Geo. H. Hilliard, president; I. A. Morris, clerk. Bro. Hilliard writes that the district is in tolerable fair condition. The demand for preaching is great, but the necessity of laboring for their families prevents the Elders from doing much in the ministry. Hard times, and the failure in crops for three or four years have had a depressing effect. Houses for preaching in are plenty, and the hearts of the people are ready for the truth; but none but good, exemplary men, those who live their profession, can do much in building up the work.

IOWA.—Decatur:

Has 8 branches, 466 members, including 2 Apostles, 3 High Priests, 5 of the Seventy, 37 Elders, 18 Priests, 14 Teachers, 7 Deacons; 57 baptized, 82 received by letter and vote, 75 removed, 10 expelled, 10 died; net increase of 44. Alma Kent, president; E. Stafford, clerk.

Des Moines:

Has 4 branches, 192 members, including 17 Elders, 6 Priests, 3 Teachers, 4 Deacons; 13 baptized, 24 received and 19 removed by letter, 2 died; net increase of 16. I. N. White, president; John Sayer, clerk. Bro. Sayer writes: "The ministry are exerting themselves to preach the word, and the district is on the increase. Elder N. Stamm has been in the field nearly all the time, and brethren I. N. White and M. T. Short have done considerable preaching in some regions. The former difficulty in the Newton Branch has been settled, and a reconciliation effected through the counsel and assistance of Bro. J. H. Lake."

Eastern: Bro. Edward Larkey, its president, writes:

There has been considerable preaching in the district by the various Elders of it, and by several from the Kewanee District. I have spent most of my time traveling and preaching the word, encouraging the Saints, and settling some difficulties. Those of the Buffalo Branch have been mostly adjusted, and those of Inland I hope soon will be. The other branches are prospering. Bro. Wm. Haylock, of Maquoketa, has bought a building for the use of the Saints, and brethren J. S. Patterson and H. C. Bronson have preached there, and prospects are good.

Fremont:

Has 6 branches, 254 members, including 2 High Priests, 2 of the Seventy, 25 Elders, 9 Priests, 10 Teachers, 2 Deacons; 4 baptized, 49 received and 15 removed by letter, 5 expelled, 3 died, and 61 lost through disorganization of Glenwood and Fremont Branches, most of the former being of the 49 received as above. William Leeka, clerk. Bro. Leeka writes: "The condition of the district is only moderately fair. No serious troubles known. Some branches slack in reporting to the District Conferences, and these seem scarcely in working order."

Galland's Grove:

Has 10 branches, 534 members, including 1 Apostle, 2 High Priests, 4 of the Seventy, 44 Elders, 12 Priests, 16 Teachers, 10 Deacons.—Eli Clothier, president; John Pett, clerk. Bro. Pett writes: "The condition of the district generally was never better than now, little or no difficulty existing, and there is a better understanding of the laws governing the Church than heretofore. The financial condition is improving. One of the Seventy and two Elders are on missions under General Conference appointment. The local Elders are doing well and new fields are being opened, and additions by baptism taking place. Brn. James Caffall, Charles Derry, J. R. Lambert, J. H. Lake, and M. T. Short, have also done good

work in the district. The demands for preaching exceed the supply.

Bro. James Caffall represents the district in person as follows:

Bro. Eli Clothier and other Elders have been doing much preaching in the past six months with effect. Brn. T. Dobson and J. A. McIntosh are getting feeble from age and active service, though still anxious for the good of the cause. Most of the Elders are active, and many are using their means. The district is certainly improving. They request that the General Conference for next fall be appointed at Galland's Grove.

Little Sioux:

Has 7 branches, 431 members, including 1 Bishop, 5 High Priests, 2 of the Seventy, 40 Elders, 8 Priests, 8 Teachers, 6 Deacons; 36 baptized, 1 received, 1 removed, 1 expelled, 3 died; net gain of 32. J. C. Crabb, president; Donald Maule, clerk. Bro. Maule writes: "The condition spiritually is fair, especially in some branches, while others are not so good. Besides local branch service there has been field preaching by Brn. Derry, Crabb, Harvey, Putney, Montague, Thomas, Stephenson, J. Lytle, Garner, J. Conyers, P. C. Kemish and David Chambers."

Pottawattamie:

Has 7 branches, 309 members (beside 45 or 50 scattered), including 1 Apostle, 1 High Priest, 2 of the Seventy, 32 Elders, 9 Priests, 9 Teachers, 7 Deacons; 15 baptized, 20 received and 14 removed by letter, 4 expelled 4 died; net gain of 13.—Frederick Hanson, clerk.

Bro. James Caffall reports it in person:

I have devoted all the time to traveling in and preaching in the district that I could. The spiritual condition is by no means flattering, but we hope for improvement. Elders C. G. McIntosh and Alfred Bybee have labored some in the district outside of branches. The Saints are contributing of their substance, as the report of the Bishop's Agent shows. The district conference petitions that the General Conference adjourn to meet at or near Council Bluffs.

Nawoo and String Prairie:

Has 9 branches, 379 members, including 1 Apostle, 3 High Priests, 2 of the Seventy, 21 Elders, 8 Priests, 12 Teachers, 5 Deacons, 20 baptized, 20 received, 26 removed, 5 expelled, 2 died, 14 lost otherwise, [report does not say how this came to be. H. A. S.], total 38. [Total of above is 47.—H. A. S.]

KANSAS.—Central:

Has 3 branches, 66 members, including 9 Elders, 2 Priests, 3 Teachers, 1 Deacon; also Elders Jarvis and Chapman not united with any branch. Prospect for the cause good, and condition good. David Williams, president; Wm. Williams, clerk.

Spring River:

Has 7 branches, 200 members, including 1 of the Seventy, 17 Elders, 7 Priests, 10 Teachers, 5 Deacons; 6 baptized, 5 received and 2 removed by letter, 4 died; net increase of 5.—J. T. Davies, president; J. A. Davies, clerk. Bro. J. A. Davies writes: "There are many members in the district not included in the above, namely, those of the disorganized Armstrong and Newtonia branches, and those baptized recently by Br. A. J. Cato, and other scattering ones." Bro. J. T. Davies writes: "The district is in fair and promising working order. We enjoy peace in general. Preaching is done as much as circumstances allow, and there is a general desire to do more and better in the future. Our late conference was of an edifying and comforting nature. Some are being added to the Church in various places."

MASSACHUSETTS:

Has 7 branches, 323 members, 25 Elders, 17 Priests, 12 Teachers, 10 Deacons, 29 baptized within past six months. Three branches have been disorganized; others in working condition, and there is a steadily growing interest manifest.—Wm. Bradbury, president; C. N. Brown, clerk.

MINNESOTA.—*Northern:* The president, Bro. Marcus Shaw, writes:

I cannot say that we are rapidly progressing, yet we are striving. Our numbers are small and very scattering. We have several Elders but no preachers, and I have often thought that it would be better not to be ordained than not to fill the office. Prejudice has, however, been removed in a remarkable degree, and the way is open for an active Elder. If one were here more branches would be raised up. Send us one if possible, and we will try to pay all expenses both coming and returning.

MISSOURI.—Central:

Has 6 branches, 178 members, including 21 Elders, 6 Priests, 3 Teachers, 5 Deacons, 21 baptized, 27 received and 9 removed by letter, 5 expelled, 3 died; net gain of 31. There are also 16 scattering members. J. D. Craven, president; Samuel Crum, clerk. Bro. Crum writes: "The district is in good working order, and, were the ministry situated so that they could give more of their time, much greater good could be done, for there is a great desire among the people to learn our doctrine, and prejudice is fast giving way."

Independence:

Has 3 branches, 61 members. Through Bro. James Caffall it petitions to be recognized as a district, to enjoy the rights and privileges granted to other districts.

North-Eastern:

Has 3 branches, 98 members, including 9 Elders, 2 Priests, 7 Teachers, 1 Deacon. A district recently organized. John Taylor, president; E. L. Page, clerk.

St. Louis:

Has 10 branches, 618 members, including 2 High Priests, 1 of the Seventy, 40 Elders, 27 Priests, 11 Teachers, 10 Deacons; 38 baptized, 14 received and 19 removed by letter, 2 expelled, 3 died; net gain of 28. Prospects are considered to be good for the cause. Wm. H. Hazzledine, pres.; T. R. Allen, clerk.

NEBRASKA.—*Northern:* Represented by Bro. James Caffall in person:

T. J. Smith is president and devotes most of his time to the ministry, and others are working with a will for the advancement of the cause, while some long standing obstacles to good feeling are giving way, and a brighter day is dawning. But, while many are devoted to the work, there is still considerable indifference with some. There is room there for a great work, and various brethren feel an anxiety to spread the news of the gospel.

Southern:

Has 7 branches, 284 members, (with the 71 not in branches), including 2 High Priests, 18 Elders, 14 Priests, 6 Teachers, 6 Deacons, 12 baptized, 7 received and 5 removed by letter, 4 expelled; net gain of 10. Some others still unenrolled. R. C. Elvin, president; R. M. Elvin, clerk. Besides local labor in the branches and the field labor by the president in preaching has been done by Brn. Charles Derry, M. H. Forsecut, E. C. Brand, Herman C. Smith, R. J. Anthony and G. E. Deuel.—Bro. Elvin writes: "The prospects are bright, and the demands for preaching are in excess of the supply. The district is in good order, our numbers are increasing, the people are willing to hear, and the cry is 'Come and preach for us.'—Ten Elders could find places to preach in every night. Bro. Anthony's record in this district wherever he preached was number one. He is an able minister, and should be kept in the field.—Many local Elders are doing all they can, but we have some who will do nothing, neither preach nor help others. I hope the Conference will do something in the case about those who hold licenses and do not work. I also call your attention to the rapidly increasing population of Nebraska and the need of laboring Elders here. We feel thankful for past and present blessings, and still trust in Him who doeth all things well."

WISCONSIN.—North-Eastern:

Has 2 branches, 70 members. The president, Bro. Wm. Montgomery, writes: "The Saints are much scattered, and some are removing to Iowa and Missouri. None have been baptized during

the year, and only four of the nine Elders are trying to magnify their calling, and these can not devote much time to the ministry, in comparison with the need of it. Most of the Saints are trying to live up to the principles they profess, but the scattered condition of some prevents their assembling with the Saints, and therefore some are cold. My health is so poor that I can not do much preaching. May God raise up more laborers in the harvest field.

Western:

Has 4 branches, 77 members, besides scattering ones. C. W. Lange, president; E. C. Wildermuth, clerk. Spiritual condition not stated.

The Clear Lake Branch, in Steuben county, Northern Indiana, organized December 29th, 1877, by brethren W. H. Kelley and C. Scott, and not in any district, reports a membership of 29. Jackson Smith, president; Jonathan Emerich, clerk.

In the foregoing, your attention is called to the words of Bro. Thomas Taylor, respecting the English Mission. The Minnesota District, as will be noticed, desires a laborer, and the Saints offer to pay expenses, so writes Bro. Shaw. The Independence District wishes official recognition by the General Conference. The Galland's Grove District petitions that the Fall Conference be held there, and the Pottawattamie District that it be held at Council Bluffs, as seen by the reports of Bro. Caffall, the representative from those districts. Bro. O. E. Cleveland, of Staunton, Virginia, desires an Elder to be sent there, and will pay expenses, so he writes. Respectfully submitted,

HENRY A. STEBBINS, *Church Secretary.*

REPORTS IN PERSON.

The following reports were presented and read by the Secretary:

Bro. James Caffall, of the Twelve, present, reports as follows:

I have endeavored to remember the trust imposed by you, and to acquit myself. I have labored some in branches, by invitation, and have done considerable preaching in Nebraska and Kansas where no organizations existed; have baptized eleven persons, some the fruits of others' labors; have organized two branches and one district, and ordained some officers. I found good openings for preaching in those states, as well as in Iowa and Missouri, and the prospects are flattering, if there is proper management, and a maintenance of proper ministerial dignity, from the lack of which the cause has been injured, and its progress retarded to a considerable extent. One effectual way to induce men to give us credit for sincerity in our own faith, is, doubtless, to be willing to accord the fame to them; but if our zeal exceed our wisdom and we create the opposite feeling, then there is no room to congratulate ourselves for suffering persecution for righteousness' sake. During the year 1877, I received, aside from traveling expenses, stationary etc., from all sources, for the benefit of my family \$230.45, or \$4.43 per week. I am thankful to those who contributed, and I have no compunctions of conscience that I have been extravagant, or lacked in economy. I also report that Bro. Z. S. Martin, who was appointed to labor under my direction has been preaching in the Northern Nebraska District. Of G. E. Deuel, also appointed to my care, I know nothing. Conscious of the possibility of falling by the way, yet confident of the final triumph of the cause, I am your fellow laborer.

Bro. J. J. Cornish, of Canada, present, reported as follows:

Since the October Conference I have labored in many places in Canada and Michigan. I have baptized four, and have officiated in 17 confirmations and several ordinations. Have traveled 1,126 miles by public conveyance, and 136 on foot, and have preached 55 times. Have received no money from the Bishop or his agents, but have had \$31.60

from Saints and others, and paid out \$42.60 in the ministry. I am still willing to labor in Canada, if the Elders and members will work in unity; if not, then I will get work and support my family, unless you should appoint me to another field and do a little for my family.

Bro. C. G. Lamphear, of the Seventy, reported in person, as follows:

Since last Conference I have preached and officiated considerably at the Independence, Mo., Branch. I also preached two funeral sermons at Independence, and assisted in administering to the sick on many occasions. I also preached south of Independence, and in Cass and Johnson counties. As a whole I have been blessed in my labors, and, though burdened to a considerable extent with bodily weaknesses, yet I greatly desire to continue to do all I can in so glorious a cause.

Bro. Joseph F. McDowell, of the Seventy, reported in person, as follows:

From Oct. 1st, 1877, until Feb. 1st, 1878, I performed no ministerial labor, being prevented by sickness. From Feb. 10th to March 14th, preached several discourses in Kirilind, Ohio, one in the Baptist church, by request of the Baptist minister. From March 16th to March 27th, I labored in connection with Bro. Columbus Scott, near Hartford and at the Nauvoo school house, in Van Buren County, Mich. Held one sacrament meeting, confirmed one person whom Bro. C. Scott had baptized, and assisted in the confirmation of another. Had urgent requests to return to Hartford and Breedsville, and was also requested to return to Lawrence, Mich. My desire is to do all I can for my Master, and to do the work with an eye single to His glory. I have none other wish than to do His holy will.

Bro. Columbus Scott, of the Elders, reported in person, as follows:

I have labored all the while since the last Conference, and mostly in Southern Indiana and Southern Michigan. Have attended about 175 meetings, and occupied the stand 129 or 130 times; have baptized 11 persons, and confirmed 15; have administered to some sick, who received the blessing, and have assisted in the ordination of one officer. Have traveled some 800 miles or more. I have been blessed and strengthened of the Lord, for which I thank him. I also feel under many obligations to the brethren where I have visited, for their hearty co-operation with me, and for the timely assistance tendered, financially. I have received of the Bishop's Agents \$19.45, and of the Saints to the amount of \$16.25, a total of \$35.70, the most of which has been expended in traveling expenses. So far as the work in the mission is concerned, I think it is better than in the past. The Saints seem to be gaining a better understanding of its workings, thereby being able to co-operate to a greater extent to advance its interests. The way is still opening up gradually, in many parts, for the promulgation of the gospel; in fact the field is too great and the calls for preaching too numerous for the few laborers now able to respond. We can not, therefore, afford to give up any now in the mission, but must procure more, if any are available. There are some points in the mission, especially in Berrien and Cass counties, Michigan, which, if neglected too long, will be detrimental to the work.

Bro. Wm. W. Blair, of the First Presidency, reported in person, as follows:

After some labor at Plano and Sandwich in my various duties, I went to St. Louis on May 4th, and labored in that district till June 3d, when I returned and went to Coldwater, Michigan, and afterwards to Canada, and labored at Blenheim, Botany, London, Usborne, Bothwell and Lindsley, in connection with Brn. J. J. Cornish, George Cleveland and others, till July 22d. After this I preached in Northern Illinois, wrote upon my book, "Joseph the Seer," and did other work. — September the 8th found me in Decatur County, Iowa, where I went in the interests of the Board of Removal; and from thence I went with Bishop Rogers to the fall Conference at Galland's Grove, Iowa, and afterwards labored in various places in Western Iowa, and also while on my way home at

Burlington, Iowa, and arrived at home November 15th. Since that time I have worked on "The Seer," and at collating matter for the History of Joseph Smith, and preached at Plano, Sandwich, and elsewhere. I have witnessed a fair increase in the Church during the year and see that the Church is being built up, but have seen some things to deplore; but, all things considered, the prospects are highly encouraging, and I look for a large increase in numbers, spiritual knowledge and wisdom, as also in the graces and gifts of the Holy Spirit.

Bro. J. R. Lambert, of the Twelve, reported in person, as follows:

Having been appointed by the Semi-Annual Conference, to labor in Northern Iowa and Minnesota I report as follows: I commenced my labors soon after the close of the Conference, preaching at Galland's Grove, Dowville and vicinity; held a nine nights' discussion in Green county, also held preaching meetings in three different school-houses in the same county, being assisted by brethren Eli T. Dobson and M. T. Short. I labored for some time in Boone and Boonsboro, Boone county. In the latter part of November, under existing circumstances, I felt it my duty to return home. My family was removed from Magnolia to Dowville, where I remained for about two months, performing manual labor through the week, and preaching on Sundays; within this time, however, I preached twice in Woodbine, Harrison county.

January 25th I left home again in company with C. H. Derry. We traveled together for about two months, within which time we preached in the Union Centre branch; at another school-house ten miles from there; at the Bearce school-house near Castana, and at New Mapleton, all of which places are in Monona county, Iowa. We also held four meetings on the West Soldier, in Crawford county; preached at Smithland, Woodbury county, twelve miles south and four miles west of Lemars, and in Portlandville, Plymouth county. We preached twice in Dakota, just across the river from Portlandville. Since my return from Plymouth county, I have preached once in Dowville, and twice in Deloit. In all, I have preached 74 times, baptized 2, and solemnized 2 marriages.

Bro. Thomas W. Smith, of the Twelve, reported in person, as follows:

Being appointed to labor in Central and Northern Illinois, I left Stewartsville, Missouri, October 27th, and called at Bevier and Hannibal, Missouri, and preached in each place several times. Then I came to Pittsfield, Pike county, Illinois, and preached; three excellent souls being baptized. Thence to Colchester, where I spoke several times and baptized one, and from thence to Burnside, and preached in connection with Br. J. H. Lake, visiting here and at Colchester with two aunts of Bro. Joseph Smith. Then to Rock Creek, Nauvoo and Montrose, at the latter place baptizing two. Returned to Rock Creek and Burnside, and thence to Kewanee District Conference at Peoria, and to Canton, Bryant, St. Davids, Lewiston, Millersburg, Buffalo Prairie and Kewanee in that district, preaching continuously and baptizing in several places and reviving the churches or branches. Thence to the conference at Sandwich, and to Plano, preaching at both places. Then to Streator, March 8th to April 5th, preaching 26 times and baptizing 19. A number received the Holy Spirit in a visible manner. Since November 1st I have preached 122 times and baptized 32 persons. I am thankful to the Saints in different places for sympathy, confidence and aid. I find a greatly increasing interest in the work wherever I have been, and a wide field of labor opening everywhere.

Bro. Wm. H. Kelley, of the Twelve, reported in person, as follows:

Since my last report I have been fortunate enough to keep constantly in the field of labor assigned me. Soon after the Fall Conference I held a discussion at Glenwood, Iowa, with Prof. Jamieson, as per notice in the *Herald*, upon Spiritualism, Atheism and Polygamy, and I am more than ever convinced that there is nothing to fear from that source, more than others, to destroy the

truth upon which the hope of the Saints is built, and that the faithful standard bearer, who is cautious, wise and discreet, has as little to fear from Spiritualism, Atheism, etc., as from the pompous claims, dogmas and superstitions of Sectarianism and Heathenism. While some felt solicitous as to the result of the discussion, I had satisfactory evidence as to what it would be before I entered into it, and am now satisfied with what was accomplished. The Spiritualists confessed that the Bible does not teach Modern Spiritualism, etc. After the discussion I went directly to my field of labor, spending most of my time in Southern Michigan and Indiana. I have been well received by brethren and those friendly to the cause and seeking for the truth. The mission is in excellent condition as far as known. The greatest difficulty that stands in the way of a more rapid progress is the want of laborers. There are so few as to make scarcely a showing towards canvassing the various districts, or even to fill present openings. Bro. Robert Davis has been doing a good work in the North-east part of Michigan, as I learn by report. Bro. J. J. Cornish, of Canada, has labored in the same section of country, with benefit to the cause, and his services were appreciated by those who heard him. Bro. C. Scott has done a good work in Southern Michigan and Indiana, but was not able to do a tithe of the work that seemed to be demanded. Bro. F. Earl has labored mostly in Northern Indiana, and has seen some fruits of his labors, and is making advancement as a teacher of the word. Bro. J. F. McDowell, having been sick during the winter, we lost an efficient laborer, but his health having recuperated, he has done some labor in the State of Michigan. We need more laborers; the work demands it, seriously demands it. I am happy to state that I have been able to work in harmony and peace with my fellow laborers and all Saints. Peace, confidence and unity have prevailed with us in our councils, conferences, districts and branches. Members and officers are learning their duties better, both in temporal and in spiritual things; and thus are able to serve the cause better every way. The moral tone of the Saints is good and they are going forward. The Spirit of God is manifest in a great degree at times, confirming the Saints and bearing witness to the glorious work that is being declared, thus giving the promised joy to believers. I am still happy in the faith, and feel like going forward. I have been sustained of the Lord in my ministry, and comforted with divine approval when in discharge of duty.

Bro. J. S. Patterson, of the Seventy, reported in person as follows:

I was appointed last April to western Illinois and eastern Iowa, but a severe internal affliction confined me to my home, and most of the time to my room, till the latter part of September, at which time, although still weak and unable, I entered on my duties, and have continued my labors till the present, opening up new places for preaching, attending three district conferences, and preaching in several of the branches, giving such aid and instruction as circumstances and ability would admit of, in all of which I felt blessed by the Spirit's aid. I have baptized four persons, assisted in confirming six persons, and have administered to several sick with marked effect. In one case Bro. John D. Jones and myself were called to rebuke demoniac influences, in which, by the aid of God, we were singularly successful. During the year I have been assisted financially from the Bishop, and other sources, to the amount of \$137.80, and my outlay for traveling and incidental expenses amount to \$28.80, leaving me a balance of \$109 to feed and clothe myself and those dependent on me, by which our opportunities for extravagance will be apparent. I hope and pray for the welfare of Zion's cause.

Bro. M. T. Short, of the Elders, reported in person, as follows:

The major portion of my time has been given to North-western and Central Iowa. I had brethren Clothier, Lambert and White by times, as associates. I also strove to affiliate and co-operate with the various local authorities in all places. Many were the points where "the ensign" had not been duly unfurled, and the masses seemed to be quite

ignorant of the faith we tried to defend. A spirit of inquiry, candor, and friendly toleration was generally apparent. In fact, kindness and timely favors were shown by sects and individuals. I baptized twelve who had been previously taught "the narrow way," and should have waited on several others but for parental interference. Iowa is a rich field, but the warning cry has not been duly sounded, only in a few favored localities.—The Central and Northern portions of the State should be canvassed closely, and there seems to be effectual doors ajar, and an industrious, intelligent people that will give an Elder a patient hearing. Prejudice is fast receding, and consistent reason is beginning to sway the empire of the mind. I called on more than a dozen counties, and had access to churches, school houses, and private dwellings. While presenting the word I have been greatly blessed with the light, the liberty, and the convincing influence of the Spirit of God. I called on the Saints in and around Davenport, and from there came to Kewanee, and thence went to Osceola, where the M. E. Church-house had been secured. The citizens were quite kind, and I delivered eight consecutive discourses to an orderly and attentive audience. The people were agitated in regard to their state and standing before the Great Judge. Two were baptized, and many others expressed a desire to hear more and investigate further. Those who had not frequented churches for years were punctual attendants. Such is an abridged statement of the work performed and the interest manifested where I have been. Both Saint and sinner have given me much assurance of their tender esteem and liberal generosity. I trust that I may ever merit the sympathy and esteem of the true Israel, and I desire to be returned to my former field, with the permission of laboring in Missouri and Kansas.

Bro. Alex. H. Smith, of the Twelve, reported in person, as follows:

Two years ago I was assigned to northern Missouri and southern Iowa as a missionary field. The time taken in removing my family from Hancock county, Illinois, to Harrison county, Missouri, and the establishing a home for them there; prevented extended labor, hence I did very little, so little indeed I did not deem it worth reporting to the General Conference, but have reported to district conferences, which may be seen in their reports. Have been acting for nearly a year as president of the Lamoni Branch, Iowa. At the Conference last fall I was released from any missionary labors except as circumstances would admit. Since my release have acted simply as branch president. Attended String Prairie District Conference, preached twice in Montrose, twice in Burlington, once in Davis City; baptized but two since I last reported here. What I may do in the future remains to be developed. My desire is to magnify my calling, but have concluded that I can not do it with my hands tied. Hence I abide at home. That the work may receive a new impetus from this time, and be carried to a successful completion that the glory of God may be ours, I pray.

Bro. Geo. S. Yerrington, of the Elders, reported in person, as follows:

From last April Conference I went to Pittsburgh and Philadelphia, and labored with Bro. C. N. Brown at Savannah, N. Y., where we baptized eleven and organized a branch. Returning home to Providence, R. I., I have labored there and at Scituate, Douglas, Plainville and Fall River. Assisted in confirming 26 members, assisted in two Elders' Courts, and administered to the sick many times. I wish to continue in the work.

Letters were received from John T. Phillips and James McKiernan, of the Seventy, to the president of their quorum, giving account of their efforts, the former in Pennsylvania and Missouri, and the latter in Southern Iowa.

E. N. Webster, present, of Boston, Massachusetts, reported his labors and his intentions for the future. He spoke of the wonderful manifestations of the Lord's power in healing the sick, through the prayer of faith, and the ordinance of God's house therefor.

James W. Mather reported verbally his labor: had preached 26 times, and baptized several.

E. Banta stated that he did not fill the mission to which he was appointed.

Bro. Joseph Smith spoke of the mission to Denmark, and said that the Presidency had corresponded with brethren Knud Johnson and Ole Madison, as directed by last conference, and learn that the former can go on the mission if his family are provided for, but the latter cannot. Bro. P. Brix is willing to stay another year, if some one is sent to assist him. Pres. Smith also mentioned the necessities of the Australian Mission, and stated that Bro. William Nelson, near Bozeman, Montana, had just given \$200 towards sending some one there, and would also go himself at his own expense.

No district reports or appointed delegates from the following districts: Alabama; Canada; California; Indiana; North Kansas; Eastern Maine; Western Maine; Michigan; Nodaway and Far West, Missouri; Ohio; Pittsburg and Philadelphia, Pennsylvania; Utah; Central Nebraska; Nevada.

Bro. G. S. Yerrington, of Providence, R. I., stated that twenty had been baptized in their branch recently, and that in Boston and other places in New England the work is spreading, and much good is being done. Many have been baptized, and others are to be.

Bro. E. N. Webster, of Boston, confirmed the remarks of Bro. Yerrington about the growth of the work in the East, and gave an interesting instance of the power of God manifested at their fast meeting last Sunday.

Bro. Joseph Luff, of Toronto, Canada, said that in that city much prejudice existed to be overcome; but as God had blessed him thus far with his Spirit, he hoped that some good would be done. They had secured a good meeting house, and also twelve have been baptized.

Bro. Henry Marriott, of West Jordan, Utah, stated that he had seen by the *Herald* the need of a missionary to his native country, England, and he had set out to go there.

Pres. Smith said that all the news we have from Alabama and Florida is contained in the letters of brethren Hanson and Smith, given elsewhere. In California not much is being done, but there ought to be. Brethren Mills, Clapp and others, are doing something there and in Nevada.

Bro. W. H. Kelley said of Southern Indiana that there are many calls—eight or ten Elders could find places to preach every night.

The Church Recorder read his report:

CHURCH RECORDER'S REPORT.

I respectfully submit the following list of branches on the General Church Record, less the twenty-six which have not been reported with names and items for recording, only the knowledge that such branches exist, having reached me. Of these twenty-six branches I need a full list of names with the items of birth, baptism, confirmation and ordination. Many of the branches which are upon record are imperfect as to numbers, as well as to items, and I call the attention of the branch officers to a comparison of the records, and I invite correspondence with a view to making full and complete corrections, so far as possible with them. Five or six of the branches given be-

low have been disorganized, but as their members are yet there I report their number still:

AUSTRALIA.	
Bungay	23
Bungwall	15
Hunter River	29
ENGLAND.	
Birmingham	89
Clay Cross.....(No Record)	
Farnworth	10
Hanley	35
London	47
Manchester.....	20
Penston.....	15
Zurich	16
SCOTLAND.	
North Star.....(No Record)	
DENMARK.	
WALES.	
Aberaman.....(No Record)	
Beaufort	14
Caernarvon.....(No Record)	
Cwmwood	"
Llanelly	38
Botany	18
Buckhorn	70
Buxton	13
Carlinsford	14
East Dover	16
Linsley	42
London	125
Butler	22
Flat Rock	18
Antioch, Evening Star and Pond Creek, disorganized.	
CALIFORNIA.	
Alameda Creek.....	63
Brighton	9
Central House.....(No Record)	
Davisville	20
Hoaldsburg	20
Humboldt.....	24
Jefferson	21
Long Valley.....	28
Newport	31
Nortonville.....	13
Oakland.....	50
Brooklyn.....	7
CONNECTICUT.	
Fair Haven.....	8
COLORADO.	
Rocky Mountain.....	19
FLORIDA.	
Coldwater	88
Eureka	12
Hinote.....(No Record)	
Mount Olive.....	39
ILLINOIS.	
Alma (St. Clair Co.).....	33
Alma (Schuyler Co.).....	20
Alton	32
Amboy	42
Batavia	15
Belleville	73
Boone County	10
Braidwood	56
Brush Creek.....	54
Bryant	15
Buffalo Prairie.....	70
Canton	75
Caseyville.....	42
Deer Creek	17
Dry Fork	22
Elm River.....	11
Elvaston	18
Fox River.....	38
Henderson Grove.....	24
Kewanee	112
INDIANA.	
Clear Lake.....(No Record)	
Eden	34
Low Gap	22
New Trenton.....	14
Boomer	15
Boonsboro.....	30
Boyer Valley	40
Buena Vista.....(No Record)	
Buffalo	28
Burlington (English).....	75
Burlington (German).....	11
Butternut Grove.....	21
Camp Creek.....	13
Chariton	44
Council Bluffs.....	123
Crescent City	38
Davenport	27
Davis City	44
Des Moines.....	40
Des Moines Valley.....	27
Elm Creek	22
Farm Creek	37
Farmington	48
Franklin	7
Fremont	16
Galland's Grove.....	186
Glenwood	16
Harlan	30
Independence	53
Inland	17
Jackson.....	10
Kookuk	37
Lamont	196
IDAHO.	
Malad.....	43
KANSAS.	
Armstrong Academy.....	23
Atchison	37
Blue Rapids	17
Port Stephens.....	12
Sydney	20
Plymouth.....(No Record)	
Portsmouth.....	"
Sheffield	11
Stafford	9
Walsall.....(No Record)	
Ystradgylaes.....	13
CANADA.	
Norton's Creek.....	19
Olive	31
Puce River	12
Usborne	26
Wilkeport.....	25
Zone	33
ALABAMA.	
Lone Star	92
Pleasant Hill.....	51
Pine Mountain	
Sacramento	64
San Benito	20
San Bernardino.....	234
San Francisco	53
Santa Maria	22
Santa Rosa	59
Steckton	45
Visalia	14
Watsonville.....	53
FAIR HAVEN.....	
Perseverance.....(No Record)	
Santa Rosa.....	19
Unity	15
LELAND.....	
Marengo	18
Millersburg	43
Mission	74
Nauvoo	22
New Canton.....	11
Pecatonica	9
Peoria	14
Pilot Grove.....	58
Pittsfield.....	42
Plano	172
Princeton.....	20
Rock Creek.....	44
Sandwich	55
St. David's	8
Streator	19
Springerton.....	41
Truro.....(No Record)	
Tunnel Hill.....	40
Wabash	18
OLIVE.....	
Pleasant Ridge	37
Union.....	26
Yellow River.....	20
LITTLE SIOUX.....	
Lucas	28
Mason's Grove.....	97
Magnolia.....	141
Mill Creek.....	26
Montrose.....	45
Nephi	8
Newton	51
North Coon	16
Northfield.....(No Record)	
North Pigeon.....	"
North Star	39
Pilot Rock	15
Pleasant Grove	15
Pleasant Ridge	16
Plum Creek.....	88
Salem.....	75
Shenandoah.....	77
Six Mile Grove.....	25
String Prairie.....	31
Spring Creek.....	31
Union.....(No Record)	
Unionburg	41
Union Center.....(No Record)	
Union Hill.....	14
Vincennes.....	24
Wheeler's Grove.....	68
Yell	14
SODA SPRINGS.....	
Mound Valley.....	31
Netawaka.....(No Record)	
Nobletown.....	24

Columbus.....	28	Pleasant View.....	74
Fanning.....	31	Scranton.....	7
Good Intent.....	19	Solomon Valley.....	18
Indian Creek.....	20	Wyandotte.....	13
Jacksonville.....	9	White Cloud.....	23
Leavenworth.....	21		
KENTUCKY.			
Farmington.....	27		
MAINE.			
Bear Isle.....	12	May.....	37
Brooksville.....	36	Olive.....	34
Deer Isle.....	19	Pleasant River.....	14
Green's Landing.....	87	Pleasant View.....	24
Kennebec.....	35	Rockland.....	14
Mason's Bay.....	28	Union.....	13
MASSACHUSETTS.			
Boston.....	38	Fall River.....	73
Douglas.....	13	Plainville.....	10
Dennisport.....	62		
MICHIGAN.			
Coldwater.....	39	Reese.....	20
Gallen.....	32	Sherman.....	38
Hopkins.....	21	St. Clair.....	13
Lawrence.....	54	Union.....	38
MISSOURI.			
Allendale.....	47	Independence.....	38
Alma.....	11	Joplin.....	13
Bevier.....	59	Kansas City.....	10
Boone Creek.....	23	Knoxville.....	15
Bigelow.....	8	Lone Rock.....	13
Carrollton.....	29	Oregon.....	37
Cheltenham.....	30	Platte.....	38
Clear Fork.....	10	Pleasant Grove.....	14
Coon Creek.....	34	Ross Grove.....	37
DeKalb.....	67	Starfield.....	31
Delano.....	36	St. Joseph.....	68
Far West.....	56	St. Louis.....	262
Galesburg.....	40	Salt River.....	9
German DeKalb.....	13	Stewartsville.....(No Record)	
Gravois.....	51	Valley.....	45
Guilford.....	16	Weacanda.....	27
Hannibal.....	25	Wearso.....	45
Hazel Dell.....	30		
MINNESOTA.			
Cannon Valley.....	24	Hope of Zion.....	18
Grand Prairie.....	16	Oak Lake.....	31
MONTANA.			
Dry Creek.....	10	Willow.....	23
Gallatin.....	21		
NEBRASKA.			
Bell Creek.....	17	Nebraska City.....	112
Blue Piver.....	8	Omaha (English).....	71
Cedar Creek.....	14	Omaha (Scandinavian).....	43
Columbus.....	39	Palmyra.....	40
DeSoto.....	20	Platte River.....	25
Deer Creek.....	10	Platte Valley.....	36
Elkhorn.....	26	Pleasant Grove.....	8
Florence.....	25	Rock Bluffs.....	8
Moroni.....	15		
NEW JERSEY.			
Hornerstown.....	12		
NEW YORK.			
Brooklyn.....	12	Savannah.....	13
NEVADA.			
Carson.....	45	Franktown.....	18
Dayton.....	12	Mottsville.....	48
OHIO.			
Amanda.....	16	Lebanon.....	25
Belmont.....	26	Minersville.....	7
Brookfield.....	8	Monroe.....	26
Churchill.....	8	Syracuse.....	46
Kirtland.....	23	West Wheeling.....	13
Lampsville.....(No Record)			
OREGON.			
Coos County.....	12	Prairie City.....	10
Myrtle Creek.....	13	Sweet Home.....	53
PENNSYLVANIA.			
Bethlehem.....	3	Philadelphia.....	44
Danville.....	8	Pittsburgh.....	76
Hyde Park.....	31	Plymouth.....	10
Mansfield Valley.....	14		
RHODE ISLAND.			
Providence.....	82	Simmons ville.....	12
TENNESSEE.			
Eagle Creek.....	13		
TEXAS.			
Cheeseland.....	6	Shawnee.....	6
Bandera.....	27		
UTAH.			
Beaver.....	15	Providence.....	21
Ephraim.....	42	Salt Lake City.....	130
Heber City.....	10	Union Fort.....	20
Kaysville.....	8	Wanship.....	26
Pleasant Grove.....	11		
VIRGINIA.			
Fairview.....	22	Sugar Creek.....(No Record)	
WISCONSIN.			
Adams Centre.....(No Record)		Sandusky.....	"
Binghamton.....	57	Viola.....	25
Burlington.....	24	Webster.....(No Record)	
Darlington.....	9	Wheatville.....	22
Freedom.....(No Record)		Willow.....	28
Janeville.....	25		

The list comprises the names of 346 branches, 320 of which are on record (as above) and have a total of members.....10,661

Estimate of 26 branches.....499

Number last Annual Report in 316 Branches.....10,285

Showing gain of.....775

This is probably partially owing to the organization of branches including some of those already members of the Church who were scattered, but the majority of the increase has been through the accession of new members by

the ordinances of the Church. The previous year there was a gain of 752, so that we are making a steady increase in numbers. No effective reporting of scattered members for record has yet been done, thousands having no record with the branches above given, and hence we have no means of knowing the exact numerical strength of the Church. I return my sincere thanks to the presidents and clerks of branches and districts who have aided me in the no small labor of watching over and keeping the records of over three hundred branches; and I am pleased to say that the records are growing more and more full and perfect, and I hope that those who have seemed to take little interest, who should do much, will not be wearied with my importunities for correct records of their branches, but, remembering the necessity, that they will be patient with me and with the work committed to the keeper of records. Respectfully submitted,

HENRY A. STEBBINS, *Church Recorder.*

Brn. G. A. Blakeslee, T. W. Chatburn and E. L. Kelley were appointed as auditing committee on the annual report and the books and accounts of Bishop I. L. Rogers.

Bishop Rogers reported having procured an abstract of the title to the Kirtland Temple. His lawyer had examined it and considered that the title plainly belonged to the Church, and hence the question will now be, Who is the Church, or what body is it? If we are the Church, recognized by the law of the land, then it belongs to us.

Pres. Smith entered into a detailed account of changes from hand to hand through which said temple had passed, and remarks were made by Brn. McDowell, Patterson and E. L. Kelley, after which the following was adopted:

Resolved, that a committee of three be appointed, to whom the abstract of the Kirtland Temple may be committed, who shall report at as early a time as practicable to this session, with such recommendation for action as may be deemed proper by them.

The president appointed E. L. Kelley, E. Banta and J. W. Chatburn as the committee. Adjourned with benediction.

At 7:30 p.m. sung "Hark, listen to the trumpeters." Prayer by Bro. Cornelius Mills, who also read for the lesson the 138th Psalm. Sung "Lord, let thy power attend thy word." Preaching by Bro. Joseph Luff, of Toronto, Canada, from text, 1 Cor. 9:16, "Yea, woe is unto me if I preach not the gospel." An eloquent and forcible appeal in behalf of the unchangeableness of the gospel principles. Sung "We bless thee, Lord, that we have met." Closed with benediction.

SUNDAY, APRIL 7TH.

At 9 a.m. a prayer and testimony meeting in charge of E. N. Webster, of Massachusetts, and George S. Yerrington, of Rhode Island. As usual an enjoyable time was had, but the time seemed but brief in consideration of the many present to take part.

At 10:30 a.m. sung "Lord in this sacred hour." Prayer was offered by William B. Smith. Sung "Teach me, O, teach me, Lord, thy way." Preaching by Pres. Joseph Smith from the words "As a man thinketh, so is he." The large assembly listened attentively to an interesting discourse. Sung "May the grace of Christ our Savior."

At 2:30 p.m. the sacramental emblems

were blessed by Brn. Joseph Smith and F. G. Pitt, and were passed by Brn. H. S. Dille and P. H. Briggs. The remaining time was spent in bearing testimony of God's work and of his goodness to his people.

At 7 p.m. sung "Onward, brother, though the region." Prayer by Bro. Joseph Smith. Sung "We shall in the spirit wait." Preaching by Bro. Columbus Scott, of Indiana; said to have been an excellent discourse in defense of God's laws and ordinances. Sung "Lord, let thy blessing rest." Benediction.

MONDAY, APRIL 8TH.

At 9 a.m. a prayer and testimony meeting in charge of Brn John Keir and O. P. Dunham.

At 10:30 a.m. preaching by Bro. J. F. McDowell, assisted by Bro. C. G. Lanphear.

At 1:30 p.m. Pres. W. W. Blair in charge. Sung "The time is far spent." Prayer by Bishop I. L. Rogers. Sung "All hail the power of Jesus' name."

The priesthood were seated in their order. The Secretary read the minutes of the two previous days.

The Committee on Location reported:

The Committee known as the Board of Removal, beg leave and report: In accordance with the intention of the Board as reported to the Fall session of Conference, a tract of near two hundred acres of land was purchased by the Committee at a cost of \$3,000, lying in the east side of Fayette township, in Decatur county, Iowa, adjoining the tract of land deeded to the Church by Bro. M. A. Meeder, of which the Bishop will report. This land was paid for by moneys provided to the Committee by various persons. The sum of \$4,978.20 has been paid to the Committee; \$2,804.70 of which has been donated, the remainder has been loaned; some for a longer, and some for a shorter period of time. Some three hundred dollars have already been repaid, and some six or seven hundred are to be repaid soon. A portion sufficiently large is left in the hands of the Committee to make some needed improvement on the tract bought, which improvements have been ordered.

The Committee further report that there is a near prospect of two railways being built through Decatur county, near to the land purchased, a tax has been voted in the township to one of these roads, and a strong probability exists for the early completion of said road; which will afford an opportunity and make a removal and re-establishment of the business centre feasible.

The Church will see by this report under what pecuniary difficulties the further prosecution of the work expected of the Board must needs be conducted; and though more rapid progress may be desirable, we feel that but little more could have been done than has been done under the circumstances.

Awaiting further developments, and anxious for the best good to the Church, we remain your co-workers.

JOSEPH SMITH,

On behalf Board Removal.

The report was received and the committee was continued.

The Committee on History of Joseph Smith reported:

Your committee beg leave to report: The committee by one of its members has made a partial compilation of the necessary matter preparatory to carrying out the object of the appointment of the committee. The committee ask further time.

JOSEPH SMITH, *Chairman of Committee.*

On motion, further time was granted.

Report of Music Committee was read:

As chairman of the Music Committee, I beg leave to report that quite a number of original tunes have been added since last fall, though not nearly so many as in the six months previous to my last

report, discouragement having been so unmistakably given at the last Semi-Annual Conference.

Personally, I can give but little attention to the matter now; yet am unwilling that the labor of the past shall be lost. The results of that labor I hold subject to your order. Should you deem it wise to release me from my appointment and appoint one better circumstanced and more ably qualified to succeed me, I will give him my hearty support, and so far as circumstances permit, my aid. The tunes can never be submitted to the Publishing Board till prepared, and the preparation of them will involve time none of the committee is at present prepared to give. I would therefore again urge the appointment of one or two, (and suggest the names of N. W. and S. I. Smith), as a committee of preparation, their time to be compensated for, as the office employees' time is compensated for, by a fair remuneration during the time such work is being done.

If sustained by you as one of your committee, either as chairman, or as one of its members, I will do all I can to lay a basis for that harmony which should characterize the offering of praises to the Almighty Father of Love; if released, I will hope and pray that some one may be appointed whose labors will better accomplish that purpose than would mine. Very respectfully and fraternally,

MARK H. FORSCUTT.

Bro. J. W. Chatburn asked if the money provided for heretofore to be paid to the Committee on the expense of the work had been paid.

Bishop Rogers replied that the \$50 provided for had been.

The following was offered:

Resolved that the report be received and the committee discharged, with instructions that all matter in their hands belonging to the Church be turned over to the Bishop.

This was spoken to by Brn. Chatburn, Short, Gurley, Robinson, Banta, Patterson, J. Smith, W. H. Kelley, Caffall, Yerrington, Luff, E. L. Kelley and Seward, several speaking twice.

It was moved to amend by striking out all after the word "received," and inserting the words "and that the name of Sherman I. Smith be added to the committee and that the committee be continued."

This was spoken to by Brn. E. L. Kelley, W. H. Kelley and A. H. Smith.

It was moved as an amendment to the amendment to strike out all after the word "received" and insert the words, "and that N. W. Smith and S. I. Smith be appointed to select and compile the music already collated, and prepare the same for publication."

This was spoken to by Brn. Keir and Luff, and being put to vote it was lost; then the amendment itself was put to vote and decided as lost. On a rising vote the decision was sustained by a vote of 19 to 18.

The following preamble and resolution was offered as a substitute for the original motion:

Whereas the Church cannot now proceed to the publication of a Tune Book, for lack of means, therefore be it

Resolved, that the Music Committee be released with the exception of the chairman, who shall be continued and requested to retain the tunes and other manuscript pertaining to the work of the committee in his hands, subject to the order of the Church, and that he be requested to file with the Bishop a bill of the expenses so far incurred in the prosecution of the work of collecting tunes, and that the same be presented for adjudication at the Semi-Annual Conference.

This was spoken to by Brn. Gurley, Short, Keir, Kelley, Banta, Chatburn and Luff, and the substitute was put to vote and lost.

The original motion was then presented and carried by a majority vote.

Pres. Smith then presented the name of his uncle, William B. Smith, for acceptance by the Church on his original baptism.

The following was offered and adopted:

Resolved that E. Banta, G. A. Blakeslee and Wm. H. Kelley be a committee to whom shall be referred the matter of receiving Wm. B. Smith as a member of the Church, on his original baptism, and to report to this session as early as convenient.

Pres. Smith here resumed the chair.

Report of Church Librarian was read and accepted:

Since my report one year ago, there have been added to the Church Library 16 volumes. Of these 12 were purchased at a cost of \$41.25, and 4 were donated. These make a total of 352 volumes now in the library. The titles of those donated, together with the names of the donors, were published at the time they were given. Those purchased were: "Antiquities of the Southern Indians, particularly the Georgia Tribes;" "An Examination of the Alleged Discrepancies of the Bible;" "Century of Independence;" "Washington, and the American Republic," three volumes; "Indigenous Races of the Earth;" "Times and Seasons," complete, in three volumes; "Book of Mormon," Palmyra Edition; and "Pompeina: the Topography, Edifices, and Ornaments of Pompeii."

Respectfully submitted,

JOHN SCOTT, Librarian.

Report of the Board of Removal was read and received:

A suspension of the rules was moved, in order to introduce special business, and the motion prevailed.

The following was then read and moved:

Whereas, the last Annual Conference did receive and endorse the report, as a whole, of a committee by them appointed to investigate the Canada difficulties; and

Whereas, it was stated in said report that John Shippy was considered, on evidence obtained from both parties to be an unsafe man to represent the Church; and,

Whereas, it appears by a resolution passed at the Blenheim, Canada, Conference, in June, 1877, that those voting in the minority at the General Conference did give expression to an opinion contrary to action of General Conference, in which they state that they consider him a safe and competent man to represent the Church, and requested the General Conference to return to him his license; and

Whereas, such resolution is rebellious and extremely discourteous to this body; and,

Whereas, it further appears, by the published letter of said John Shippy, in *Herald* for March 1878, that, notwithstanding the action of the General Conference in his case, he has been laboring in the ministry by request of George Cleveland, president of the Kent and Elgin District, therefore be it

Resolved that the action of said parties of the Blenheim Conference, and the action of Bro. George Cleveland in requesting said Shippy to labor in the ministry was in direct violation of their respective authorities, and contrary to the spirit and unity of the Church:

That the action of said John Shippy in accepting the appointment aforesaid was disrespectful to the authorities of the Church and adverse to the spirit and interests thereof:

That the action of the General Conference in silencing the said Shippy be hereby reaffirmed; and that a committee of three, one of whom shall be a member of the Quorum of the Twelve, be appointed to examine into the action of the parties of said Blenheim Conference, and of that of Bro. George Cleveland, to labor and deal with them as by the law of God made and provided.

The action of the April Conference of 1877, in the case was called for and read, and the question was spoken to by Brn. Blair, Gurley and W. H. Kelley. Pres. Smith stated that he thought that the third clause of the pream-

ble did not really express what was intended by the movers. Bro. Patterson explained that it was intended to show that the matter was resurrected by the minority.

By vote Brn. Blair and E. L. Kelley were each allowed to speak again to the question.

The previous question was then called, and the preamble and resolution was put upon its passage and adopted.

Adjourned with benediction.

At 7:30 p. m., preaching by Bro. John A. Robinson, of Peoria, Illinois, assisted by J. W. Chatburn.

TUESDAY, APRIL 9TH.

Prayer and testimony meeting at 9, a. m., in charge of Brn. A. M. Wilsey and Peter Devlin.

At 10:30, preaching by Bro. E. N. Webster, of Boston, assisted by Bro. G. S. Yerrington, of Rhode Island.

At 1:30 p. m. sung "Savior of men, thy searching eye." Prayer by Bro. T. W. Smith.

The Secretary read the minutes of yesterday's session.

The report of the committee on the reception to membership was read:

We, your Committee appointed to consider the propriety of receiving William B. Smith into the Church on his original baptism, respectfully report and recommend that said Wm. B. Smith be so received as a member, and upon the rule long since obtained and acted upon by the Reorganization, namely, that "It is a matter of conscience" upon the part of the individual as to his being re-baptized when once it is shown that he has received a legal baptism, of which we have satisfactory evidence, namely, that said William B. Smith was baptized by Oliver Cowdery, in the early days of the Church. Signed,

E. BANTA,
WM. H. KELLEY,
G. A. BLAKESLEE.

It was received, the committee was discharged, and, upon motion, their recommendation was adopted, and William B. Smith was received as a member of the Church.

The Bishop's report was read, accepted, and referred to the committee hereinbefore provided for.

Annual Report of Bishop ISRAEL L. ROGERS, of moneys received and paid out in the interests of the Church, from April 1st, 1877, to March 31st, 1878:

TITHING AND OFFERING FUND.

Receipts on Tithings, Offerings, and for Missionary purposes, as credited in Quarterly Reports	\$2,403 73
Welsh Mission Fund, transferred and used in the interest of said Mission	22 00
Total receipts	\$2,425 73

CONTRA.

Balance due I. L. Rogers, April 1st, 1877...	\$ 103 45
Expended during year for missions, the ministry and families, the poor, and other Church purposes, as per Quarterly Reports	1,748 75

Balance due the Church from the Bishop, April 1st, 1878	676 98
Total	\$2,425 73

WELSH MISSION FUND.

Balance on hand, April 1st, 1877	\$ 22 00
Paid to Tithing Fund, as above	22 00

HERALD OFFICE ACCOUNT.

Balance due the Church, April 1st, 1877...	\$ 3 85
Received at the Office, of Tithings and Offerings, during the year, as credited in Quarterly Reports	1,109 45
Paid for English Mission, for other Church purposes, and to the Bishop, as per Quarterly Reports	563 80
Balance due the Church	\$549 50

SUMMARY OF AMOUNTS DUE THE CHURCH.

From Israel L. Rogers	\$676 98
From Bishop's Agents, less amount due them, as per report herein given	235 46
From Herald Office	549 50
Total	\$1,461 94

UTAH CHAPEL FUND.

Received by I. L. Rogers, and yet on hand ..	\$ 14 50
Received at Herald Office, and on hand	52 65
	\$67 15

Accompanying this report I give the summary of receipts and expenditures by the Bishop's Agents in the various districts of the Church, for the year, with

ACCOUNTS WITH BISHOP'S AGENTS, MARCH 1st, 1877, TO MARCH 1st, 1878.

DISTRICTS.	AGENT'S NAMES.	Balance due Church, March 1877.	Receipts.	Total.	Expended	Now Due Church.	Due Agents.
Alabama	*Franklin Vickery.						
California Mission	John Roberts	75 78	228 00	303 78	294 25	9 53	
California, San Bernardino	†Richard Allen						6 75
Canada, Kent and Elgin	†James Robb	6 00		6 00	6 00		
Colorado	John Ellis	180 00	36 05	216 05	216 05		
Illinois, Kewanee	R. J. Benjamin	23 50	78 95	102 45	91 40	11 05	
Illinois, South-Eastern	*Benjamin S. Jones						
Indiana, Southern	Samuel Rector	1 00	28 30	29 30	39 00		9 70
Iowa, Decatur	Wilson Hudson	28 50	309 28	337 78	305 47	32 31	
Iowa, Des Moines	John X. Davis	5 65	2 16	7 81	7 81		
Iowa, Eastern	L. P. Russell		61 00	61 00	55 00	6 00	
Iowa, Fremont	William Leeka		49 30	49 30	75 20		25 90
Iowa, Galland's Grove	John Pett	17 00	122 02	139 02	108 85	30 17	
Iowa, Pottawattamie	Andrew Hall	48 25	85 15	133 40	109 00	24 40	
Iowa, String Prairie	J. W. Newberry	02	30 00	30 02	30 00	02	
Kansas, Spring River	Richard Bird	33 97	39 50	73 47	33 50	39 97	
Massachusetts	E. N. Webster	11 45	86 81	97 26	74 15	23 11	
Michigan	§G. A. Blakeslee		266 05	266 05	239 35	26 70	
Minnesota, Northern	J. R. Anderson	22 40		22 40	20 50	1 90	
Missouri, Central	†E. W. Cato, Sen.	2 85		2 85		2 85	
Missouri, Far West	*J. T. Kinneman						53
Missouri, St. Louis	Richard Cottam	1 60	117 25	118 85	118 60	25	
Missouri, Nodaway	*A. N. Berrigo						
Nebraska, Central	Charles Brindley		30 00	30 00	21 18	8 82	
Nebraska, Northern	Hans Nielson	2 26	74 00	76 26	76 26		
Nevada	T. R. Hawkins	9 25	47 50	56 75	56 75		
Oregon	John H. Lee	21 00	108 81	129 81	80 00	49 81	
		490 48	1,800 13	2,289 61	2,128 32	266 89	42 88

* No Report. † This Balance from 1876; no Report since. ‡ J. Traxler, then Agent. § 1 year, 9 months.
|| This Balance from 1875; no Report since.

In accordance with the direction given me at last Annual Conference, I herewith submit a list of property belonging to the Church, of which I hold the deeds as Bishop and Trustee. As I have accounts only of the cost of two of them, I cannot give the total cost, or valuation of the meeting-houses. The list is as follows: Meeting-house at Alameda Creek and San Bernardino, Cal.; Henderson Grove, Plano, Rock Creek, Sandwich and Springerton, Ills.; Deloit, Farmington, Keokuk, Little Sioux and Montrose, Iowa; Bevier, Mo.; and Omaha, Neb.; Burying Ground in Hancock county, Illinois; also, 100 acres of land in Decatur county, Iowa, that cost \$1,500.

All of which report is respectfully submitted,
ISRAEL L. ROGERS, Bishop.

Per H. A. S., sec'y.

Report of the committee on Winchester's Synopsis was read:

We, your Committee on Winchester's Synopsis, report favorably to its republication, provided Mr. Winchester shall consent to such publication of it by the Reorganized Church of Latter Day Saints.

Respectfully,

Committee. { MARK H. FORSCUTT,
F. G. PITT,
E. BANTA.

It was moved that the report be adopted and the committee discharged.

The subject was spoken to by Brn. Blair, Chatburn, Banta, Keir, Short and Gurley, and the following moved ad adopted:

Resolved that the report of the committee on Winchester's Synopsis be referred to the Board of Publication, with instructions to revise and enlarge in such manner as will best serve the use of the Church, and that they publish the same when practicable, in the name of the Church, and that the present committee be discharged.

the balances due the Church one year ago, and those now due the Church or the agents. The agents of the Massachusetts and Spring River Districts will notice a larger balance charged to them in this report than their reports contain. The reason is that balances stood upon my books against them one year ago, as shown by their reports, whereas their present reports do not mention those balances, but only the receipts and expenditures for the year. Reports should always contain an account of the balance on hand or due the agent at the previous report. It will be seen that quite a large sum (\$1,870.53) has been paid through the Agents, and I am encouraged by the evidence that the financial arm of the service is increasing in power and effectiveness.

but do not care to express them, or to sit in judgment on any one, hoping that this may convey to the Saints the whole of the subjects in controversy, all of which is respectfully submitted.

Committee, { PHINEAS CADWELL,
J. M. HARVEY,
J. W. CHATBURN.

EXHIBIT (A) —In response to the request of the Committee to whom reasons adopted by Conference for not sustaining me, etc., was referred, to explain myself in reference to said reasons, I respectfully submit the following:

In reference to reason first I have questioned, and do now disbelieve in the pre-existence of man as defined in *Messenger*, Vol. 1, No. 12, but have not denied that of Christ, and I refer you to the answer to Bro. Z. H. Gurley's letter published in the *Herald* on that point, as my views.

Reason second is groundless in its statement that I have denied the Spirits utterance, etc., but in respect to the prophecy against Tyre, (Ezekiel 26), it is an open question among historians and theologians whether it was fulfilled; according to the record of the prophecy it is a fit subject for examination. The design, however, of alluding to it, in connection with the alleged prophecy of Mother Shipton, which has received so exact a fulfillment, was to show the wide channel of inspiration.

Reason third is erroneous throughout, and misrepresents me altogether.

Reason fourth, on the Gathering, my views are expressed in the several articles on that subject in the *Messenger*, which is, in short, that the only place of gathering pointed out for a local Zion, is not now a place of gathering, the Church being exonerated from that work. "It behooveth me to require that work no more at the hands of the sons of men"—the Church. "The Zion of God on this continent!" I have not denied, but hold that it is "the pure in heart," or the Church, as understood in the first years of the work.

Reason fifth. This misrepresents me throughout. The expressed design of the articles on Inspiration referred to was to discriminate between the *Spirit's* utterances, God's Spirit, and the utterances of persons or other spirits—to prove all things and to hold fast that which (proves to be) good.
J. W. BRIGGS.

[EXHIBIT (B)].

We, your Committee appointed to furnish the reasons why the majority referred to sustain the President of the Twelve, in to-day's session, after due deliberation, offer the following as expressing what we believe to have been those reasons:

1st. The brother whom the majority refused this day to sustain in his exalted calling, has denied the pre-existence of man; and in doing this, has also denied the pre-existence of Christ, as a personal entity, and, thereby, not only denied the received faith of the Church of Christ, but also denied the testimony of the sacred books which God has given for the instruction, and rule of faith, to govern His Church.

2nd. In publishing in the *Messenger* concerning the prophecy of Ezekiel, 26th chapter, he has assailed the veracity of the Spirit's utterances, and referred to them as only equal, or inferior, to the prophecy of Mother Shipton.

3rd. In his articles entitled "The Past and the Present," he has assailed the prophecies and historical testimony of the Bible with a ruthless hand, making, or seemingly seeking to make them, subjects of contempt and ridicule, instead of subjects of faith; and has thereby written rather as an enemy, than as an advocate of the word of God.

4th. In his published articles on "The Gathering," he has denied the faith of the Church, and the testimony of the word of God respecting the building up and establishing the Zion of God on this continent.

5th. In his articles on "Inspiration," he has denied, in effect, the reliability of the testimony of God's Spirit, and sought to make that testimony appear as of no greater value than the utterances through modern Spiritualist mediums.

All of which is respectfully submitted by your Committee,

Signed, { CHARLES DERRY,
J. M. HARVEY,
MARK H. FORSCUTT.

The report of the committee on the case of Jason W. Briggs reported:

We, your Committee, to whom was referred the resolutions adopted by the Fall Conference for not sustaining Bro. J. W. Briggs, with the view of presenting to him, called on Bro. Briggs on the third day of January, 1878, and were received with kindness and treated with courtesy. We presented to him the resolution adopted by Conference, and he, after due consideration, gave us a paper under his own hand as his reply, which is here unto attached and made a part of this report and marked (A). We desiring that your body may have a full understanding, also attach the report adopted by Conference and make it a part of this report marked (B). After conferring with Bro. Briggs, we find that he stands by what he has written, and for his views refer you on the first reason to *Messenger*, No. 2, Vol. 2, and his correspondence with Bro. Z. H. Gurley, as contained in the *Herald* No. 10, Vol. 24.

For his views on second reason refer you to the *Messenger*, No. 12, Vol. 2, as well as his reasons hereby attached.

In regard to the third reason, refer you to his articles in *Herald* Nos. 19, 22, Vol. 21; Nos. 2, 6, 13, 23, Vol. 22; No. 3, Vol. 23.

In regard to his views as to the fourth reason, we refer you to the *Messenger*, No. 11, Vol. 2, together with those hereby attached.

For his views in regard to the fifth reason, we refer you to his articles in the *Messenger* on Inspiration.

As Bro. Briggs stands by what he has written, and that the Conference may know what those views are, we are desirous that all the articles on these various subjects may be read before Conference, so that they may act with a full understanding. We have our own views in regard to the case,

Adopted by Conference.

The foregoing I certify to be a true copy of Report of Committee.

MARK H. FORSGUTT,
Secretary of Conference.

Copied for Brother Phineas Cadwell, Chairman of Committee appointed by Conference to wait on Brother J. W. Briggs.

The following was moved:

Resolved that the report of the committee, with the papers connected therewith, be referred to the members of the Quorum of the Twelve who are now present, as a committee, and that they report to the Semi-Annual Conference their findings thereon.

Those present of the quorum were as follows: A. H. Smith, Z. H. Gurley, W. H. Kelley, J. H. Lake, J. R. Lambert, T. W. Smith and James Caffall.

Bro. J. S. Patterson asked the chair if the committee was only one of enquiry, and the answer was, Yes.

Bro. W. H. Kelley said that he was not opposed to the case being referred to the Quorum of the Twelve, but he was opposed to its going there with the understanding that the quorum shall express an opinion as to what the faith of the Church is on the mooted questions.

The Chair stated that his understanding was that the committee are only to judge of the correctness of the conclusions of the former committee, not to sit judgment on the person.

Brn. E. L. Kelley, Gurley, Banta, Chatburn and Blair spoke to the motion, and questions were asked by Brn. Lake, Gurley and others, which were answered by the Chair, who also made a statement of what was done by the last fall conference in not sustaining Bro. Briggs, and in the appointment of the committee of investigation.

It was moved that the original motion be amended by inserting a provision that the committee may report at this session, if practicable, which amendment was adopted and the motion as amended was adopted.

Bro. C. G. Lanphear, president of the Quorum of Seventy, reported concerning his quorum:

The present number of the quorum, as found on its record, is fifty-five. Of these about eight or ten are on missions, or under appointments, and giving nearly or quite their entire time in the ministry. About eighteen or twenty are laboring on the Sabbath, and on other occasions as circumstances permit, and a number of these are working very efficiently for the cause; and those on Special Missions are doing honor to their calling; greatly to the good and advancement of the cause.

Taking into consideration the depleted condition of the treasury, and the lack of means to assist the families of the ministry during their absence in the field, it is gratifying to state that there is as much earnest expression of willingness to sacrifice, and of interest as is found with the quorum as a body; and while there are a number included in the quorum who are advanced in years, and who are not able to do more, or but little for the cause, yet nearly all of those who have been added to the quorum in the few years past are those who are in the vigor of life, earnest workers, and doing nobly for the cause.

We also present the names of Elders Charles N. Brown, of Providence, Rhode Island, and M. T. Short, of Missouri, to the Conference as those who are suitable to be ordained to the office of Seventy, and submit them to your action.

We ask the Church to loose the hands of those of our quorum who earnestly desire to go forth in their calling, but who are retained at home to provide for their families.

A letter from Elder E. C. Brand, one of the Seven Presidents of the Quorum of Seventy was read.—Also the case of Elder George Hatt, of Nebraska, heretofore pending, has been amicably settled, his

license restored, and he is again in full fellowship with the Church.

C. G. LANPHEAR,
President of Quorum.

It was moved that the request in relation to ordinations be granted. Some inquiries were made concerning these brethren and their situation to devote their time to the ministry in this office, and several spoke in commendation of them.

Bro. Short asked for time to consider the matter, which was granted. A letter was read from Bro. Brown, and remarks were made by Brn. A. H. Smith, Patterson and Webster, and at the suggestion of the Chair the matter was deferred till to-morrow.

A motion that through the remaining days of Conference, except on Sunday, each forenoon be devoted to prayer and fellowship meetings unless otherwise ordered, was adopted.

The Quorum of the Twelve announced that they were now organized and ready to entertain any business to be laid before them. A. H. Smith, president *pro tem*.

The following was moved:

Whereas, the Church has suffered in the past by unwise and too hasty ordination of Elders, therefore be it

Resolved that the ordination of Elders in organized districts should be done only under the supervision and direction of District Conferences, or of the District Presidents, if at all practicable.

This was spoken to by Brn. Caffall, Banta, Yerrington, Lake, E. L. Kelley and Patterson. Then an amendment was moved, by striking out the word "only," and also the words "or the district presidents, when at all practicable." Remarks were made and questions were asked by Brn. Marriott and Chatburn. Bro. Gurley spoke to the question. The following was moved as a substitute:

Resolved that all recommendations to, or votes for the ordination of an individual to the office of an Elder by a branch, shall be subject to the decision of the District Conference provided such District Conference shall have been organized.

Questions were asked by Brn. Luff, Mills and Cooper. Bro. Gurley explained the substitute, and remarks were made by Brn. Chatburn and Patterson. Bro. A. H. Smith had the floor, when the President declared an adjournment.

Sung "This God is the God we adore," and closed with benediction.

At 7:30 p.m. preaching by Bro. J. J. Cornish, assisted by Bro. H. S. Dille. The sermon was a very pleasing discourse on the resurrection of the dead.

WEDNESDAY, APRIL, 10TH

At 9 a.m., prayer and fellowship meeting, in charge of Brn. G. A. Blakeslee and G. S. Yerrington. Baptism was administered during the forenoon to two persons, by Bro. Henry A. Stebbins.

At 1:30 p.m., sung "Awake my soul, stretch every nerve." Prayer by Bro. Z. H. Gurley.

Minutes of yesterday were read.

The question pending at the adjournment yesterday was taken up, and spoken to by Brn. A. H. Smith, Keir, W. H. Kelley, Lanphear, Lake, Luff, Lambert, E. L. Kelley and Blair, and the previous question was moved and ordered, and the vote being taken the substitute was declared lost. Division was called for, and on a rising vote the decision was affirmed; 19 votes against the substitute and 10 for it.

The original motion being called for and put to vote was also lost.

Report of the Committee on Bishop's Account was read:

We respectfully submit that we have examined the accounts of the Bishop, and find them correct as shown by reports of the Bishop and his agents.

The Committee find that in a number of reports of the agents, no itemized account is rendered; and they recommend that this be required hereafter, in all instances. In some instances, this may have been done to the District Conferences; but even when this is done, it should be also given to the Bishop, for the reason that the Church in its general capacity has the right to say when the money is properly expended, and this can not be done without the full report.

The Committee also recommend that those having charge of Church property be required to value the same and forward to the Bishop the report of such valuation, and that all property not yet deeded to the Church as given in the Bishop's report, be alike valued, and proper deeds made as provided in the Church articles.

Geo. A. BLAKESLEE, Chairman Committee.

It was moved that the report be received, the recommendation adopted, and the committee discharged.

The question was spoken to by Brn. Banta, E. L. Kelley, Patterson, W. H. Kelley, Chatburn and Blakeslee, and questions were asked of Bishop Rogers by Brn. Patterson and Banta and answered by him, after which the previous question was ordered, and the report with its recommendation was adopted.

Report of the First Quorum of Elders was read and received:

The First Quorum of Elders do by this, report that at a meeting of its members held this day, that the following brethren were received by vote into the quorum to fill vacancies caused by death, by ordination to higher quorums, and by expulsion, namely: Brn. Frederick G. Pitt, Peter Devlin, Henry C. Smith, Orlin B. Thomas, Moses McHarness and John Johnstone.

Reports from Brn. G. H. Hilliard, Geo. Hicklin and M. B. Oliver, absent members, were read.

Among other business the following was adopted: Resolved, That the Elders of the Quorum who can not well be present at the Semi-Annual meetings of the Quorum are solicited to report by letter, when practicable, to those meetings, so that we may have tidings of their labor.

Respectfully submitted to be spread upon the records of the Conference.

E. BANTA, President.

HENRY A. STEBBINS, Secretary.

Petitions were read, as follows: From citizens of Texas for the return there of Bro. A. J. Cato; from citizens of St. Joseph, Missouri Branch, for Bro. James Caffall to be returned to that mission; from the Saints and citizens of Wilbur, Nebraska, for the return of Bro. R. J. Anthony to that field; and from Kewanee District, Streator and Piper City, for labor in those regions by Bro. T. W. Smith.

The Quorum of the Twelve requested to be excused from preaching during the evenings of this session, by reason of the amount of business on their hands as a quorum, and on motion, after some opposition, their request was granted by a majority vote.

A petition was read from Bro. Jas. Caffall, in behalf of the St. Joseph, Missouri, Branch, in the case of Bro. Albert Bishop and the Far West, Missouri, District. It was received, and on motion referred to a committee of three, the chair appointing Brn. Chatburn, Patterson and Yerrington as said committee.

The following was moved:

Whereas, Wm. B. Smith, who was received into fellowship on his original baptism, was an accred-

ited minister of the Church at the death of Joseph and Hyrum Smith, acting in the office and calling of an Apostle, in the Quorum of Twelve; and,

Whereas, The ordination to the Apostleship, confers the High Priesthood, and,

Whereas, Bro. Wm. B. Smith's advanced age, and the present organization of the Twelve, precludes the propriety of his acting with that quorum, therefore,

Resolved, That we recognize his office as that of an High Priest; and request that his name be enrolled with the body of High Priests.

A. H. SMITH.
T. W. SMITH.

Pres. Blair took the chair.

It was moved that this subject be referred to the High Priest's Quorum.

Questions were asked by Brn. Short, Rogers and Lake, and replied to, and being put to vote, the motion to refer was lost, and the question remained before the body. It was spoken to by Brn. Lake, Banta, W. H. Kelley, Patterson, J. Smith, Wilsey, Rogers, Dille and Gurley. It was moved to strike out the third "whereas," and subsequently to amend this amendment by striking out the word "Apostle," wherever it occurs, which was spoken to by Brn. Banta, Chatburn and A. H. Smith. Then a substitute was moved, as follows:

Resolved that we recognize Wm. B. Smith, received into fellowship yesterday, as an High Priest, and request that his name be enrolled among the Quorum of High Priests.

This was spoken to by Brn. Lake, Short, Keir and Patterson, and the previous question was moved, when a motion to adjourn was made, which, after remarks, was put to vote and negatived; and the previous question being ordered, the vote on the substitute was taken, and it was adopted.

Adjourned with benediction.

At 7:30 p.m., sung "Savior of men, thy searching eye;" prayer by Jos. F. McDowell; sung "The fulness of the gospel shines." Preaching by Bro. John S. Patterson, on the nature and necessity of prayer.

THURSDAY, APRIL 11TH.

At 9 a.m., prayer meeting, in charge of Brn. E. N. Webster and C. Mills. Sister Irene Beecher and Bro. George F. Weston were confirmed by Brn. H. A. Stebbins and Columbus Scott.

At 1:30 p.m., sang, "Pilgrims in this vale of sorrow." Prayer by Bro. W. H. Kelley.

Minutes of yesterday were read.

The following was moved:

Whereas, the "cutting off" of members of the Church for misdemeanors has been premature in many instances, and conducive of evil to the body; therefore, be it

Resolved that we recommend the "suspension from Church fellowship until restitution is made" instead thereof, that thereupon the offender may be received again into full fellowship, without being rebaptized.

Brn. Gurley, Patterson and Wm. B. Smith favored the motion and Brn. Kelley and Lake opposed it.

A substitute was moved, reading:

Whereas, in view of the fact that the Church has not hitherto well defined her position in regard to the different degrees of crime which may have been or may be committed by members of the Church for which they may be tried and excommunicated, be it

Resolved that except the crime is clearly and positively defined in the Book of Covenants, the Book of Mormon or the Bible, as being of sufficient magnitude to justify excommunication, the

Court of Elders, or other authority trying said case, may decide as to the fact of guilt, and recommend the punishment for the crime committed, by withholding fellowship, definitely or indefinitely, or until the restitution and confession demanded by former action of this body, as said court may define.

This was spoken in favor of by Brn. A. H. Smith, Wm. B. Smith, Gurley, Patterson, Banta and Cooper, and opposed by Brn. W. H. and E. L. Kelley, Lake and Lambert, and the previous question being ordered, the substitute was lost. Division called, and the decision was affirmed by a vote of 20 to 17.

The following was moved as an amendment to the original:

Whereas, the "cutting off" of members of the Church for offenses and misdemeanors which are not characterized in the law as crimes, has, in many instances been conducive of harm to individuals and to the body; therefore be it

Resolved that we recommend in such cases that "suspension from Church fellowship" be administered until restitution is made, and that when such restitution is made, the parties of fending may be received into full fellowship again without rebaptism.

This was spoken to by several, and being put upon its passage, was also negatived, and the original resolution being voted upon, was likewise declared lost.

Another resolution on this subject was presented, but it was ruled out of order, as being presented after the time allowed for the presentation of new business.

The following was moved:

Resolved that section 159, chapter 13, Book of Rules, be affirmed by this Conference, as the proper construction to be put upon the Church law respecting the powers of Elders' Courts, as stated therein, and that we enjoin its observance.

It reads as follows:

The functions of a Court of Elders being those of a commission of inquiry; it follows, that when they have heard the allegations and the evidence, their only duty is to decide as to the truth or falsity of the matters inquired into, the guilt or innocence of the member accused, and report the result of their inquiry to the authority appointing them. The Court is not to pass the final sentence of acquittal or condemnation upon the one under trial; nor, if they find the accused to be guilty, to state definitely what shall be the punishment inflicted; but they may recommend to acquit, to exercise mercy, or suggest what in their judgment would be adequate punishment for the crime committed; and upon this suggestion or recommendation, the Church may act. The language of the law is, "And the Elders shall lay the case before the Church, and the Church shall lift up the hand against them."

After questions and remarks a vote was taken, and it was adopted. Some further items from the Quorum of Seventy were read, and to be added to their former report.

The following was moved:

Resolved that the Bishop be directed to take measures immediately for the purchase and improvement of a sufficient quantity of land for the support of the families of the Quorum of the Twelve, and of the families of all the traveling ministers now in the field, and of all the families of all who are capable and willing to go forth and preach the gospel, together with the families of all who may hereafter be called to travel and preach continually, either in this country or in foreign lands, and himself to settle with them, and that the General Conference direct where such location shall be.

This was spoken to by Brn. Gurley, Wm. B. Smith, Lambert, Lake, Blair, Banta and Cooper. The Chair suggested that the matter be referred to a committee, they to report at the

fall conference, and a motion to refer to a committee of three was adopted.

The motion of yesterday excusing the members of the Quorum of Twelve from preaching during the evenings of the session was reconsidered, and their request was negatived. Lambert, of their number, was appointed to speak this evening.

Adjourned.

At 7:30 p.m., preaching by Br. Joseph R. Lambert, from the text, "My doctrine is not mine, but His that sent me." He was assisted by Bro. W. F. Seward.

FRIDAY, APRIL 12TH.

Prayer meeting at 9 a.m., in charge of Brn. E. N. Webster and P. S. Wixom.

At 1:30 p.m., sung "Lord of the harvest, hear." Prayer by Bro. James Caffall.

The Secretary read the minutes of yesterday's session. Pres. Blair in the chair.

On motion, it was ordered that Sec. 159 of Book of Rules be inserted in the minutes of yesterday, where action was taken on it.

A petition from Bro. L. D. Morgan, concerning the division of the Philadelphia District, was read and referred to brethren Paterson, Banta and Webster as a committee to examine and report.

A proposition for the division of the Kent and Elgin District, signed by Brn. McIntosh and Cornish, committee from said district, was read and also referred to Brn. Patterson, Banta and Webster as a committee to examine and report.

The President appointed Brn. J. Smith, W. H. Kelley and George Blakeslee as the committee on Canada difficulties; and as the committee on purchasing land upon which the families of the ministry may be settled, Brn. I. L. Rogers, J. W. Chatburn and D. M. Gamet.

The committee on the Kirtland Temple title reported:

Your Committee appointed to investigate and report relative to the title to the Kirtland Temple, respectfully submit the following:

That the Abstract of Title shows said property to belong to the Church of Jesus Christ of Latter Day Saints, and by operation of law now held in trust by Joseph Smith and Mark H. Forscutt.

That said parties, trustees, have paid taxes on said property to the amount of \$66.29, which should be refunded to them or their assignees by the proper officers of Lake county, Ohio.

That in the year 1862 there was a pretended and fraudulent Administrator's Deed made, pretending to convey said property to one William S. Perkins, and that this now remains a cloud upon the title of the Church to the same.

The Committee therefore recommend that the proper action be instituted in the name of the Church, or its Trustee, to remove the cloud upon the title to said property, and when, in the judgment of the Attorneys prosecuting the action, it shall be deemed advisable, the Bishop be authorized, upon the due assignment of the same, to take up the tax receipts in the hands of the parties before named.

The Committee further recommend that the Bishop, the legal Trustee of the Church, be authorized and instructed by this Conference to take the proper steps to secure the Church in its rights to said property.

Committee. { J. W. CHATBURN,
E. L. KELLEY,
E. BANTA.

The recommendations of the committee were adopted, and they were discharged.

Pres. Smith took the chair.

The report of the committee on the case of Bro. J. W. Briggs was received and read :

We, your Committee, would respectfully report, that we have carefully examined the papers relating to the case of Elder Jason W. Briggs, which include the several "reasons" offered at the Semi-Annual Conference for refusing to sustain said Jason W. Briggs, with his reply to these several "reasons," and also the report of the Committee appointed to interview him in relation to said "reasons." And after due consideration of these papers, and also the several articles written by said Jason W. Briggs in the *Messenger*, and the correspondence between him and Elder Zenas H. Gurley, we have arrived at the following conclusions :

1st. That reason No. 1 is untenable, and not of sufficient ground in the opinion of your Committee for the action of the Semi-Annual Conference in this case, as the Church has never spoken authoritatively upon that matter, and until they do so, it must remain an open question, allowing the right to affirm or deny.

2nd. Concerning the 2nd reason, in our opinion every man has a right to interpret his own language, and with reference to the prophecy of Ezekiel, Bro. Briggs emphatically denies the accusation, as follows: "Reason 2nd is groundless in its statement that I have denied the 'Spirit's utterances,' etc., but in respect to the prophecy against Tyre, (Ezekiel 26th chap.), it is an open question among historians and theologians whether it was fulfilled according to the record of the prophecy; it is a fit subject for examination. The design, however, of alluding to it in connection with the alleged prophecy of Mother Shipton, which has received so exact a fulfillment, was to show the wide channel of inspiration." And while we, your Committee, do not approve of the manner in which Brother Briggs associated that prophecy with that of Mother Shipton, yet we do not consider the ground for reason number two well taken.

3rd. On reason third it was concluded that reason number three is sufficient to justify a demand for a complete and decided explanation from Bro. J. W. Briggs to the Church, but not sufficient to justify a public accusation, as made in the action of the Semi-Annual Conference.

4th. In reference to reason number four, the following preambles and resolution were passed:—

Whereas, The Church in 1852 decided that there is "no Stake to which the Saints on this continent are commanded to gather at the present time," and

Whereas, The same has been reaffirmed by the Church since; and it particularly declared in 1876 at the Annual Conference, that there is "now no place" to which we are commanded to gather, and

Whereas, It has been so taught through the *Herald*, (see issue for Sept. 1st, 1876, article by W. W. B.) and

Whereas, We consider the position of Brother Briggs in apparent harmony with these positions, therefore, be it

Resolved, That we consider reason number four not well taken.

5th. On reason number five, it was

Resolved, That while J. W. Briggs declares emphatically that reason number five misrepresents him throughout, and while we are willing to accord to him the benefit of this declaration, we are of the opinion that there is ground for reason five, arising either from the ambiguity in which the writer has expressed himself, or of design in such expressions.

We respectfully recommend to your honorable body that the brother be relieved from the odium attached to his name as an officer of the Church, that he may labor in his exalted calling; or, if still deemed guilty by the body, of the accusations made by the Committee at the Semi-Annual Conference of 1877, that he be brought to trial, and the right of defense granted him as made and provided for in the law of the Church.

Submitted with respect, by order of Committee.

ALEX. H. SMITH, *Chairman of Committee.*

It was moved that the report be adopted, and that it be taken up and acted upon by sections.

Number one of the report was read, also number one of the reasons given by the committee last fall for not sustaining Bro. Briggs, with his reply thereto, also his letter to Bro. Gurley in *Herald* of May 15th, 1877, and the vote was taken on the first clause, and it was declared as affirmed. Division being called for, the rising vote showed 8 for and 6 against the adoption of the first clause of the present report. The members of the Quorum of the Twelve did not vote.

Number two of the report was read, and also that of the former committee, with Bro. Briggs' reply to it, and a portion of an article in the *Messenger*, for October, 1876, concerning Tyre, and also the 15th to 21st verses of Ezekiel 26th chapter, with 1 Corinthians 14 : 29, as called for successively, and the question was spoken to by Brn. W. H. Kelley, Blair, Banta, Chatburn, E. L. Kelley, Lanphear, Wm. B. Smith, Caffall, Short, Cooper, Lake, Yerrington, Lambert, Gurley, A. H. Smith, Hackett, and afterwards, by consent of the body, Brn. Blair and W. H. Kelley each spoke a second time to it, and a vote being taken, the second clause was negatived, with only one affirmative vote. The members of the Quorum of the Twelve did not vote.

Clause three was read, and also that of the former committee, and Bro. Briggs' reply to it, and a vote being taken, it was declared lost. Division being called for, the vote stood 6 for and 7 against adoption. The members of the Quorum of the Twelve did not vote.

Clause four was read, and that of the former committee, with reply of Brother Briggs. The question was spoken to by Brn. Banta, Short, Blair, Chatburn, and the resolution of 1876, on the Gathering was read, also portions of an article by W. W. B. in *Herald* for September 1st, 1876, on that subject. Questions were asked by Brn. Banta and Patterson, and speeches made by Brn. Wm. B. Smith and Lake, and the clause was voted on and adopted. The members of the Quorum of the Twelve did not vote.

A motion to adjourn to 7:30 p m, failed to carry.

Clause five with reasons of former committee and Bro. Briggs' answer, were read and adopted without discussion.

A provision was made that the adjournment this evening shall be to meet for business at 9 a.m. to-morrow, and an adjournment till evening was declared.

During the discussion of the afternoon, while waiting for some documents, petitions for ministers to be sent to Gladwin and the Sherman Branch, Michigan, and to Western Wisconsin were read, and the requests were referred to the President of those missions.

At 7:30 p.m., preaching by Bro. Wm. B. Smith, assisted by Bro. J. H. Lake.

SATURDAY, APRIL 13TH.

At 9 a.m. met for business, President Blair in the Chair. Sung, "Hail to the Prince of life and peace." Prayer by Bro. E. Banta. Sung, "Go, ye messengers of glory."

The minutes of yesterday were read and amended. A request from the Quorum of the Twelve that the minutes should show that they have taken no part in voting on the case of Bro. J. W. Briggs was granted, and the ques-

tion pending at the adjournment yesterday, was taken up.

The reading of the third finding of the Committee was called for, as considerable dissatisfaction was stated to have been expressed at the way the vote on this prevailed through misunderstanding. It was read, but no one voting with the majority moved a reconsideration, and the body proceeded to consider the recommendations of the committee as to what should be done with the case as a whole. They were read, and also number five of the report of the committee, as called for.

While a motion was being written, remarks were made by Short, Chatburn, W. H. Kelly, Lake, and a question asked by Banta.

It was moved to amend the first recommendation by striking out and inserting to read as follows :

Resolved, that, while this Conference does not endorse the views and articles of J. W. Briggs in regard to the matters called in question, under the circumstances under which these questions arose and the undefined position of the Church in regard to the matters charged, and the absence of anything showing any intent to disregard the authorized views of the Church, it is the sense of this Conference that he be relieved from the odium attached to his name as an officer of the Church, that he may labor in his exalted calling.

Speeches were made by Blair, E. L. Kelley, Short, Banta, Seward, and a substitute was offered, which was not seconded. Brn. Gurley, A. H. Smith, Webster, Wm. H. Kelley and Banta, spoke to the question. The members of the Quorum of Twelve expressed a wish to vote, and the amendment being put to vote it was declared adopted, and the recommendation as amended was presented, and the Chair declared that he was in doubt as to the result. Division being called, the vote stood 15 to 15, and President Smith gave the decisive vote in the affirmative, by which the resolution was adopted.

Remarks were made by several.

Recommendations from the Quorum of Seventy concerning ordinations were taken up, and remarks made, and on motion the ordination of brethren Morris T. Short and Charles N. Brown was ordered; the former to be ordained this afternoon, the latter as early as practicable, he not being present.

Report of the committee on the division of the Kent and Elgin District, and of the Philadelphia District, was read :

1st.—We recommend that the request of the Kent and Elgin District be granted, and that the line of division drawn by them in their petition, be adopted.

2d.—In the case of the Philadelphia District we find a division was made by a conference held at Philadelphia, February 24th, 1878, where only two branches of said district were represented, and no evidence was before us to show that the other branches were notified of an intention to so divide. We therefore recommend that said division be set aside as illegal; and we further report that we consider that the division of said district is of doubtful propriety, seeing that it only contains four branches, with a total of only 94 members. But justice requires us to state that the two branches seeking separation are widely separated from the other two, all of which is respectfully submitted.

(J. S. PATTERSON,
Committee. E. BANTA,
E. N. WEBSTER.

The recommendations in both cases were adopted.

The committee in the case of the St. Joseph

Branch vs. the Far West District Conference, reported :

In the absence of anything from the Far West District to assist us in our decision, and judging from statements contained in the petition of the St. Joseph Branch, and by the corroborative testimony of Bro. James Caffall, we believe that Bro. Albert Bishop is a *bona fide* member of the St. Joseph Branch, and that the Far West District Conference was not justified in refusing the report of said branch on the ground that his name was found in said report. And we would recommend that either the district be instructed to place the St. Joseph Branch report upon their record, or that further action on this case be postponed until the District Conference be heard from.

On motion the first recommendation was adopted, and the district is so instructed.

A petition from Bro. James Thomsen vs. the Southern Nebraska District, concerning a resolution of said district on dancing, but there was no action, and it was laid on the table.

Some remarks were made concerning the effect that Pres. J. Smith's membership on the Canada Committee might have in case of an appeal to the High Council, but no action was taken.

Adjourned.

At 1:30 p.m., sung "Redeemer of Israel." Prayer by Bro. C. Scott.

The minutes of the morning session were read.

After singing and prayer Bro. M. T. Short was ordained as one of the Seventy, by Brn. W. H. Kelley and Z. H. Gurley.

MISSIONS.

The following missions were appointed :

J. R. Lambert, Northern Iowa and Minnesota.
James Caffall, Western Iowa, Nebraska, Missouri and Kansas.

Z. H. Gurley, Utah Mission.

W. H. Kelley, Ohio, Indiana and Michigan.

E. C. Briggs, Western States, as circumstances permit.

Josiah Ellis, Eastern Ohio, Pennsylvania and Virginia.

A. H. Smith, Northern Missouri and Southern Iowa.

J. H. Lake, Northern Missouri, Southern Iowa and Central Illinois.

T. W. Smith, in Illinois till fall conference.

Gland Redger released from Australian Mission and Wm. Nelson to proceed to that field at once.

John T. Davies, South-Western Missouri, South-Eastern Kansas and Indian Territory.

James McKiernan—as circumstances permit.

John H. Hanson, South-Eastern Mission.

R. J. Anthony, Iowa, Nebraska and Kansas.

F. C. Warnky released at his request from Colorado and to labor as circumstances permit.

John T. Phillips, as circumstances permit in North Missouri.

Curtis F. Stiles as circumstances permit in connection with James Caffall.

Duncan Campbell as circumstances permit with A. H. Smith.

Jos. F. McDowell, Northern Illinois and Iowa.

Chas. Derry, Northern Iowa, Minnesota and Nebraska.

C. N. Brown, New England Mission and Ohio.

Peter N. Brix, sustained in the Danish Mission.

Resolved, that the First Presidency and Quorum of the Twelve take such steps to secure at an early time other efficient ministers for the Scandinavian Mission.

Jos. C. Clapp, in California, as circumstances permit.

D. S. Mills, as President of Pacific Slope Mission.

John S. Patterson, South-Western Wisconsin, North-Western Iowa and North-Western Illinois.

A. J. Cato, Texas, Indian Territory and Missouri.

Heman C. Smith, South-Eastern Mission.

C. G. Lanphear, as circumstances permit.

John C. Foss, in Maine.

M. T. Short, Iowa and Illinois, with permission to go to Missouri and Kansas, if needful.

Columbus Scott, Michigan, Indiana and Ohio.

J. M. Wait, in Wisconsin.

Joseph Lakeman, Maine and New Brunswick.

Francis Earl, Michigan and Indiana, subject to direction of W. H. Kelley.

Geo. S. Yerrington, in Eastern Mission.

J. W. Mather released from present field.

Robert Davis, Michigan and Canada.

Joseph Luff, to labor in Canada.

J. J. Cornish, Canada and Michigan.

Thos. Taylor, as President of the English Mission.

J. W. Gillen, as circumstances permit, and is requested to take the field as soon as practicable.

Arthur Levertton, to labor in Canada.

Robert Evans, in charge of Welsh Mission.

D. H. Bays and Ralph Jenkins, to Texas and Indian Territory.

John Landers, as the Spirit directs.

Z. S. Martin in Nebraska.

James Brown, Ohio, Pennsylvania and Virginia.

Jos. A. Crawford to be associated with J. H. Lake.

J. W. Bryan to labor in Texas.

Magnus Fyrrando to Utah Mission.

David Chambers to same field if practicable.

The Presidency and the Twelve were authorized to make provision for a mission to Germany, if practicable.

The request from Northern Minnesota for a laborer was referred to J. R. Lambert, president of that mission.

Thomas Dobson to Utah if desired, and referred to the president of that mission.

O. E. Cleaveland's request for a minister in Virginia was referred to J. Ellis and James Brown.

The request of the Independence, Missouri, District, to be officially recognized, was granted.

Wm. B. Smith was requested to labor in North-Eastern Iowa while he remains there.

Henry Marriott, of West Jordan, Utah, asked permission to labor in England while he remains there. His request was granted, he to report to Thomas Taylor, president of that mission.

The matter of adjournment being presented, separate motions were entered for the Conference to adjourn, when it does so, to meet at Galland's Grove, Council Bluffs and Lamoni, Iowa, and the vote being taken a decision was made for Galland's Grove, and the time set for 10 a.m., Saturday, September 7th, 1878.

The Board of Publication were sustained as now constituted.

A question was asked about the baptisms and ordination officiated in by Bro. John Shippy during the past year, and the subject was spoken to by W. H. Kelley and Blair.

The following was moved :

Resolved that all official acts performed by an individual after he has been silenced by this Conference are illegal, until he is legally authorized again.

This was spoken to and a substitute was offered :

Resolved that the official acts of John Shippy, for the time he has been silenced by the act of this body, are illegal.

It was moved to refer the matter to the committee on Canada difficulties; but this being put to vote was lost, and by the same method the substitute was adopted.

Pres. Smith presented the desire of the citizens of Nauvoo for the removal of the headquarters of the Church to that place.

A motion was made that the member of the First Presidency appointed on the committee on the Canada difficulty be released from acting, and another appointed in his place.

This was favored by some and not by others, and the following was moved and adopted :

Resolved, That at the present time or hereafter, the First Presidency be excused from sitting on committees, if so desired by them.

Bro. Joseph Smith stated that he did not wish to be released from the committee on the Canada affair.

By resolution the spiritual and temporal authorities of the Church were sustained; and also, thanks were voted to the Saints and friends of Plano and Sandwich for their hospitality in entertaining the visiting brethren.

At 6 p.m. one person was baptized by Bro. G. S. Yerrington.

At 7:30 p.m., sung "With thankful hearts we meet, O Lord." Prayer by Bro. H. A. Stebbins. Sung, "The morning light is breaking." Preaching by Bro. Alex. H. Smith. Sung, "O, how sweet is the soul-cheering thought."

SUNDAY, APRIL 14TH.

At 9 a.m., Bro. H. A. Stebbins baptized four persons.

At 10:30 a.m., services were opened by the choir singing a selection called "Gathering seed;" prayer by Br. Zenas H. Gurley; sung "Farewell, ye servants of the Lord." Preaching by Bro. Joseph Smith. Closing hymn "There is a land immortal," with benediction by Bro. Gurley.

At 2 p.m. prayer meeting, in charge of Brn. James Caffall and John S. Patterson, during which the five baptized last evening and this morning were confirmed by Brn. H. A. Stebbins and G. S. Yerrington. An excellent meeting was held, there being given many strong and spiritual yet quiet testimonies in the joy of the Holy Ghost.

The evening services were opened at 7 p.m., by singing "Nearer my God to thee;" prayer was offered by Br. Joseph Smith; after which the choir sang a selection entitled, "Yes, in the Golden City." Preaching by Bro. Z. H. Gurley, from the text, Isa. 9:6, 7. Sung "Beautiful Zion, built above," and benediction by Bro. Joseph Smith closed the Conference, which adjourned to meet at Galland's Grove, Iowa, September 7th, 1878, and the Saints separated, feeling that they had had a feast in the meetings and associations with each other during the nine days of the Conference.

On April 15th four others were baptized by Br. H. A. Stebbins, on the 18th one more by him, and on the 20th seven by Br. Joseph Smith, making nineteen during the two weeks, seventeen of them being those resident in Plano.

JOSEPH SMITH, } Presidents.
WM. W. BLAIR, }
H. A. STEBBINS, Secretary.
JOHN SCOTT, Assistant.

Direct experiments by Durham, Hammond and others show that sleep in the brain is promoted by absence of blood therefrom. This is proved also, indirectly, by the greater quantity of blood which circulates in the skin and extremities during sleep, because there is greater radiation of heat from the skin. Whatever tends to abstract blood from the brain favors sleep, hence, digestion tends to cause sleep, as do hot drinks, etc., by drawing the blood supply from the brain to the stomach. So, conversely, whatever tends to keep up the activity of the brain-cells and the circulation, tends to prevent sleep; this being, therefore, the effect of any stimulus applied to the senses, sights, sounds, thought, anxiety and the like, while the opposite tends to favor sleep.

AN ACKNOWLEDGMENT.

TO THE CHURCH.

In regard to the "Views of the Bishopric" published by us in the *Herald* of October 1st, 1876, we wish to state that we find that we misapprehended the intention of the Quorum of the Twelve, and that they only proposed an understanding between the two quorums relative to a course of action concerning the financial affairs of the Church; and we also learn that it was understood by them that the Bishopric would reply directly to them, which we now see that we should have done, instead of putting in print our views as a reply to that quorum; and, with this understanding now had, we are sorry that we unwittingly misrepresented their intentions. And wherein they have felt aggrieved, or have been injured in any wise by our so doing, we ask their forgiveness and acknowledge that so publishing was wrong.

ISRAEL L. ROGERS,
HENRY A. STEBBINS,
DAVID DANCER,
Bishopric of the Church.

EPISTLE OF THE TWELVE AND THE BISHOPRIC:

TO THE CHURCH OF CHRIST, CALLED TO BE SAINTS, IN ALL THE WORLD,
GREETING:

It has been apparent to the Saints, everywhere, that there has been a misunderstanding for some time between the Bishopric and the Twelve on financial matters, and that considerable injury to the cause has arisen thereby. Therefore, it was deemed wise and expedient that these two quorums should meet and confer together, and, if possible, agree upon the proper construction to be put upon the commandment of the Lord, given in 1861, whereby it appears that they should unitedly "take measures" to execute the "law of tithing;" and to adopt such rules as would place the financial affairs of the Church on clearer and more effectual bases than have hitherto obtained.

To this end, on Wednesday, April 17th, these two bodies met in Plano, Kendall county, Illinois, at the house of Bro. Joseph Smith; the First Presidency being present by invitation.

The following paper, designed mainly as an explanation of the scope and meaning of the commandment referred to, was submitted by the First Presidency to the Council:

BASIS OF ADJUSTMENT.

1. The word "execute," as used in the revelation of 1861, is, in our view, to be construed to mean to "carry into effect," to set in motion legitimate forces to put existing laws into active operation. To "execute" any given law may, and in this instance, does involve

different offices, or the administration of different officers.

2. The charge to the Twelve is intended to define their duty as an advisory and judicial body; with whom lies the "regulating" of "the affairs of the Church," according to law.

3. The part to be performed by the Twelve in carrying into effect the "Law of Tithing," is precedent and subsequent, and involves both teaching the law and administering it; administration and teaching to be upon principles agreed to by the Twelve and the Bishopric.

4. The Bishopric are the legal custodians of all the temporalities of the Chuach, upon whom devolves the duty of gathering, safely keeping and disbursing the moneys and properties of the Church, in keeping with the law, and agreeably to the rules mutually agreed to by the Twelve and the Bishopric.

5. In the receiving and disbursing of church funds, all persons who may be entrusted therewith are in fact, or ex-officio, agents for the Bishopric, and should account to the Bishopric; and in disbursing general church funds should do so by the direction of the Bishop, or in accordance with an agreement and understanding with the Bishopric previously had; specific, in regard to objects before determined upon; general, in regard to objects incidental to the prosecution of missionary labor, for which, in the nature of things, no specific directions can be given.

6. The Bishopric being created by and responsible to the Church for the proper administration of their duty, should not, in justice, be made finally responsible to the Twelve, in any other sense than all other church officers are responsible to the same quorum; that is, by proper charge and adjudication before the general church officers, or by decision of General Conference.

7. Discretionary power to receive and disburse church funds, and dispose of church property for the uses of the church, according to the laws of the Church, and subject to inquiry by the Twelve and the church, must rest in the Bishopric only, as, by law, the Bishopric only are legal custodians of such properties; but the Twelve may and should exercise such supervisory jurisdiction, according to previous arrangement and agreement with the Bishopric, as will prevent unnecessary delay and injury to the work of the ministry, and will facilitate the proper expenditure of funds in the Church Treasury, for the purpose of carrying on the preaching of the word, in which is included the support of the families of traveling ministers in the field; the publication and distribution of such books and tracts as may be deemed expedient, for which no other provision is made; the erection of houses of worship; purchase of lands, together with the care and uses of them in missions assigned by conferences.

8. The Twelve being by law a traveling, spiritual, ministerial body, supposed to be in the missionary field, can not in justice be expected to act as a council exercising local and decisive direction in the disbursement of church moneys, in the sense that no expenditure could be had, except upon their consent, or order, first obtained; it is necessary that there be a full understanding between that Quorum and the Bishopric, as to the scope of the law demanding their attention to the temporal affairs of the church; also as to the rules

which may govern both parties; which rules once agreed upon shall obtain until modified by mutual agreement and understanding; no power being given to either party to dictate those rules.

These principles were adopted singly, and afterward as a whole, by the Council of the several quorums assembled.

On the day following, the Twelve and the Bishopric, being assembled in council, adopted the following principles and rules, after each quorum had separately considered and acted upon them.

PRINCIPLES AND RULES OF ACTION.

1. We believe the duty of the Twelve to be to teach the law of tithing, viz: Explaining to the Church the necessity, and the mode of complying therewith, in order that the financial interests of the Church shall be properly supported, and that they may receive tithing and forward the same to the Bishop, who is the acknowledged Treasurer of the Church, or to his appointed Agents.

2. That it is devolvent upon the Bishopric and their authorized Agents, (such Agents to be Elders), to travel among the churches from time to time, to teach the law of, and collect tithing, and free-will offerings, and see that the financial interests of the Church are duly cared for, and the wants of the poor duly administered to, and use their best and earnest endeavors to keep the ministry in the field, as appointed by General Conference, especially the members of the Quorum of the Twelve and of the Seventy, and to see to it that the families of such receive proper support.

3. That officers in charge of Missions appointed by General Conference, receive necessary support in the prosecution thereof, from the Agents of the Bishop in said missions, and that said Agents in the disbursing of moneys be not subject to the direction of District Conferences, or Branches, (yet said Conferences may advise or recommend), but should make itemized reports to said Conferences, who may audit and approve the same, and said reports as certified to, be forwarded to the Bishop.

4. And that in all Missions where there is no Agent to represent the Bishop, the officer in charge of said mission may receive tithing and free-will offerings and use such sums as shall be considered necessary for said mission, keeping an account thereof, together with the names of persons from whom received, and forward a quarterly account thereof, together with whatever moneys may remain in his hands as a residue, and not needed by him, to the Bishop; and upon receipt thereof, the Bishop should enter the same upon his books, crediting and debiting the Church with said amounts, received and paid out, together with the names of those from whom received and to whom paid; and that all such itemized reports be published by the Bishop from time to time with his regular reports.

5. In all Missions where the officer in charge cannot consult with the Agent, (though one may have been appointed thereto), he may receive tithings and free-will offerings and use the same, (as hereinbefore provided for in Article 5, of Basis of Adjustment), or only part thereof for said mission, accounting therefor

to the Agent and to the Bishop in his quarterly reports.

6. We advise the utmost care and economy in the expenditure of money; that the first of all objects to be attained by the Church is the promulgation of the gospel, and all other interests are but secondary compared with it, which object must ever demand our first attention; next to which is the support of the poor. And believing that moneys have been extravagantly expended in the publication of books, and unnecessarily so, we advise the utmost care in that direction, and the strictest economy; and we recommend that the Bishop encourage so far as seems wise and is practicable, the building of church-houses, and that they take the advisory oversight thereof; and also the erection of store-houses in such localities where the interests of the Church do now or may hereafter demand it; believing that through this channel the families of traveling Elders would receive more ready support, and which means does not now come into the Church Treasury.

7. Members should be taught the moral obligation that rests upon them, to put forth an effort to do something of some moment, during the year, either in tithings, free-will offerings, or donations, according to their financial abilities.

8. Where branches, districts or individuals wish labor in any special locality, the needed funds to sustain such effort should not be taken from the means designed for or belonging to the General Treasury.

9. When means are given to ministers of the Church for their benefit, by persons in and out of the Church, such "means" should be reported to the Bishop, that he may be cognizant of the help that each receives, and that said report be made semi-annually.

We present the foregoing principles of action to all the Saints as being the rules and regulations adopted by us for the government of and administration in the financial affairs of the Church, and we respectfully commend them to the consideration of and observance by the Church in all circumstances and cases included in and covered by the above specification of principles.

WILLIAM H. KELLEY,
THOMAS W. SMITH,
JAMES CAFFALL,
JOHN H. LAKE,
ALEXANDER H. SMITH,
ZENAS H. GURLEY,
JOSEPH R. LAMBERT,

Of the Quorum of the Twelve.

ISRAEL L. ROGERS,
HENRY A. STEBBINS,
DAVID DANCER,

The Bishopric of the Church.

Peace does not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain, if your will remains firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in exemption from suffering.

What is character? It is the moral mark by what we distinguish one man from another. A man's character lies within him. It is true his reputation may—nay, does, depend upon public opinion; but the formation of his character depends upon himself.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, May 1, 1878.

TIME, it is said, cures the evils under which men, tribes, and nations labor, where those evils are susceptible to curative agents.

Whatever of power and prestige an acknowledgment from the earlier Elders of the Church could give to the Reorganization, is now given to it by the recognition of it by Elder William B. Smith, the only surviving brother of Joseph and Hyrum, and the only remaining member of the First Quorum of Twelve, who is not in affiliation with the church in Utah.

Some time ago we answered an inquiry respecting the original Twelve, giving the names of John E. Page and William B. Smith as those who did not go to Utah; we should have added the name of Lyman Wight, who died in Texas. John E. Page died in Illinois, and left the third member out of Utah, in the person of William B. Smith.

As a matter of course the church in the west brand him as an apostate; but this only states that he refused to remain in connection and fellowship with the church in the Valley of the Mountains and the system of tenets and doctrines there obtaining, that is all that the term as applied by them may mean. Besides this, the fact that William B. Smith recognizes the Reorganization as the Church; its tenets and teaching, as those characterizing the Church with which he united in 1830, and to the promulgation of which he was ordained as an Apostle in 1835, and which he preached for a number of years prior to the death of his brothers, is a patent denial that he is opposed to the principles of Mormonism as they were originally taught by Joseph, Hyrum, and all the earlier defenders of the faith.

Whatever of apostolic authority Uncle William received as an individual from the hands of Joseph, his brother, will now be exercised in carrying on, establishing and sustaining the great work of the last days, in which he engaged so many years ago. Again, if there were a lack of authority, as many have supposed, because no one of the original Twelve were with the Reorganized Church, that lack is now supplied by Uncle William's uniting with the Church. He was received upon his application for membership, leaving the question of office to the voice of the Church. He took an active interest in the work of the Conference, and spoke to the Saints and the people at one of the evening preaching services quite acceptably. He returned to his home in Elkader, Clayton county, Iowa, on the 17th of April, apparently well pleased with his visit among the Saints.

A council of the Twelve and the Bishopric was held at the close of the Conference, lasting two days and a half, in which a most satisfactory agreement and understanding was reached respecting their joint responsibility and labor in carrying the financial law of the Church into execution. The unity of spirit was most gratifying, and the result obtained very encouraging. Difficulty vanished like frost before the sun, or mist before the morning breeze. The fruit of their counseling will be laid before the Church in a joint epistle, to which the attention of the Saints is cordially invited.

It is our opinion that no single event that has happened in the Church for many months has been so important as this; and the influence that will flow from it cannot but be of great benefit. The fact that there is such a unity between these leading quorums, on the vexed and vexing question of finance, will preach with thousand-tongued force to the friends of the cause. It has already lifted up hands that were hanging down, and strengthened knees that were weakened; and if the Elders feel as we do about it, they can stand considerably firmer in their contests for the truth and the unity of the faith.

We feel already the deepening, widening current of influence that is to carry on the work affecting us; and as we look outward and upward along the heights leading to redemption and rest, we see the increasing armies marching on, hear the mighty thunder of their tread, and feel the earth and universe tremble in answer to the rhythm of their steps, keeping time to the song of the angels and the redeemed.

EDITORIAL ITEMS.

BRO. AND SR. T. W. SMITH went from Plano to Streator, La Salle county, Illinois, on Saturday, April 20th. Bro. Smith is to preach there, continuing his recent successful effort as long as may be advisable, and then go to Piper City, Ford county, for a season; thence probably into the Kewanee District.

Bro. Henry Marriott, of Union Fort, Utah, was in attendance at the April Conference, *en route* for his former home in the old country, England. He goes to visit the places where he once lived and labored, and to do what he now may be permitted to recall the honest-hearted to the love of the truth. He left Plano, on his way East, on the 22nd of April, feeling well in mind and body.

Sr. Eliza Bentley writes from Lawrence, Michigan, stating the good results following the labors of Brn. Kelley, Scott and McDowell, in Michigan. She writes in high praise of the brethren.

Bro. George Fisher writes from Providence, R. I., respecting his unhappy experiences transpiring during his reception of the word in England, until he got away from Utah, depressed and heart-sick with the evils around him. He writes feelingly, and prays for the ultimate success of the work.

Bro. John Roberts, of Oakland, California, is anxious to hear from our April session of Conference; and is also desirous that God will raise up the children of Zion, everywhere. He sends something to help the cause to roll on.

Our thanks are due Brn. R. M. Elvin, Griffith George, T. R. Hawkins, James Weir, and others, for papers.

Elder L. D. Hickey, of Coldwater, Michigan, was to hold a discussion with a Mr. Abbott, at Ligonier, Indiana, April 24th and 25th.

Sr. S. M. Grimwood writes of the good being done in Providence, R. I., by Bro. Bradbury and others.

Seventeen have been added to the Plano Branch, by baptism since the session of Conference began.

Bro. E. C. Foss baptized four at Little Kennebec, Maine, April 14th, one April 22nd, and Bro. J. C. Eoss, six at Jonesport on the 15th. Bro. E. C. Foss expected to baptize again on the 28th.

Brethren W. H. Kelley, C. Scott and Henry A. Stebbins opened the campaign in the city of Chicago, at the West Side Opera House, Saturday evening, and Sunday afternoon at two p.m., April 27th and 28th. Advertised in four of the principal papers, *Times*, *Tribune*, *Telegraph* and *Inter Ocean*.

Bro. A. G. Weeks, has some relatives at Old Wives' Lees, Chilham, near Canterbury, England, among whom is Mary E. Mannering, who used formerly to reside at Faversham, where was a large branch of the Church. Mrs. Mannering's first husband's name was Ray. Bro. Weeks' wife is her daughter, and they wish that some Elder in England would visit her.

QUESTIONS AND ANSWERS.

Question.—Has an Elder who does not try to preach, a right to unite persons in marriage?

A.—Yes.

Q.—Has a Teacher a right to preach if the people want to hear?

A.—Yes.

Q.—Has a Branch a right to erase the name of a member from the record for moving away from the branch?

A.—We think it improper so to do.

Q.—If so, has the Branch a right to give a Certificate of Removal after the name is erased; or shall the District Conference make out the certificate?

A.—The Branch may give the certificate, and re-enter the name on the record.

The following from Bro. E. T. Dobson, Deloit, Crawford county, Iowa, April 22d, 1878, will be interesting:

"On yesterday, (Sunday, April 21), a terrific whirlwind or cyclone passed from the Southwest to Northeast, about three miles to the Northwest of Deloit, destroying everything in its course. It was seen plainly by the Saints from the Chapel as they were at the afternoon service, at 4 p.m.—It was from one hundred yards to one quarter of a mile wide, demolishing dwellings, school houses, and tearing up fences. A half dozen are reported killed within four miles of the place. Oldbolt and Wall Lake Station, two towns on the Maple Valley railroad, Northeast of us fifteen or twenty miles, reported utterly destroyed; killing ten or twelve persons. The cloud was funnel shaped and reached to the ground. We could see it whirl with astonishing velocity. Nothing like it has ever been known here. E. T. DOBSON."

BRO. FRANK REYNOLDS, in reply to our request to look upon the token of Royal favor sent him by the Queen of England, sent the letter by the hand of Bro. J. W. Chatburn, for our inspection. We give the letter below; but the seal, the waxen evidence of its genuineness, must be seen to be appreciated. Well, we have no objection to Bro. Reynolds' making a mark with the "Jewish Monitor":

"General T. M. Biddulph has received the Queen's commands to thank Mr. Reynolds for sending his Pamphlet, 'The Jewish Monitor,' which Her Majesty has been graciously pleased to accept. BUCKINGHAM PALACE.
"February 14, 1878."

BRO. A. G. WEEKS writes from Hamilton, Missouri, that on the 30th of November, last, a branch numbering nineteen was organized there, called the Center Prairie Branch. He states:

"Our branch is in union, one with another, and at peace with the world, and not an idler in the branch. The Elders work on their farms during

the week, and on Sunday they preach in the neighboring school-houses, and all the members seem to be alive in the work."

That is just it, if the Elders are out in the neighborhood occupying upon their talent, they are useful and full of faith; while if they remain always in the branch, and are jealous of each other being called upon to preside or preach, difficulties are sure to occur.

BRO. JOSEPH LAKEMAN, of Grand Manan, off the coast of Maine, writes March 30th, as follows:

"I am not discouraged, but am disappointed; my love for the truth has not abated, neither has my faith been shaken; when I say that I have a strong and abiding faith in the gospel which I have embraced, I mean it; and my determination is, by divine assistance, to hold out faithful unto death."

Correspondence.

The Church of God at Stewartville, Mo.

Bro. Joseph, greeting:—We thank the Lord that he has blessed us, both temporally and spiritually, so that we are now organized into a German branch. We now think to build us a house of worship to give to our German neighbors the opportunity to go to a place where the gospel is preached in its purity, and that many yet may come to the fullness of the truth. But if we build us a house for public meetings, then we also must have a song book, and because hymn books of other denominations are not suitable for our doctrine, so are we obliged, and have already commenced, to select, to compose and to translate according as the Spirit shall direct us. Now we ask for your advice which is the best way to get said book printed. The Lord pronounce his blessings unto it, that the fullness of his gospel may be accepted of the German nation. This is the prayer of the German branch at Stewartville, Missouri. Your brother in Christ,

TEMME HINDERKS, Elder.

[The cheapest way to get such a book after the selections are made, is to get some German publishing house, at St. Joseph, St. Louis, Kansas City, or Chicago to print it, by contract. We have no German type, nor a German compositor.—Eds.]

OSCEOLA, Clark County, Iowa,
April 8th, 1878.

Editors Herald:—I am still in the faith. I love the cause, and I think there could be a great deal of good done here if any of the Elders would come out here to preach. Elders Kent and Gillen were here, and preached once, and the next day a good many said that they would have gone to hear, if they had known of it. I wish I could hear some preaching again. I feel like I was alone. I remain your sister in the Covenant.
MRS. MYRA CARTER.

[Bro. M. B. Oliver is in Osceola, sister Carter can find him. Elder Stamm's address is Hartford, Warren county, Iowa.—Eds.]

MACHIAS, Maine.

April 8th, 1878.

Brn. Joseph and Henry:—The first of March I went to Holmes Bay, and commenced presenting our views to the people, as I usually have before in other places; the people seemed to be much interested. On the 10th of March I baptized three; on the 24th two; and on April 7th one, making six in all. Last Sunday, April 7th, I organized them into a branch called the Sea Side Branch. Others will obey soon at that place.—Bro. E. C. Foss expects to baptize some few on Sunday next at Little Kennebec. I expect to visit the branches in the Western Maine District soon. Yours truly,
J. C. FOSS.

All the rarest hues of human life take radiance and are rainbowed out in tears.

Miscellaneous.

Bishop's Agent.

According to the recommend of the Florida District, adopted at their conference, held April 6th and 7th, 1878, at Milton, Florida, and certified to by Brn. L. F. West and J. C. McArthur, the president and clerk of said district, I hereby appoint Br. Benj. L. West as Bishop's Agent for said district.

Also, upon a like recommendation from the officers of the North-Western Kansas District, signed by Geo. W. Shute, president, and M. Smith, clerk, I appoint Mahlon Smith as my Agent for that district, and may the Spirit of the Lord bless their labors, and the Saints devote their substance to the benefit of God's work through their hands.

ISRAEL L. ROGERS, Bishop.

SANDWICH, Ills., April 17th, 1878.

Conference Notice.

A conference of the Kent and Elgin District will be held in the Bayham Branch, convening Saturday, June 8th, at 10 a.m. A full and punctual attendance is desired; and all the branches are especially requested to send in their reports on proper forms, as correct as they can possibly be given. The President also requests all the Elders to report, either personally or by letter. All intending to be present can come to St. Thomas by rail, and from there to Corinth Station, on the Air Line of the Great Western Railway, where they will be met by brethren with teams.

JOSEPH EMMETT, Clerk of District.

In addition to the foregoing notice: All coming from the west by rail change cars at St. Thomas, and take Canada Air Line to Corinth Station; all coming from the east, also take Canada Air Line at Jarvis to Corinth.

C. PEARSON, Pres. Bayham Branch.

CORINTH, P. O.

Do I bear in mind that if I would wear the crown I must bear the cross? And does this thought, instead of enervating and depressing, rather rouse and nerve me for the Christian conflict? Does the fact that suffering is the badge of son-ship reconcile me to trials that otherwise it would be impossible to bear? Do I remember that, though God's children may long walk in the vale of trial, they shall soon ascend from it to the unclouded glories of heaven?

False doctrine is like counterfeit money; we can not hinder it being offered, but we are not compelled to take it.

1 May 78.

Look Here.—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired. Attention is called to the notice giving full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

LANDS FOR SALE.

I have 480 acres of land for sale in Nodaway County, Missouri, at \$6 per acre, cash. For further information, address
1ap12t WM. HAWKINS, Oregon, Holt Co., Mo.

"HOG CHOLERA"

New Development in the treatment of this malady. No patent medicine or "sure (but never) cure" recipes for sale, but an exhaustive treatise, showing the true character of this disease, with proof that it is not "Cholera." It is a Specific Blood Poison. This new work (now in press at the HERALD Office) shows the composition of the blood in health and in the various stages of the disease, and gives plain directions, so that every farmer can successfully prevent, arrest and cure this scourge.

Circular of particulars sent free. Read and judge for yourselves. Address DR. W. C. BRUSON,
1may PLANO, Kendall Co., Ill.

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The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Mrs. Bourguoin 1878

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 25.—Whole No. 334.

PLANO, ILLINOIS, MAY 15, 1878.

No. 10.

IN DOUBT I JOURNEY.

In doubt I journey, Lord, forgive;
Forgive my wav'ring ways;
Help me to journey that I live
In honor all my days.

In grief I journey oft; be kind,
Thy mercy e'er befriend;
Bind up the weakness of my mind,—
Watch o'er me to the end.

Keep me, I pray thee, true to thee;
Much hope in kindness send;
Thine angel's watch-care keep o'er me,
And guard me to the end.

My home with thee I long to see,
To thee I long to come;
If thou would'st pity show to me,
Still guard me to my home.

If thou would'st help me on my way,
Thy Spirit to me send,
The cloudy pillar, fiery ray,
Still guard me to the end.

My home is far, I journey still,
To 't my footsteps tend;
One boon I crave—thy Spirit will
Still guard me to the end.

WATER BAPTISM.

As my text, or caption to this article, or treatise is Water Baptism, I desire to ask your prayerful and candid attention while I shall ask and endeavor to answer several questions.

I also desire, and trust that I shall receive, that aid and light that man cannot give, but that emanates from that source which is the fountain of all truth and light.

As my desire is not to aggrandize self, but to reflect the light of my Redeemer, and to advance His cause, I shall endeavor to confine myself strictly to the words of inspiration, the Bible, in proof of every position I take; I also pledge myself, (as far as within me lies), not to do violence to good sound logic and common sense in my assumptions, reasonings and conclusions.

First.—Is Water Baptism a saving ordinance, or necessary and essential unto salvation?

In answering this question in the affirmative, I do not wish to be understood as laboring to prove that baptism alone will save any man. But that it is one of the prerequisites of the gospel, and essential to salvation.

Second.—If baptism be truly necessary, in what manner or form is the water to be applied?

Third.—By whom, or by what authority is it to be administered?

As my proof is to be from the Bible, my first text shall be from the Psalmist David.

"The law of the Lord is perfect, converting the soul."—Ps. 19: 7.

Now, as I have said that I would neither in my reasonings, assumptions nor deductions do violence to reason, logic or common sense, is it claiming too much to assume that, as the law of the Lord is perfect, converting the soul, that the gospel of Christ is that perfect law? especially when St. Paul exclaims:

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Romans 1: 16.

Again, shall we be accused of doing violence to our pledge, if we affirm that inasmuch as the religious world claim that God is unchangeable and without variableness, or shadow of changing, that his laws are unchangeable also?

Were it necessary we could prove from the Bible that these are his attributes; but we trust that this will be granted also. Then, if this be so, if baptism ever was any part of the gospel of Christ, or of that law of the Lord which being perfect converts the soul, as there can be no improvement to perfection, there can of necessity be no alteration for the better, either by adding to or taking therefrom. Then is baptism a part of the gospel to-day, and equally necessary. Were we to assume that God, as an all-wise and all-powerful God, immutable and unchangeable, had created a perfect law for the salvation of mankind, and that that law was susceptible of change, or had within it doctrines and ordinances that were unnecessary and non-essential to salvation, then might we, with the strictest propriety and justice, be accused of doing violence to our pledge in thus assuming such an inconsistent and unwarrantable position.

That baptism is a saving ordinance and essential unto salvation, is evident from the instructions of Jesus to His disciples or apostles, after His resurrection, when He says:

"Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 15, 16.

But, we are told:

"And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endowed with power from on high."—Luke 24: 49.

What was this promise of the Father; this power from on high? In St. John, chapter 14th, will be found, in part, what it was:

"If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."—John 14: 15, 16, 17.

In connection with this subject, we wish to know who it is that loveth Jesus, and His words?

Here is the answer:

"He that hath my commandments, and keepeth them, he it is that loveth me."—John 14: 21.

"Jesus answered and said unto him, If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John 14: 23.

Again, who is it that *does not* love Jesus? Here it is:

"He that loveth me not, keepeth not my sayings."—John 14: 24.

What were the sayings of Jesus? A portion of his sayings, as we have already quoted were:

"They that believe and are baptized shall be saved."

Now we wish to know by what law of rhetoric, or language, we can expunge, or take from the words of Jesus; the word *baptized*, and not do violence to the same? Or by what authority we can assume that baptism is unessential, or not necessary unto salvation?

We desire to ascertain the effect that this promise of the Father, this Comforter, or power from on high, will produce on those who receive it. That we may know how far to receive their testimony, and what reliance to place thereon; we will read.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, *he shall teach you all things*, and bring all things to your remembrance, whatsoever I have told you."—John 14: 26.

If possible to make this subject still plainer Jesus says:

"But when the Comforter is come, whom I will send unto you from the Father, *even the Spirit of truth*, which proceedeth from the Father, he shall testify of me."—John 15: 26.

O with what assurance and confidence we should rely upon the teachings of the apostles, when they receive this Spirit of truth, that emanates from the Father, that is to guide into all truth. Surely their words are of the same validity, the same binding force, as were the teachings of Jesus, or the law of God to Moses on tables of stone, placed there by the finger of the Almighty. This being the case, let us see what the inspired Apostle, Peter, said on one occasion, when he was filled with the Holy Ghost, that spirit of truth that was to guide into all truth. When preaching on the day of Pentecost, when some of his hearers, being under conviction, cried out "Men and

brethren, *what shall we do?*"—Acts 2:37, 38.

Behold the answer:

"Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

What was the commission given to the Apostles?

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."—Matt. 28:19, 20.

Did Peter require anything of those men, who wanted to know what they must do to be saved; that Jesus had not commanded to be observed? We think not. On another occasion Peter says:

"The like figure whereunto *even* baptism doth also now save us."—1 Pet. 3:21.

What! Baptism save the Apostles, and at the same time it not necessary unto salvation? Peter says so. That water baptism is what Peter refers to, and not the baptism of the spirit, as some claim, is evident from the context, both before and after the words quoted.

In the context going before, the word water is used; and in that following after, the effect produced by the application of water, in that it says: "Not the putting away the filth of the flesh, but the answering of a good conscience toward God."

Now the baptism of the Spirit is not for the cleansing of the flesh; the application of water is. Neither is the baptism of the Spirit for the purpose of answering a good conscience; but it is the *reward* received by having an approving conscience, that we have observed all things whatsoever Christ has commanded us.

With one text more I will leave my first proposition, viz: Is water baptism essential unto salvation, and proceed to examine the mode of applying the water:

"Jesus answered and said, verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God."—John 3:5.

Question? Why does the baptism, or birth of the water precede the birth of the Spirit?

Answer.—Because the birth of the Spirit is received only through obedience to the gospel or plan of salvation; by observing all things whatsoever Jesus had commanded to be done.

That there may be instances of the birth of the Spirit preceding the birth of the water, as in the case of Cornelius we do not deny; but that it was the exception and not the rule, is abundantly proven from the Bible. And then as in Cornelius' case, it is done for a special purpose. And in his case we are warranted in believing that the ordinance of water baptism was immediately attended to. Peter says:

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10:47, 48.

Why, Peter, what is the necessity of water baptism in this case? They are born of God; they have received the Holy Ghost as well as you; surely if God has accepted of them as His children, and so bountifully blessed them with the outpouring of his Holy Spirit, especially such a devout man as Cornelius is, one that has had an angel come from the bright mansions of eternal glory to tell him that God

loved him, and he (God) had his alms and good deeds in memorial before him; and now you command this man to be baptized; surely this is a work of supererogation, surely baptism in this case is an unessential thing.

I command it, (says Peter), because my Master, even Jesus, *commanded me* to go and teach all nations, baptizing them in his name, teaching them to observe all things whatsoever he has commanded us.

I now pass to my second proposition, viz: The manner of applying the water.

That immersion is the mode, and the only correct mode of baptism, we will try to show from the Bible; and for a starting point, we will quote the last text quoted to sustain the necessity of that ordinance.

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3:5.

Now, what is it to be born? or, in other words, what does it take to constitute a birth? Webster defines it as "Being brought forth."

Then, surely, there is a coming forth from one element, or condition, into another. That Nicodemus fully understood the meaning of the word or term being born, is evident, from the manner in which he reasons upon the impracticability of being born after one has become old; supposing from the words of Jesus, as in verse third, "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God," that Jesus had reference to the natural birth.

Where is the coming forth from the water, let me ask, to have a few drops of the same sprinkled in the face? or, to have it poured upon the head? Indeed, does not Jesus fully justify the above meaning of the word or term, being born, when he says, "That which is born of the flesh is flesh?" We all know what it is to be born of the flesh; that there is no sprinkling done here, but that there is an entire coming forth, of the whole body, substance, or thing that is born.

But we do not wish to rest our argument upon this one term alone, as "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—2 Tim. 3:16. Hence we believe in gathering up the little things that may be said upon any subject under consideration, and putting them together, and from them, as a whole, draw our conclusions. We also believe in those words of inspiration which say: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Pet. 1:20, 21. That the Scripture is couched in language plain to be understood is self-evident; but should there occur a passage or text of doubtful meaning, the honest searcher after truth can always find some other passage treating upon that subject that will make it plain; and thus let the Bible be its own interpreter.

We will now turn to Romans, for light upon this subject.

"Know ye not, that so many of us as were [in past tense] baptized into Jesus Christ, were baptized into his death? Therefore we are [or have been] buried with him by baptism into death: that like as [or in like manner] Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life.

For if we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:3-5.

Again, Paul says:

"Buried with him [Jesus] in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:12.

We now have found the words, or expressions, being "born of water;" being "buried with Christ, by baptism;" being "planted" with him in the likeness of his death, that we might be in the likeness of his resurrection; and we have found being "buried with him in baptism." Having found all these words or expressions in connection with the subject of baptism, how dare we for a moment conceive that sprinkling or pouring is the correct mode of baptism; especially when we remember St. Paul's curse, as recorded in the first chapter of Galatians, upon any who taught another gospel than that he taught?

Next, we will examine the account of the conversion of the jailor and his household, as found in the sixteenth of Acts; as this is claimed as a strong text for sprinkling; also in favor of infant baptism, which, however, is not under consideration in this article. We will see how firm a foundation they stand upon.

Now when the jailor would have destroyed himself, supposing that the prisoners had fled,

"Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas: and brought them out [out of the jail of course] and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And they [the Apostles] spake unto him the word of the Lord, and to all that were in his house."—Acts 16:28-32.

Where is the evidence here that they were in the jailor's house, or any other house? Nowhere, as we shall presently show. They were not in the prison, for, as we learn in verse thirty, they had been brought out. Then in answer to the question, "What must I do to be saved?" the conditions were, "Believe on the Lord Jesus Christ." Hence, if there were any within the jailor's household incapable, or indisposed to believe, the promise was not for them. "And he [the jailor] took them [Paul and Silas] the same hour of the night, and washed their stripes; and was baptized, him and all his straightway."—Acts 16:33.

"And when he had brought them into the house."—vs. 34. Ah, then they were not in his house; and if they had been, they could not have gone to some stream or water; where Paul or Silas could have buried them with Christ in baptism, and thus received the birth of the water, as well as being born of the Spirit; and so become a subject of the kingdom.

And then it says of the jailor that, "He set meat (victuals) before them, and rejoiced, believing in God, with all his house."

What does it say of the jailor?

It says: "And rejoiced, believing in God with all his house."

Then if there were infants in the jailor's household, they were capable of believing the gospel; hence, fit subjects for baptism.

As I am now treating upon the mode of baptism, and not the necessity or design, we will refer to one passage more, and then leave that part of the subject for the present. Now turn

to the eighth chapter of Acts. Here the Eunuch desired Philip to instruct him in what he was reading:

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came to a certain water, and the Eunuch said: See, here is water, what doth hinder me to be baptized? Then Philip said: If thou believest with all thine heart, thou mayest. And he answered and said: I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and he went on his way rejoicing."—Acts 8: 35-39.

Where, let me ask, was the necessity of their going down into the water, even both of them, and coming up out of the water, if sprinkling was the correct mode of baptism; and if pouring was the mode, as some affirm; if the Eunuch wanted to kneel down and be poured, then where was the necessity, as Philip could have stood on shore and have done so? Echo answers, "Where!" But in case the Eunuch wanted to be buried with Christ in baptism, born of the water, then we can see both the necessity, and the propriety in so doing.

As this article has occupied more space than we designed it should, we will leave the third proposition until another time. Hoping what we have written may be the means of strengthening some, and of begetting a spirit of inquiry in others to search the Scriptures for themselves to see whether these things are so or not, we conclude our feeble efforts to advance the cause of Christ, leaving the results with God.

W. R. C.

HOW TO CURE GOSSIP.

Adopt this rule: Let all who come to you with stories about mutual acquaintances know that you intend, as soon as your duties allow, to wait upon the parties spoken of disparagingly and repeat just what was said, and who said it. Still better, take out your memorandum book and ask the party to allow you to copy the words, so that you make no mistake. You will have to do this probably not more than three times. It will fly among your acquaintances on the wings of the gossips, and persons who come to talk against other persons in your presence will begin to feel as if they were testifying under oath. But you ask, "Will it not be mean to go off and detail conversations?" Not at all when your interlocutor understands that he must not talk against an absent person in your presence without expecting you to convey the words to the absent person, and the name of the speaker. Moreover, what right has any man or woman to approach you and bind you to secrecy, and then poison your mind against another? If there be any difference in your obligations, are you not bound more to the man who is absent than the man who is present? If you can thus help to kill gossip it will not matter if you lose a friend or two; such friends as these, who talk against others to you, are the very persons to talk against you to them.

"SEARCH THE SCRIPTURES."

CHAPTER II.

We shall in this chapter of the scripture searcher, search out what is meant by the word "Jehovah;" not as the Universalist, "Rev. Shinn," with the latter day "Forseutt," but as a Mormon youngster in a gentle Sabbath school, on a calm Sunday morning, teaching one another, as the Lord has commanded. See D. & C., pages 136 and 238.

In the *Herald* of November 1, 1877, page 330, is a letter from Bro. Geo. Newton, who is asking you editors to consider his "humble efforts to try and answer from another standpoint the query of Bro. James Carroll,—‘Is God an organic being,’" and then points to the *Herald* of September 15. As the *Herald* of September 15 has not yet come to me, I therefore do not know J. C.'s article, of what it is composed. But I will answer Bro. Newton, if the Lord will grant me to do so, with his heavenly light; for he has promised to "reveal all mysteries, yea, all the hidden mysteries of his kingdom from days of old, and for ages to come. Yea, even the wonders of eternity shall they know that obey his commandments."—D. & C., page 210.

I have been waiting for some one more able than I to answer him; but no one has come out yet with it. I will therefore try, in the name of the Lord. The words in the brother's letter,—“Is God an organic being?” and the words, “God is a spirit,” I will leave to some other time for examination, and speak only of the word “Jehovah” in this chapter, as I have already remarked; and in the next chapter we shall speak of “What is God?”

Asaph is made to say in the 83d Psalm, verse 18, “That men may know that thou, whose name alone is Jehovah.” I cannot believe that Asaph was bold enough to pronounce the true name of God. Now do I believe that Jehovah is the true name of God, inasmuch as the people were not suffered to pronounce it. The high priest alone had that privilege, and that only in the temple once a year, when he blessed the people on the great day of atonement. When the temple was destroyed the true name of God was lost also, hence that name has not been pronounced since the destruction of the temple.

Pere l' Amy says that “A very particular providence of God did happen, who was pleased that when the Jews lost the temple in which the true God was worshipped, they should at the same time lose the true pronunciation of his august name.”

One Galatinus, in the sixteenth century, was the first who thought fit to say that it ought to be pronounced “Jehovah.” There are several words in the Hebrew Bible which the Jews from reverence are not allowed to pronounce. When they meet with them in the text instead of pronouncing them they pronounce others that are marked by certain vowels, or consonants in the margin. The first to whom the Lord made known his true name was Moses.

The Tetragrammaton, or the name of God, consisting of the four letters *yod rle wau rle*. But when the true name of God is in the text they have three *yods* together in the Chaldee to express the adorable name of God. But as the modern Jews thought this to be too much

of what Christians call the Trinity, they use only two *yods* for that purpose. Hence, Asaph did not pronounce the true name of God, nor write it in the Psalm for others to pronounce; but instead of pronouncing the true name of God, they pronounced such as *Adonia* (Lord), or *Elohim* (God).

When Moses was sent to Egypt he did not know the name of God. He asks, “Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? What shall I say unto them?”—Ex. 3: 13. In verse 14 the Lord says to Moses, “I am that I am.” And in chapter 6, verse 3, the Lord says to Moses, “I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name [not Jehovah as the text says, which Moses had no authority to publish for others to see or read] was I not known to them.”

Rev. John Kitto, D. D., says, “Leasden, the great orientalist, is said to have offered a Jew at Amsterdam a considerable sum of money if he (the Jew) would pronounce it only once, but in vain.” What a Jew he was! Why did he not say Jehovah! and he would have received a great sum of money to make him rich.

The text in Gen. 22: 14 says that “Abraham called the name of that place Jehovah-jireh.” The next is, in the same verse, “As it is said to this day, in the mount of the Lord.” This text again pretends that the word Jehovah means Lord, and my concordance says on page 138 that “Jehovah is about two thousand times translated Lord.” Here we see how they are divided with one word; some say Jehovah means Lord; and others that it means, or is the true pronunciation of the name of God. Well, we will try how it will sound in Isaiah 12: 2: “For the Lord Jehovah is my strength.” In 26: 4: “For in the Lord Jehovah is my everlasting strength.” Why was one of the words translated into English and not the other, that it may read Lord, Lord, or Jehovah, Jehovah.

The word Jehovah is in the mouth of the preacher in the pulpit, in the mouth of the poet, in the mouth of the orator, and in the mouth of him that prays on his knees, and every where do we hear to-day Jehovah's songs. Now then, the word Jehovah is no Hebrew word, nor Greek, Latin, French, English; nor has it come to us from Russia, Prussia, Memell or Shields, but from the thought of Galatinus of the sixteenth century. Hence, I ask the priesthood of the Church of Latter Day Saints to investigate this my humble saying, and believe me as one of the body of Christ.

WOODSIDE, San Mateo Co., Cal.

J. A. STROMBERG.

THE more quietly and peaceably we get on the better—the better for our neighbors. In nine cases out of ten the wisest policy is, if a man cheats you, quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that nobody will believe him; no matter who he is, or how he misuses you, the wisest way is to let him alone; for there is nothing better than this cool, calm, quiet way of dealing with the wrong we may meet.

Tender tones prevent severe truths from offending.

Where the heart is inclined, there also will the feet turn.

NOTES ON THE LAMBERT AND WILLOUGHBY DISCUSSION.

TAKEN BY ELDER E. T. DOBSON.

THIRD NIGHT.

J. R. LAMBERT, First speech:

Gentlemen Moderators, Ladies and Gentlemen:—We arise to defend what we believe, the more we examine, to be the truth. We will state for the benefit of our opponent, that we are not materialists, in the popular sense, neither immaterialists. We shall now notice something further about Paul "in the body and out of the body." Paul says he did not know whether this person of whom he was speaking was in the body or out of the body. Our brother says that *person* was *Christ*, whom Paul met on his way to Damascus; and the reason why Paul did not know whether this person was in the body or out of the body, was because he was *blind*. Now, is it reasonable to suppose that Paul did not know, *twenty-five years after Christ appeared to him on the way*, that he (Christ) was *resurrected*, and *IN HIS BODY*? We believe our brother would have done better to have let this alone.

He has told us about a man in Canada, who was injured on the brain, sustained the injury sixteen years, and when his brain was restored he commenced his work just where he left it; but he has given us no proof but his assertion. However, we will say again that the spirit and body, when together, act in conjunction. And this accounts for the fact that the mind ceases to act when the brain is disturbed, for it is the organ through which the mind acts. In a work entitled "The Soul and Instinct," p. 115, we have the following:

"The emaciated consumptive patient, with only snatches of sleep, toils at his intellectual labors, even after reduced to a slender diet of bread and water, and with a vigor of mind unsurpassed in days of health and refreshing enjoyments. The whole history of the malignant epidemic cholera presents the mind as sparkling as ever in the midst of the ruins of organic life in which are included the brain, as well as the almost pulseless heart, and the expiring functions of every other organ, closely representing the disembodied soul.

In his lecture on, "Does Death End All?" in Boston, recently, Joseph Cook used this illustration of the immortality of the soul:

"As, therefore, from the structure of the eye we may infer the existence of a wholly external agent, light, or from that of the ear, the existence of a wholly external agent, sound, so from the absolute inertness of the cerebral structure in itself we must attribute its activities to an agent as external to it as sound is to the ear or light to the eye. That agent is invisible to the external vision, and intangible to the external touch. It is positively known to the internal vision of touch. That agent is the soul. As the dissolution of the eye does not destroy the light, the external agent which acts upon it, and as the dissolution of the ear does not destroy the pulsation of the air, the external agent which acts upon it; so the dissolution of the brain does not destroy the soul, the external agent which sets it in motion."

Again, in the case where a limb has been severed from the body, the patient feels distinctly, pain in the limb, or that portion of the limb which has been amputated.

Mark 6: 49: "But when they saw him [Jesus] walking upon the sea, they supposed it had been a spirit and cried out."

Here it is evident that the disciples understood that a spirit had a *form* like that of a man. There is not one word that Christ corrected this blunder. Luke 24: 36, 37, 39:

"And as they thus spake, Jesus himself stood in the midst of them and saith unto them, Peace be unto you. But they were terrified and affrighted and supposed they had seen a spirit. And he said unto them, Why are ye troubled? . . . Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have."

Here Christ draws a comparison between a spirit and himself. It is a libel on his character as a teacher sent from God, to say that our Savior would draw a comparison between himself and a spirit, if there was no such thing as a spirit. He said, "Handle me and see." As much as to say, "You can not tell by looking, for a spirit may have the same form that I have, but it is composed of different material. I am composed of flesh and bones."

John 7: 33, 34: "Then said Jesus unto them, [the Jews], Yet a little while am I with you; and then I go unto him that sent me. Ye shall seek me and shall not find me; and where I am, thither ye can not come."

Mark the words, "Yet a little while I am with you, and then, (adverb of time), I go unto the Father," or unto him that sent me.

John 12: 26: "If any man serve me let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honor."

John 13: 36, Peter says: "Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now, but thou shalt follow me afterwards." Now mark what Peter says: "Lord why can not I follow thee now? I will lay down my life for thy sake." Peter understood well that he must die in order to follow Jesus whither he was about to go.

Now Mark what the Lord said to Peter in another place. John 21: 18, 19:

"Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walked whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he signifying by what death he should glorify God."

By turning to 2 Peter 1: 13, 14, we see that Peter had not forgotten the prophecy which the Lord had given concerning his death.

"Yes, I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me."

John 14: 3:

"And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

What has that to do with the subject? says our opponent. We will see by our farther investigations. First Thessalonians 4: 14, 15:

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep."

Jude 14:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints."

Here is a figure of speech used, ten thousand, a definite number used to signify an indefinite number. Now, will he (Christ) fulfill

the promise he made, as recorded in John; "where I am, there shall my servant be;" they were with him, and when he comes he brings them with him. This does not detract in the least from the resurrection of the dead. The same passages which our friends take to prove unconsciousness, just as plainly prove that there is no resurrection. We would then be a *Sadducee* altogether. John 16: 23:

"I came forth from the Father, and am come into the world; again I leave the world and go unto the Father."

Any child could understand this, if not spiritualized, or reasoned away. When he leaves the world he goes unto the Father." John 16: 24:

"Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full."

They might receive a glory in the intermediate state, but could not receive a fullness till after the resurrection. God is not the God of the *unconscious* dead. The brother does not seem to understand that the word "Soul" has several different meanings. Words are to be understood by their connection with other language. As in Genesis 2: 24, we have the word "cleave," meaning to adhere. In Zech. 14: 4, we have the same word meaning to part, or to separate. God is not the God of the unconscious dead, but he is the God of the *conscious* dead. Rom. 14: 8:

"For whether we live, we live unto the Lord; and whether we die we die unto the Lord; whether we live, therefore, or die, we are the Lord's"

In this sense he is God of both the dead and the living. Luke 20: 37: When the Sadducees, who believe in neither resurrection nor spirit, had asked Jesus whose of the seven brethren who had a certain woman to wife she should be in the resurrection, he answered them in a manner which, to my mind, corrected two errors, viz: That there is no resurrection, and that there is no spirit which survives the death of the body. Luke 20: 37:

"Now that the dead are raised even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not the God of the dead, but of the living; for all live unto him."

They are dead only to us. John 3: 36:

"He that believeth on the Son hath everlasting life." John 5: 24: "Verily, verily, I say unto you, He that hath my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 4: 14: "But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water spring up into everlasting life."

Then this water of life will always be in him.

John 6: 35: "And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." 40: "And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day." 47: "Verily, verily, I say unto you, He that believeth on me hath everlasting life." 50: "This is the bread which cometh down from heaven, that a man may eat thereof and not die." 51: "I am the living bread which came down from heaven." If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." 53: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood ye have no life in you." 54: "Whoso

eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day."

Observe that "He that *hath* eternal life, will be raised up at the last day. He that hath not this life will not be raised up at the last day. 2 Cor. 5:1-9:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. * * * Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight): we are confident, I say, and willing rather to be absent from the body and present with the Lord."

We can not forbear dropping a remark just here. Our opponent calls upon us to show him a spirit, or he can not believe. Has he no faith? Paul says we walk by faith, not by sight. But it appears that he wants to walk by sight, not by faith; he will not believe in any thing he can not see or feel. In the quotation we read that Paul speaks of being absent from the body and present with the Lord. It is possible, then, to be *absent from the body*, and, further, while we are at home in the body we are absent from the Lord.

Phil. 1:23, 24:

"For I am in a strait betwixt two, [not three, as Mr. Sheldon has it], having a desire to depart, and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you."

Mr. Sheldon explains this passage like this: On the one hand Paul had suffering and persecution, on the other hand the prospect of lying in the grave was not more pleasing. He was in a strait betwixt these two: but, instead of choosing either, he desired the *third*, that is, to depart and be with God. Now Paul says, (21st verse), "For me to die is gain." We would ask, If Sheldon's view is correct, and as Paul would lose all his suffering and persecution, by death, what would he *gain*? Prov. 5:11-14:

"And thou mourn at last when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me?"

Here is spoken of individuals who shall mourn at the *last*; when the flesh has consumed away, this mourning. Luke 12:4, 5:

"And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: Fear him who, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him."

"Hell" can not here mean *hades*, the grave, for man has power to cast the body there. And this is not after the resurrection, but in this life. It can not mean after the resurrection, for we have not then any power over the body, and if we had power to inflict the second death, in the *Advent* meaning of the second death, then I assert, fearlessly, that neither God, angels, nor man, can destroy man after he is *annihilated*. Ezek. 37:11, 12:

"Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause

you to come up out of your graves, and bring you into the land of Israel."

They knew in their spirit state that the promise of their parts (the land of Canaan for an everlasting possession) had not yet been fulfilled unto them.

To learn that there is such a thing as spirit entities, turn to Deut. 18:11 and Isa. 8:19. Heb. 12:22, 23:

"But ye are come * * * to the general assembly and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." Luke 23:43: "And Jesus said unto him, Verily, verily, I say unto thee, To-day shalt thou be with me in paradise."

We here stop and enquire, What was the belief of the Jews in regard to the Messiah? The Jews believed that the Messiah would restore to them their temporal kingdom and reign over them as king. Jesus' disciples believed this, even after his resurrection, and asked him, "Wilt thou at this time restore again the kingdom to Israel?" Was this thief in advance of the disciples in knowledge? He undoubtedly thought, believing him to be the one who would restore the kingdom, that he would come down from the cross and, of course, that he had power to save him (the thief), and take him down from the cross. But Jesus gave him no promise that he would come into a kingdom. He did not acknowledge the error by saying, "I will come down from the cross and take you down, and establish you in my kingdom;" but, "This day shalt thou be with me in paradise." Paul said there was a paradise. (2 Cor. 12). And, in Rev. 2:7, we read, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Moses was conscious between death and the resurrection, and if Moses, then all other men. I think our opponent will not say but what Christ was the first-fruits from the dead.

(Mr. Willoughby said he would not).

To prove that Moses was dead we have only to turn to Deut. 34:5: "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord." Josh. 1:2: "Moses, my servant, is dead." Mark 9: When Christ was transfigured upon the mount, James, Peter and John were with him. They saw *Moses* and *Elias* appear unto Christ, and heard them talk with him. As this was before Christ's death, then Moses was conscious between death and the resurrection.

An important part of Christ's mission was to introduce the gospel into the prison. "To open the prison doors, and let the prisoners go free." 1 Pet. 3:18:

"For Christ also hath suffered once for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water." 1 Pet. 4:6: "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

How live? "According to God in the spirit." Luke 17:29:

"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all."

Webster does not help him here, as his pri-

mary and secondary definition of the word "destroy" are against him.

Matthew 11, Jesus in speaking of cities which he had visited, 24th verse: "But I say unto you, That it shall be more tolerable for the land of Sodom in the *day of judgment* than for thee." Thus we see that the Sodomites were destroyed, but not *annihilated*. The very individuals that were *destroyed* in the days of Noah were preached to in person by Christ. John 2:19, Jesus says: "Destroy this temple, and in three days I will raise it up." Vs. 21, "But he spake of the temple of his body." Rev. 11:18, "And that thou shouldest destroy them that *destroy the earth*." Surely our friends do not believe that the earth was destroyed by these individuals in the sense of annihilation. Job 19:26: "And though after skin worms *destroy* this body, yet in my flesh shall I see God." Job 9:22: "This is one thing, therefore I said it, He destroyeth the perfect and the wicked." Here we see that the perfect and the wicked are destroyed alike.

The word "perish." 2 Pet. 2:12: "But these as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not, and shall utterly perish in their own corruption." Turn to the word "death," as used in scripture parlance. 1 Tim. 5:6: "But she that liveth in pleasure is *dead* while she liveth." Meaning, of course, that she is dead in sin, or separated from righteousness. Luke 9:59, 60:

"And he said unto another, Follow me, But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the *dead* bury their dead, but go thou and preach the kingdom of God."

Our friends think that we have been asserting with Satan and his hosts that man shall not die. Rev. 3:1:

"But unto the church at Sardis write: These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou *livest* and art *dead*."

Time called.

THE TURCO-RUSSIAN TREATY.

The German geographers are busy with national industry and perseverance in making analyses of the results of the treaty between Russia and Turkey. Turkey surrenders 78,550 square miles, with 4,539,000 inhabitants. In the provinces left to Turkey there are 5,122,000 inhabitants, about half of whom are Mohammedans. The proportion of Mohammedans in the ceded provinces does not materially differ from this; but, taking into account the population of the provinces free of Turkey previous to the war, the preponderance of the Christian population is very decided. The whole Balkan Peninsula is estimated to contain about fifteen millions, of whom five millions are Mohammedan. These figures are only approximate. The whole population of Russia is given at about eighty-five millions, of whom fifty-six millions are Russians. A new map of Russia in Europe, published by the celebrated geographer, Dr. A. H. Peterman, indicates the areas occupied by no less than forty-six nations. The giant empire has truly a composite population. Of the fifty-six millions of Russians proper a little over four millions are in Asia.

It is not until we have passed through the furnace that we are made to know how much dross was in our composition."

BUILD UP ZION.

As my mind, of late, has been deeply impressed on the subject of Zion, and the building a temple or church in these latter days, I thought I would write a few of my ideas to the readers of the *Herald*. Although I feel my incompetency to the task, unless assisted by the Spirit that leadeth us into all truth and righteousness.

In searching the word of God, as contained in the Book of Mormon, Doctrine and Covenants, and the Scriptures, I am led to think the people in the days of Joseph the martyr thought too much of building a temporal Zion, and an earthly temple. Their cry was so continually, "Let us build a temple unto our God," that they wearied the prophet with their continued crying, and the Lord suffered an earthly temple to be built, and then it was rejected and destroyed, to show his children that he did not dwell in temples made with hands, according to the words of the prophet, 1 Kings 8:27, and Acts 7:48; 17:24.

In looking over these past events of the last days, my thoughts are led back to the words of Samuel to the Israelites when he desired them to trust in the Lord their God, and the Lord would rule over them. But their cry was, "Give us a king! give us a king!" Although the prophet told them a king would bring them into bondage, they believed not his words, and the Lord suffered them to have the desire of their hearts and gave them Kish the son of Abiel to be their king.—1 Kings 9:1.

Now I believe we, as the children of God, should be guarded against evils and errors in the future, by carefully studying the errors the people were led into in the past by not understanding the word of God unto them. Let us be as the apostle Peter says, (1 Peter 1:5), as lively stones in the building, and seek to build up a spiritual Zion; for Zion, says the Doctrine and Covenants, are the pure in heart.

I believe Jackson county Missouri, will be the place for the children of God to gather, and we must remember that none but the pure in heart will dwell there. Let us think more of trying to make ourselves worthy to dwell in that city when it shall be built than we do in preparing stone, brick and mortar to build an earthly city, as in the building of King Solomon's temple, we read in 1 Kings 6:7, there was not the sound of hammer or axe, or any iron tool heard, but the stone were all made ready before being brought where the building was to be erected; so also, will it be in building the great temple in the latter days. Every officer in the kingdom that is humble, willing to be guided by the pure word of God, will be as a polished stone in that glorious building, so will each member that tries to do his or her duty. Some of the brethren who do not hold office in the Church; and my sisters also, may say, What can we do, we are only members; the officers must do the work; we are not capable of accomplishing any thing. O, I tell you my dear brothers and sisters, this is where you mistake. When we enlisted in this great cause, did we not make ourselves officers in this work, to do what we could to forward the work. We can

assist those holding office, in doing our duty, in bringing ourselves each day under subjection to the will of our heavenly Father. If each one strives to do this, then the kingdom of God will be built up in righteousness; then Zion will be redeemed. My prayer is, that the Church may be built up; and that the Bride will make herself ready, for the Bridegroom will surely come.

MRS. JANE A. RELYEA.

SUPPORT THE GOSPEL.—No. 8.

One of the first things that attracts the attention of a new member of our Church, especially if he be anything of a business man, is the system, or rather the want of system, in financial matters. It is true that we have, in the Doctrine and Covenants, the law in regard to these matters,—the "law" of tithing, the "law" of free-will offering, the "law" as to surplus—but the interpretations of this law are as various as the "traditions," the intelligence, the interests, the liberality or the avarice of the interpreters; while many of those whose duty it should be, as I understand it, to first obtain a clear understanding and then to expound the law to the people and urge upon them the duty and the necessity of compliance with its requirements, stand idle, ready, it is true, to receive whatever is placed in their hands, but making no energetic and systematic effort to obtain the necessary funds. Meantime we see all the interests of the Church, which we profess to love so much, languishing for the want of this material aid which, in all the ages, has been as necessary in the Church as it is in temporal enterprises; which, among the early Christians, and in the beginning of these latter days was so liberally provided, but of which we, who of all men should be the most willing to impart of our substance to spread abroad the glad tidings which we have received, are, of all those who in these days "call themselves Christians," so far as my observation extends, the most sparing.

The press in debt; no sufficient means in the treasury with which to send men out into the many fields now white for the harvest; our best and most effective workers withdrawing, one by one, from the fields to which they have devoted many of the best years of their lives, and in which they would gladly work on until God, in his own good time, should call them to himself because they feel that they owe a duty to their families which is paramount to all others; and many others of less note, but who have done and still could do good service, and others again who would gladly devote themselves to the work of the ministry, but none of whom feel at liberty to do so without reasonable assurance that their families will be provided for. They say that if the Church cannot support their families, they *must*. And who, without denying the truth of holy writ, can say that they are wrong?

A man belongs to his family. That family has a *right* to so much of his time and talent and labor as is necessary to provide for them a comfortable support. This responsibility he can not escape. He may be never so earnest in his desire to devote himself to the service

of God in the ministry; he may be never so thoroughly convinced that it is his duty to do so; he may be never so well qualified for the work; yet, unless he can be assured that his family will be provided for and that they will have not merely the necessities of life, but those comforts and advantages which, under ordinary circumstances and with ordinary industry and intelligence he can provide for them. This, and no less than this, that family has a right to demand of him, and there is no law, human or divine, which will release him from this obligation, unless his wife and children, with full knowledge and intelligent understanding of all that the act involves, voluntarily relinquish these rights.

A man may be willing to devote *himself* to this work, with all the privations and self denial which it involves; he may be willing, as most of our elders are, to go forth "without purse or script," trusting to him whose promises have never failed, but nowhere as I believe, in the Bible, Book of Mormon, or Doctrine and Covenants, is there anything to warrant the belief that this promise of temporal support extends to those who are dependent upon these men, or that the Lord requires or is even pleased by such reliance upon their part; indeed, we know that it is plainly said that he who does not provide for his own household is worse than the heathen.

It may, and perhaps will be said that many have relied entirely upon Providence for the support of their families while absent upon the work of the ministry, and that they have not been disappointed. I do not believe it, as to the "many." The assertion *may* be true as to a few, but I have yet to meet the first traveling Elder or minister of the Church, not possessed of some other means of support, the care of whose family was not a constant scourge of anxiety, although they had no doubts or fears as to themselves. This, of itself, is, to my mind, proof that God never intended that they should leave those whom they have vowed, in his presence, to love, cherish and protect, to be supported by the uncertain contributions of those among they might be called to labor.

Now, we all agree that this work of the propagation of the gospel is entrusted by God to his Church; it is also conceded that the way in which this is to be accomplished is by sending forth preachers, for the support of whom, and of whose families, the Church is directly responsible. It follows, then, if the position taken in this paper is correct, that the only way in which this great work, for the accomplishment of which each of us, high or low, rich or poor, educated or ignorant, is to a certain extent individually responsible, can be done, is by the adoption by the Church, in her representative capacity, of some well defined system whereby certain provision may be made for the *families* of those engaged in the work of the ministry and the cheerful and conscientious co-operation of each and every member in accordance with this system. And this, it seems to me, would not be open to the objection made by many in the Church, to the payment of salaries to our ministry, since the Elders themselves would still depend, as heretofore, upon what they might receive from those among whom they might be laboring, which is all, as it appears to me, that God has promised, and, consequently, all that they or the

Church have a right to expect from that source. That a system could be devised which would accomplish all that is needed in this direction, by proper effort on the part of all concerned, I very believe. What that system should be I leave for wiser heads and more experienced financiers than myself to determine.

That something must be done, if we would see the work prosper which God has placed in our hands, is evident. His work will not fail, it is true; of that we may be assured. Let us see to it that we do our part in such a manner that at the last we may hear the welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

W. R. SELLON.

WAGGING TONGUES.

Socrates gives an account of one Pambo, an ignorant poor man, who went to a wise man to get him to teach him some one or other of the Psalms. He began with the thirty-ninth: "I will take heed to my ways, that I offend not with my tongue." When he had read this he closed the book, saying: "I will go and learn that first." After he had absented himself some months, his reader demanded of him when he would be ready to go forward. He answered that he had not yet learned his old lesson. And when interrogated in like manner, he gave the same answer forty-nine years after.

So hard is it to govern the tongue that it must be kept in with bit and bridle, bolts and bars.

Solomon says: "Whoso keepeth his mouth and his tongue keepeth his soul from trouble." Indeed the Scriptures abound with wholesome lessons and admonitions upon the government of the tongue. The apostle James, perhaps more than any other, gives pointed words in reference to use and abuse of this little member. "Therewith bless we God even the Father, and therewith curse we men, which are made after the similitude of God." Its abuse is compared to an unbridled steed, a "world of iniquity," "deadly poison," etc. It is easier to tame wild beasts than that little mouth piece, the tongue. Think of untamed lions and wild cats let loose in a community, and yet how harmless when compared with wagging human tongues, when "set on fire of hell." We frequently hear tale-bearers denominated "*long tongued*;" and perhaps this long-tongue business can not be better illustrated than by a remark which has been credited to an eccentric preacher. He was preaching in a community where wagging tongues were very annoying. He was urging the people not to speak evil one of another, and quoted the best authority in the world in proof of his doctrine. Growing warmer and warmer, he declared that some people's tongues were long enough to reach clear through a neighborhood, and far enough beyond for the Almighty to clinch them and make a bridge for the devil to pass over on. We acknowledge this as an entire new use for the tongue; and nobody but an eccentric preacher would have thought of making bridges out of tongues for the accommodation of Beelzebub.

But what shall be said of the short-tongued,

who suppress the truth, who will tell only so much of a fact as suits themselves and suppress the rest to the injury of others? Such people keep the devil in a neighborhood, and make no provision for his escape.

"Behold how great a matter a little fire kindleth;" and the tongue is a fire. A few harsh words will set a family, or a nation by the ears; they have often done so. More than half the law-suits and half the wars have been brought about by the tongue. Husband and wife have separated for life; children have forsaken their homes, and the warmest friends have become cold-hearted enemies, all on account of the unscriptural wagging and bitter arrows of the tongue.

Some one has compared the slanderous tongue to that fox with a fire brand tied to his tail that Samson sent among the standing corn of the Philistines. It brings destruction into wide areas of peace and love. Samson's fox wagged no one's tail but its own, but the wagging tongue tale-bearer, the vicious detractor, is a dangerous wag with other people's.

THE VALLEY OF THE JORDAN.

The Jordan Valley, from Lake Tiberias to the Dead Sea, is about seventy miles in length. Three miles is its average breadth, although it widens at places into plains ten miles broad. These plains are beautiful oases, which fact will remove the impression, now popular, that the whole region is a sterile desert. There are many streams running out of the mountains on either side, and in every case, where the river leaves the foot of the hills, there is a ruined village. There is little difficulty in picking out among these many of the localities mentioned in the Bible. Along the course of the Jordan we find ruins of many of the bridges built by the Romans. One of these, just below Lake Tiberias, consists of ten huge arches, and must have been a handsome structure. By irrigation the valley of the Jordan, embracing 200 square miles, may be made as fertile as the Nile, and will support half a million people. The expense would be trifling, and anything that grows in the hot-beds of the world can be produced in the Jordan Valley. The valley and adjoining ones have numerous hot sulphur springs. Some miles east of the Jordan, just below Lake Tiberias, is a small basin containing a large hot spring and some ruins, which indicate that it was at one time a popular resort. There are the remains of a large theatre and many houses that must have been magnificent in their day. The whole country is filled with ruins.

There are popular traditions that Sodom, Gomorrah, and the other wicked cities of the plain are submerged. The belief is erroneous, and the Dead Sea has never exceeded its present borders. These cities must have existed at the northern end of this body of water. Every link in the chain of evidence leads to this belief. On the plain at the northern end of the sea are some rebuilt cities, exactly corresponding in number and position to the cities of the plain that were destroyed by the great conflagration mentioned in the Bible. At one place are three cities, above ground, in

"layers." First are the mud houses of the Arabs; next under these is a city built by the Romans; still under that is a Hebrew city, and still lower down, where men have turned up the earth thirty or forty feet deep, there are the ruins of still another age.

In ancient times, there cannot be the slightest doubt, this land was densely populated by a wealthy people. The ruins which dot the country, and the fact that the Romans thought it worthy of conquest, prove the assertion. There are to be seen still, among other things, the remnants of roads built by the Romans. The workmanship was superb, and even at this day the drives are frequently well preserved. These, too, go to show the former importance of the country, which demanded such a costly means of internal intercourse. The valley is intersected with irrigating canals, built by the ancients, showing that they had more intelligence than any that have lived there since.

VERY SHORT SERMONS.

I sometimes think I should like to preach; it seems so easy to talk, and there are so many things one wants to say. But when I try to think it over, I never could fill up even the half hour. All I have to say is exhausted when it is stated, and that does not take many words. And the moral of this is, it is easier to criticise than to preach.

The first text I would take is, "Owe no man anything but to love one another," and it would be against debt in every form. Because we are overloaded with debt, the country, the county, the town, the city, the village, the church, the corporation, the mill, the store, the bank, the farm, the mine, the forge, the railroad, the whole people.

Second text, "He that is surety for a stranger shall smart for it. He that hateth suretyship is sure." Endorsing only increases the trouble and leads men deeper in debt. Let it alone, so the Bible says, and a man has no right to risk the well-being of his family, by taking care of another man.

Third text, "Wherefore putting away lying, speak every man truth with his neighbor." There is a great deal of lying and still more exaggeration. In a court of law men promise "to speak the truth and nothing but the truth," as if they were not in the habit of doing this at all times. There is no virtue so universally insisted on in the Bible as truth, and alas! nothing so common as lying.

Fourth text, "speak not evil one of another." The only comment I should make would be, "Speak not evil one of another," and the application, "Speak not evil one of another."

Fifth text, two texts, "Thou shalt not covet," and "Covetousness is idolatry." I do not know, brethren, that I can add any thing to the force of these remarks.

Sixth text, "Keep thyself pure." This is very comprehensive and would include purity of soul and body, heart and life. "Our hearts sprinkled from an evil conscience and our bodies washed with pure water." This would apply to habits, which many Christian men request us not to touch, which many men and

ministers justify, because they love them, and are slaves. Application, "Keep thyself pure."

Seventh text, "Thou shalt love thy neighbor as thyself." Do not cheat nor defraud him. Do not make a bargain out of him. Set him a good example; care for his soul; and, if you are inclined to ask, "Am I my brother's keeper?" remember that this is not a text, but the words of Cain, when he was ready to flee from the presence of the Lord.

Eighth, and lastly, "Be perfect."

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, May 15, 1878.

OUR recent visit to Chicago with brethren W. H. Kelley and C. Scott, as noted in the last HERALD, was productive of some good, though perhaps, like the silent forces of nature as we have heard, not so much observed as to attract universal attention; but nevertheless, should the effort be followed up, of effect towards the establishment of a work in that city. A steady and protracted effort is greatly needed, and if that is made, as it certainly should be, and that at as early a date as possible, there can be no question of having good success there, after sufficient advertising and securing a fairly convenient place for the people to attend.

We have been satisfied since our first labors there, three or four years ago, that there were many there who have, at one time or another, obeyed the gospel, some members of the "old church," and some made acquainted with and obedient to its ordinances in England and other foreign countries since the rejection of the Church. Now and then one has come to our knowledge, and a gentleman employed on the *Times* informed us that he thought that numbers of our faith could be found there, and he gave the names of some he knew of. Through accident two were found by a friend just prior to our visit, who obeyed the ordinances in England in 1863, and who came over some years ago intending to go to Utah, knowing no other church than that, but who now are satisfied where the true authority and Church are. These with several others are either ready or soon will be, for the waters of baptism. We left this work till all are prepared when some one will go and attend to it.

Brn. Kelly and Scott preached twice at the West End Opera House, all the times that it could be secured, owing to prior engagements, or the work would have been continued and a more extensive advertisement made. We did our best, by the aid of a good friend in the city, to secure a proper place and found that churches can be had at fair prices if rented by the year; and when the way opens, consistent with the other large and increasing demands for the ministry, we hope to see a determined and persistent effort made. As it is, a branch will probably be organized there soon, if those believing will be active and faithful, together with being subject to the gospel of Christ, or, rather, become free in its liberty, "the liberty of the gospel," which is freedom indeed.

Bro. and Sr. Lewis, Bro. and Sr. Trowbridge, Sr. Gilbert, Bro. and Sr. Allen, and Sr. Osborne, besides other friends, kindly entertained us while

in the city, and friend J. R. B. Vancleave assisted us greatly in our searches for a place to preach in, to all of whom we return our sincere thanks therefor.

Brn. Kelley and Scott went on to Michigan, where anxious listeners awaited them, and we returned home May 2d, via Turner Junction, calling for one day upon Bro. Alexander and Sr. Emma McCallum, son-in-law and daughter of Bro. Joseph Smith.

As we write comes a letter from Bro. W. H. Kelley, Chickaming, Berrien county, Michigan, May 6th, where he and Bro. G. A. Blakeslee were, stating that four were baptized there the day before by Bro. Blakeslee, the result of the labors of Bro. C. Scott during last winter. An excellent interest still continues and plenty of calls. Bro. Scott was preaching at Galien when Bro. Kelley wrote.

WE visited the Saints at Kewanee, Illinois, on Saturday, Sunday, and Monday, May 4-6, and preached three times in the old M. E. Church, which the Saints are about buying. The three services were well attended, the evening one being a crowded house. We enjoyed unusually good liberty.

On the Monday evening we went and heard Mrs. Ann Eliza Young, "19th wife of Brigham Young," as announced on the bills. Of course we wished to hear all sides of Mormonism—and the side she presented was by no means attractive. She makes no war upon primitive Mormonism, only incidentally. At the beginning of her lecture she took pains to draw the line of demarcation, and excluded the Reorganization from the denunciations of her lecture.

Bro. Z. H. Gurley accompanied us to Kewanee, en route to Buffalo Prairie, and thence home. He remained with us at Kewanee during our stay, and was to leave on the 7th, at 2 p. m.. The Saints would have liked him to stay and speak to the people, but he thought he must be going. Bro. John S. Patterson was to speak on the evening of the 7th; so the work is in good hands.

THERE are now one hundred and seventeen names on the list kept by the Secretary of the Board of Publication, of those who have agreed to take the HERALD providing it is made a weekly at \$2.50 per year, that is so many who do not now take it. By this our readers and workers can see the necessity of further action; and we hope that the traveling authorities, and the ministers of the church, both general and local, with all presidents and other officers of branches and districts, will strive to help the Board to reach the object desired by all—the issue of a weekly HERALD. It certainly is possible to do it, and, in fact, it seems as if it could be easily accomplished by fair labor of canvassers, and by but a small denial, (compared with the good to be obtained), on the part of many Saints who do not now take it but who, we cannot help but think, should do so, and thereby find themselves better acquainted with, more interested in, and far more alive to the work with which they have joined their lives and fortunes for time and for eternity. Each Saint would be happier and better in knowing what is going on in the Lord's great and last harvest, and also they will be better able to defend themselves and their faith, as well as better prepared for their own salvation and to labor for that of others. Do not borrow if you can possi-

bly take it, but have one of your own. Continue to send in the names.

ERRATA.—We are informed that the minutes of the Pittsburg District, published in HERALD April 1st, should not have read, "An elder's license was granted John Gillespie," but "New license papers were granted Bro. John Gillespie." We thought the word "papers" superfluous, and as the term "Bro." is often put where elder is meant, and as the term "Bro." indicates no office requiring a license, we so stated in condensing. We thought Bro. Gillespie to be an elder, but he is a deacon.

Also on page 116 of HERALD, April 15th, the closing sentence of the 2d paragraph in Lambert and Willoughby discussion, should have been "Mr. Willoughby says it is mere air," not Mr. Sheldon says so. Also in 5th paragraph of 3rd column, "word" should not have been capitalized. It should read, "The personal pronoun stands for the word, does it?"

EDITORIAL ITEMS.

THERE is now quite a strong feeling on the part of the Board of Publication to make the HERALD a weekly. All that is really lacking to make this a successful movement, is a little energy and forethought upon the part of the Saints. The price at which it is proposed to issue it is quite cheap, and few, very few families of the Saints can afford to do without it. None ought to say that that they can not afford to take it. Every elder ought to make himself a canvassing agent, in so much as to encourage and urge the Saints to send for the HERALD. Its usefulness will be more than doubled.

By kindness of Bro. W. Anderson, of Oakland, California, we are in receipt of a *Chronicle*, of April 23d, in which is a religious sensation to the effect that the Romish Church are by negotiation and transfer to receive the spiritual control of three millions of British subjects, now worshipping in the established church of Great Britain and Ireland. It may be true, but it is difficult to believe; though the question of ritualism may lead to the coalition between those in the English Church who are strenuous for the forms of worship and the Catholic Church in due time. Whoever sees the days when the Prince of Wales succeeds his mother on England's throne will be likely to see strange events; and this may be one of them.

The meaning of the words "stand in holy places," is that those who are called to be Saints, must live so closely to the profession that they make, that they shall thereby sanctify the land where they dwell, and by this means make the "places" where they live or "stand" holy. We see no necessity for failing to understand the passage.

Bro. Elias Land, of Limestone county, Texas, reports being called upon by Bro. J. W. Bryan who is sanguine that the gospel will win its way to honest souls in those regions. Already some are believing the truth.

Bro. E. C. Brown, of Pocahontas county, Iowa, writes about the late destructive tornado and rain and hail storm in that and adjoining counties, of which extensive accounts were given in the papers at the time, April 21st. Very large hail fell and much property was destroyed and numbers of lives were lost. Bro. Brown experienced no

loss, but the day before this he was severely injured in the head by jumping from a train of cars while it was in motion; nevertheless he held services at Cherokee the next day whither he was journeying at the time of the accident, we suppose. He and Brn. T. Dobson, D. C. White and W. Whiting each send papers with accounts of the tornado.

Bro. Charles Derry, in mentioning the above storm, says that it but adds another evidence to the many already had, of the truth of the revelations received by Joseph Smith the seer, and of the fact that there is a God, a personal God, one who communicates knowledge to those who obey and seek him aright, notwithstanding the pretentious but empty forms of so-called Christianity and the rapid increase of skepticism in the world, and that of the avowed atheism of the Bob Ingersoll sort. God does indeed rule, and he manifests that he lives and fulfills his own promises.

Br. Howard S. Smith, of the Unionburg Branch, Harrison county, Iowa, writes that they have good meetings, though some have absented themselves from attendance for a long season. These they are trying to reclaim and save. May this be the case not only there but everywhere.

Bro. Edward Delong, of the Mill Creek Branch, Michigan, writes that he has baptized two since he wrote last and that he has been laboring with Bro. Samuel Johnson at Guilford, and was in the Reese Branch when he wrote. May he, and they associated with him and all who follow Christ in that land, be blessed in winning souls to Christ.

Bro. Geo. W. Shute, of the North Kansas District, reports that he has been in the field constantly since their January conference; has traveled near six hundred miles, preached sixty times up to April 14th, baptized two, and visited the Nobletown and Solomon Valley Branches, finding the Saints doing good and enjoying God's favor. The gospel of Christ is new to that region but as it becomes known people want to hear it. Bro. Shute thinks that a great work could be done there if they had laboring Elders to do it. He is now obliged to cease after over a year in the ministry and go to work for his family, for what he had ahead is expended. May the time not be far off when efficient laborers may not need to do this, none of them.

Brethren William Anderson, Oakland, California, and D. S. Mills, write the sad news of the death of Bro. J. M. Parks, of Santa Rosa, California, a man who was beloved as a strong supporter and defender of the gospel of Christ on the Pacific Slope. Bro. Anderson says that the calls for preaching in that land are numerous, but times are hard and work in the ministry is limited in consequence. Brn. Mills and Burton are laboring faithfully and also others of the more local ministry.

Bro. W. Whiting, of Denison, Iowa, says that he and others of the Saints were in prayer meeting at Deloit at the time the tornado and storm of Sunday, April 21st, swept though but two and a half miles from them and in plain sight. It was terrible to behold what force and power were exhibited.

Bro. J. Lamoreaux, of Solon, Cuyahoga county, Ohio, would rejoice to entertain any traveling Elders at his house in that place.

Sr. Nicoline Thompson sends us an encouraging line from Nebraska City.

Bro. J. R. Badham sends "The Eclectic Bible Lessons," for which we thank him.

Bro. Jacob S. Whitaker, president of the Wheatville Branch, Wisconsin, writes that the members there are firm in the faith, and are determined, the grace of God assisting them, to overcome, and to gain the victory and the haven of rest promised to God's people. Two somewhat remarkable cases of healing occurred there recently, one of a child sick with a fever, the other of a very old sister (aged seventy-eight) who was thrown from a wagon and much bruised, and who was speechless and helpless, but who sat up and talked and ate dinner, shortly after being administered to according to God's word.

We thank Bro. Henry C. Crump, of Birmingham, England, for two pamphlets received, "Flashes of Light" and "Forty-seven Identifications of the British Nation with the Lost House of Israel;" also a copy of London *Times*.

Bro. R. Thrutchley, of the Salt River Branch, Macon county, Missouri, writes of the acceptable labors of Bro. G. T. Griffiths among them, and he reports that the work is onward there with prospects of still further additions to the Church. He went into Knox county with Bro. Griffiths and the latter preached nine times. Prejudice was removed and the people request more preaching.

Bro. Wm. N. Dawson, of Ione Valley, Amador county, California, writes of the favor the Saints there received by the visit of Bro. J. R. Cook to that corner of the vineyard. He preached several times greatly to their comfort and instruction. He also spoke at Buena Vista, near there, the congregations increasing and the interest also. Thence Bro. Cook went to Lodi where some are interested in the gospel. Bro. Dawson esteems Bro. Cook as a faithful and able laborer.

Some one sends us a Davis City *Commercial*, the same being quite a neat little sheet published there by Teale, Clark and Sons, editors and proprietors. It gives a lengthy and pleasing account of a double wedding that took place there, the knots being tied at Union Hall, on Wednesday evening, May 1st, Elder E. Banta officiating, the ceremony being performed at the close of what is said to have been an interesting sermon by him on the marriage covenant and its sacredness in the sight of God. The *Commercial* says that these weddings were the first that have taken place there under the auspices of the Church of Latter Day Saints, and that a large assembly witnessed the ceremony. Those united were members of the Church, and we presume that we will be privileged to announce the names of the contracting parties in due season.

Bro. Daniel Munns of Good Intent Branch, Kansas, writes the pleasing news that the Saints there are good and true, and that they attend to their duties well. Regular meetings are held, and the people seem more and more interested in the gospel. Bro. Munns labors to teach the flock and to keep them together.

Bro. J. A. McCormic of Hunter, Belmont Co., Ohio, says that they have a good branch there, and excellent meetings and all are willing to do their part.

Bro. and Sr. O'Niel, living at Cherokee, Cherokee county, Iowa, have eighteen acres of land in that place which they offer for a reasonable price.

Br. R. C. Elvin wrote May 4th from Dewitt, Nebraska, that he was preaching in that region. Meetings were well attended, and he hoped to baptize some before he left.

Bro. John Cobb, of Lower Lake, California, writes that he is forty miles from a branch of the Church, and the Saints are few and scattering, but he believes that a good work could be done if faithful Elders were to preach the gospel in that region. The Saints are striving to do their duty towards God and man.

Bro. William Hart, of San Francisco, California, calls attention to the request of Bro. George Scales and wife of Catskill, Green county, New York, that Elders of the Church call on them, as mentioned in *HERALD* of April 15th. Bro. Hart says that they are old-time Saints from England and devoted to the latter day work.

Messrs. J. H. Pattee, H. D. Harding, and F. Regnier, Jr., of Monmouth, Illinois, and G. V. Wells, from Chicago, partial believers in Spiritualism, and persistent inquirers, have succeeded in detecting a hitherto quite successful demonstrative medium, Mr. J. H. Mott, of Memphis, Mo. It was done by throwing a solution of aniline and alcohol from a hollow tube in a finger ring upon the face of the materialized spirit, which face proved to be J. H. Mott's. So they go.

Bro. Wm. Robuck, of Cheeseland, Texas, reports that they are doing well in their branch. Bro. D. H. Bays was looked for soon when he wrote.

Bro. J. C. Elvert of Greenville, Montcalm county, Michigan, writes of his pleasure in reading the *HERALD*, and says that he has not met with any of our faith for over three years. The people inquire why the Elders do not come, and Bro. Elvert wrote Bro. W. H. Kelley some time ago concerning it, but, doubtless, owing to numerous other pressing demands no one has, as yet, responded. A meeting house can be had there. Bro. Kelley's attention is called to the present request. Bro. Elvert says that he is doing the best he can in teaching, and in replying to those who ask.

Bro. G. Griffiths, of Bevier, Missouri, has baptized one at Bevier, one at Salt River, Mo., and two at Hill's Grove, Ill., of late.

Sister Nancy Shaw, of Wilkesport, Ontario, writes that though few in number there yet they enjoy the blessings of God.

Do not forget that we want five hundred new subscribers to make the *HERALD* weekly. Send them right along.

SR. ANN WEBSTER writes from Australia, under date of March 12th, stating how faithfully Bro. Glaud Rodger is laboring for the good of the cause in that far off land. She fully identifies herself in the belief in Christ as held by the Church. She sends a slip out of a local paper, which we give below:

"ANOTHER PROPHECY.

"A correspondent writes:—A friend of mine who is strong on the subject of apocalyptic prophecy, has shown me a calculation which makes the year 1878 exactly correspond to the time of the pouring out of the sixth vial. The calculation is wonderfully ingenious, and looks quite fair, and not forced. The same friend makes out that the drying up of the Euphrates, or fall of the Turkish Empire, will be the restoration to their national independence of the Christian population seated on the Danube, and which the Turk has held in galling servitude for nearly 600 years. And this event, he insists upon it, is the true making way for the King from the East (or sunrise, or Levant,) spoken of in the same chapter of the Apocalypse. The subject is both curious and interesting, and the events of the time seem to give the predictions proof."

ADVISED from California to the 20th ultimo state that Bro. J. C. Clapp had just closed a four night's discussion with a Mr. Lohmueller, Spiritualist, on the question,

"Resolved, that Spiritualism sustains a higher civilization than the doctrines taught by the Latter Day Saints."

It was discussed in this form two nights and then reversed, "Resolved that the doctrines taught by the Latter Day Saints sustain a higher civilization than do those taught by Spiritualism."

Br. Clapp would, on the week following the 20th of April, engage in a discussion at Santa Ana, with an elder Russell, Adventist, on the question, "Resolved that Joseph Smith the martyr was a true prophet of God." It was expected to last several nights.

THE following criticisms, or suggestions in reference to Bro. W. W. Blair's work, are submitted to us by Bro. Blair himself, who desires that the readers of his work may have the benefit of comparison with these views, some of which he deems of worth:

LOGAN, Iowa, May 1st, 1878.

Eld. W. W. Blair, Beloved Brother:—In compliance with your request, I have carefully read your work entitled "Joseph the Seer," and venture to make a few suggestions:

1. Paul's seeing Christ, page 19. It is evident it was an open vision, beheld through his natural eyes, for the men who were with him "saw the light."

2d. Grammar. Rev. 1:3, page 38, this was Joseph's rendering.

3d. Lehi's seed, page 66. I do not think you are warranted in applying the term "promised seed" to Lehi's posterity in the passage in question. The cases of Abraham and Lehi are not exactly parallel, neither is it necessary to so apply it, for the time when the plates should go forth to his seed is not stated. I am persuaded the Lamanites were included in the prophecy.

4th. Oliver's testimony, page 70. Sister Chapin, of the Columbus Branch, Nebraska, told me that she was credibly informed that when Oliver was on his death bed he requested to be raised up in bed. This request was complied with, and he then raised his right hand, declaring that the Book of Mormon was true, and that he received the plates from an angel of God. He then sank back in death. Note, I should have stated that prior to his rising he told them he had something to say, and he could not die until he had said it. Sister Chapin's informant was Mrs. Jackson, sister of Oliver.

5th. "Spirits in prison," page 114. I think the term "quicken," as used by Peter, does not imply the resurrection of the body, at least in this case.

6th. Job's teachings, page 120. It does not follow that all of Job's sayings were incorrect. The Lord approves of some, at least,—Job 42:7.

I have thus briefly noticed the above, knowing that your ready mind will at once grasp the ideas intended. Permit me to say that I look upon the work, as a whole, as a master-piece, and feel that it is worthy to be read universally. I have been thus free for various reasons; one is, I love the cause, and am anxious to see it properly represented in every instance. Again, I love the writer of it, and would see all his productions as near perfection as can be. I have not presumed to dictate, nor to assert my opinions as infallible, but simply as my opinions. Your brother,

CHARLES DERRY.

If a man will only start with a fixed and honorable purpose in life, and persistently attempt to carry it out to the best of his ability, undismayed by failure or delay, the time may be long in coming, but it will come when that purpose will be achieved.

One of the most evil consequences of war is, that it tends to render mankind callous to the feelings and sentiments of humanity.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Since last we had time and space to write and publish items of news, there has been the usual amount of general news, but as regards the situation among the European nations in relation to the Russo-Turkish war, or a settlement thereof, there has really been no great excitement, only in the way of rumors, just sufficient to make good sale for the newspapers, a good deal of it being undoubtedly manufactured for the purpose, out of slight material, or none at all.

April 20th, we read, "Another hitch in the pending peace negotiations. Germany proposes a congress to revise the old treaties, to which Russia assents, but which England flatly refuses."

21st.—"Austria will not engage in a conflict willingly, but will let England and Russia fight it out alone, and yet will come in for a big share in the spoils. The London Times declares that England would lose more than she would gain," yet twenty-seven ship loads of English Indian troops are said to be on their way from the East Indies to Malta, in the Mediterranean.

23d.—That both the Russian army and the British fleet are to withdraw from the neighborhood of Constantinople, and that amiable negotiations are still in progress for a preliminary conference of the Powers, notwithstanding that "London, Vienna, and Berlin are filled with apprehensions that a peaceful settlement is impracticable." Reported collision between Turkish and Russian troops in the Balkans. "Continued preparations by England and Russia for possible bloodshed."

24th.—"Conflicting reports as to the prospect of a Congress. All the Continental Powers peacefully inclined, but England exhibits an aggressive disposition. Sharp fighting between the Russians and Turks in the Balkans, engaging 30,000 Russian troops."

25th.—"No progress in the negotiations between Russia and England, but a denial of the report that hope of peace has been abandoned." Bulgarians taking vengeance on their former masters (the Turks) in that province.

27th.—Indian troops to embark from Bombay for Malta the 29th and May 1st.

29th.—"More sensational reports concerning Austria's designs in the East. Bismarck withdraws from the office of mediator between England and Russia."

30th.—"Still nothing definite concerning the negotiations. Russia again reported to be closing in on Constantinople. Austrian occupation of Bosnia and Herzegovina again hinted at, and, as a consequence, Italy will seize upon Albania. News much muddled."

May 1st.—"Mere speculations. Austria and Russia now believed to be acting harmoniously."

3d.—"England and Russia agree upon a basis for negotiation, and England's protest to the Russo-Turkish treaty is to be amicably discussed. Preparation for the conveyance home of Russian troops."

4th.—"England and Russia have a more friendly talk. Russia believed to have made considerable concessions. Her troops said to be withdrawing from San Stefano." Turks refuse to surrender certain fortresses agreed upon in the treaty with Russia. "No let up in the work being done at the British arsenals, dock-yards, and government works."

6th.—"Nothing very peaceful on the eastern horizon this morning." Great excitement in Egypt over the English expedition from India, as it is supposed that the troops will land in Egypt, on their way to Malta. It is stated that Russia has sent another note to England and Austria, specifying what concessions she is willing to make. "Accounts of the removal of Russia's troops from San Stefano said to be entirely false."

7th.—"English and Russian Cabinets in constant correspondence. The Empress of Russia also states that an understanding with England is sure to be reached, and that peace is assured." The insurgent Turks in the Balkans are becoming more aggressive, and further Russian troops and supplies are being sent there.

Early in April there seemed to be a commencement by the railroad striking element for the sea-

son, namely, by the employees on the Atchison, Topeka and Santa Fe Railroad at Lawrence, Topeka and Emporia. On the 7th, the General Superintendent promised ten days leave of absence during the season to each engineer and fireman who had stood by his post during the strike, wages to continue during absence.

In Chicago there was considerable excitement late in April over the idea that about two thousand men were arming and drilling near the city, preparing for a campaign against the railroads and capitalists of Chicago this summer, and for general plundering as chances may offer to mob forces who are bound to win something, and who have nothing to lose and everything to gain, if they can do it. It is said that they have been quietly arming themselves since the last summer's effort and that throughout the winter they have been secretly drilling and preparing themselves to a degree of proficiency in the use of deadly weapons. It is said that they have been striving and are still at it, to involve the real laboring men and cause them to strike. The various armories of the city were placed under guard. Some say that there is no reason to fear an uprising. Time will prove whether there is any basis for fear or not.

April 19th, a colored desperado was hung at Fonda, New York, who confessed to having murdered seven people and hinted at others, besides relating his adventures in various robberies, and other crimes. He received "religious consolation" towards the last and the day before his hanging was baptized (sprinkled) by a Catholic priest. That night he was very violent and profane because he could not have an extra quantity of whisky, and twice tried to commit suicide. Fifteen thousand people attended the hanging. Another execution occurred the same day at Aiken, S. C. On the 18th, an old man near Cleveland, Ohio, killed his wife by stabbing her in the abdomen, and then cut his own throat. In New York City, the 19th, a man cut his wife's throat and then his own. Three colored murderers were hung at Franklin, Louisiana, the 22d. On the scaffold one said that he was "going home to Jesus;" another that he was prepared and ready to go, and was "waiting for God;" the other that he had hope in the Lord Jesus Christ. A murderer was hung at San Francisco the 26th. A woman at Berlin, New Jersey, has confessed to the poisoning of a man and his wife, who both died in terrible agony, one March 13th, the other early in April. In Carroll county, Virginia, April 27th, a bride of a few days, murdered her husband by cutting his throat. Many other murders, poisonings, suicides, stabbing affrays, burglaries, robberies and various criminal deeds are daily reported, and are too numerous to particularize.

Wm. Orton, President of the Western Union Telegraph Company, died in New York City, April 22d, from apoplexy, caused by severe and excessive labor in his office.

There is a great strike in Lancashire, England, some 80,000 to 90,000 operatives, 64,000 being weavers. Cause—notice of a reduction of wages.

The defalcation of Hathaway, treasurer of certain cotton mills at Fall River, Massachusetts, amount to \$1,500,000. When the facts came out there was a disposition among the operatives who are stockholders to lynch him.

The cashier of a National Bank at Tiffin, Ohio, has fled with \$45,500. \$5,000 is offered for his arrest.

So many savings banks, financial institutions and business firms, large and small, all over the country are failing and going into bankruptcy, that it is impossible to keep any particulars without taking much time and space.

By a found explosion, near Dublin, Ireland, April 27th, fifteen persons were killed and twelve wounded.

At 7 p. m., May 2d, a terrific mill explosion, followed by a disastrous fire, occurred at Minneapolis, Minnesota, by which six great flouring mills were destroyed, one of them being the largest one in America, having forty-one run of stone, the building being seven and a half stories high, with stone walls six feet thick at the base. The theory is that the explosion was caused by what is known as flour-dust. In an instant the walls above described and all the mills enumerated, some of them so vast and seemingly invulnerable, fell and

scarcely one stone was left upon another. Loss of life sixteen, and of property one million dollars. Gov. Washburn, of Wisconsin, losing three hundred thousand.

A hurricane is reported as occurring at Tahiti, chief of the Society Islands, by which one hundred and twenty people were killed.

The city dailies and many local papers gave lengthy accounts of the tornado and fierce storm that on Sunday, April 21st, wrought so much damage in Carroll, Sac, Madison, Jefferson and Crawford counties, Iowa. For forty miles at one stretch its power was terrible and left a track of ruin as it went, houses, barns, horses, cattle and human beings being alike helpless and powerless before it, the destruction of property being very great, and the loss of life considerable. The towns hit and seriously damaged by it were Blaine, Brookville, Wall Lake and Pomeroy. Many other places in Iowa felt it, also parts of Dakota and Wisconsin, and Rock Island, LaSalle, Hennepin, Streator, Galesburg, Kewanee and other regions were visited by severe rain and hail storms, doing much injury to crops, trees and buildings, especially in breaking glass in houses and greenhouses. On the 22d, there was great destruction by storms at St. Louis, Cairo, Memphis, Indianapolis, and over large regions of territory adjacent to those cities. Also on the 24th heavy wind storms extending with damaging effect throughout Ohio, from Cleveland to Cincinnati, and also visited various parts of Indiana, Tennessee, Georgia, western Virginia and southern Illinois.

8th.—Peace negotiations believed to be steadily progressing. Russia to relinquish certain claims upon Bulgaria.

The cotton-mill masters and owners of Manchester, England, seem resolved to close the mills and lock out the spinners, weavers and cloth workers, because of their strike. This will be a heavy blow, and will cause great suffering among many thousand operators.

Correspondence.

FARMINGTON, Graves Co., Ky.,
April 12th, 1878.

Bro. H. A. Stebbins: I have once more returned home, after an absence of over four months, during which time I have labored mostly in Georgia and Alabama. I found good openings for preaching, and was kept busy most of the time. I spent a good deal of my time among the Brighamites, and I believe my labors among them will bring forth much fruit. The eyes of some of them are being opened; I pray God that all may be.

What labor I did among others, also, had a good effect: many believed, and some expressed an intention of uniting with the Church when I returned. Six were baptized: one of them a local preacher in the Christian (Campbellite) Church.

We held the debate at the time and place appointed; David Williams did the speaking on the other side. On the first day we debated "Succession." At the close a vote was taken to obtain the sense of the house as to which side had established its claim, and the result was thirty-six for the Reorganized Church, to five for the Brighamites, and they were all members of their church. Afterwards, three of them told me that if they had to vote over they would vote the other way. There were of course many present who did not vote either way.

On Sunday we debated "Polygamy," before a large congregation. They pursued the usual course, that is, appealing to the law of Moses. When I showed them that that law was done away they changed their tactics, and began to introduce the so-called polygamic revelation, when it pleased God to come to the rescue of the truth in a truly marvelous manner. Williams was beginning to tell the congregation that Joseph had received a revelation on polygamy; and as he did so, and while he picked up the book with the apparent intention of quoting from it, the Lord smote him with his power, so that he could not proceed; he turned suddenly pale, became agitated, his face manifesting distress, and, trembling he dropped into his seat six minutes before his time was out. In his next speech,

which was his last, he was confused throughout, and talked without sense or system. His breakdown had a remarkable effect on the congregation; which was much increased by the fact that in opening the debate by prayer in the afternoon; I had called upon the Lord to manifest by his power which was right, so that all could see it. And thanks be to God, he did so; so that the people can not say that man's ability or learning gained the victory; but that the Lord rebuked the man when he attempted to accuse the martyr of introducing the filthy doctrine. I have not written this to make a show; but have written it at the request of several persons, who were much affected by the circumstance, and who thought that it ought to be made public. To further establish the statement, two certificates were prepared, one of them after I left, and signed by various citizens of the neighborhood of the place of debate, which I will append to this letter. Many more names might have been added to the first one. Two of his own members told me that they heard him make the statement contained in the second certificate.

The circumstance had a great effect on the congregation. One man, the Campbellite preacher, Mr. Pettyjohn, had been undecided until this time; but when it happened it convinced him that the power of God was with this Church, and he was accordingly baptized three days later, and his wife also.

The debate on "Polygamy" was not voted upon, as there was but one opinion as to the result. Their strongest members admitted that it was a failure, and that if they could not do better, they must give it up.

I preached a few times after the debate and then started for home by way of Madison county, Alabama, where I preached once and visited a few friends, some of whom told me they would be baptized when I came back; which I promised to do as soon as I could. My trip home was as pleasant as could be expected, considering the fact that I traveled on horseback. I found my wife entirely restored to health, for which I feel very thankful, as well as for the many other blessings which I enjoyed on my trip.

The Brighamites had been here while I was away, but they took good care to leave before I came back. They professed to be very brave, but when they learned when I was coming they said it was impossible for them to stay, and left about four days before I got back; (their names were Barnett and Cowley); although a gentleman offered to board them a month if they would stay, but to no purpose. What cowards a false religion makes of men!

The Saints are in about the same spirits as usual, and every thing has gone well while I have been gone. I will remain here during the spring and part of the summer, when I will try to get back to Georgia and spend the fall and winter there. If I do not mistake the Southern Mission will soon see a brighter day. I pray God that it may be so, and that the few elders who are laboring therein may be sustained by the prayers and faith of the Saints, for truly we have a hard mission. My hopes and desires are as ever to "go on to perfection," and I trust the day will come when Zion will be redeemed, when the righteous will dwell in peace and safety. God grant that it may come soon. Your brother in Christ,

JOHN H. HANSEN.

P. S. Below I give the certificates referred to. The address of Messrs Hixon, Holland and White is Cedar Grove, Walker Co., Georgia, and that of the others, Lafayette, same county and state.

J. H. H.

"CEDAR GROVE, Walker Co., Ga.,
"March 28th, 1878.

"We, the undersigned, hereby certify that we attended a debate between Elders David Williams, of the Brighamite Church and John H. Hansen, of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Cave Spring, this county, on Saturday and Sunday, March 23rd and 24th, and that on the second day of the debate, (polygamy being the subject that day), we heard Elder Hansen, in opening the debate in the afternoon, pray that the Lord would manifest by his power which was right, so that the congregation could see it. We further certify, that in Elder Wil-

liams' second last speech, when he began to accuse Joseph Smith of introducing polygamy, some unseen power seized him, he turned pale and agitated, trembled and dropped into his seat, six minutes before his time was out. This action had a remarkable impression on the congregation.

JAMES HIXON, EMANUEL GERBER,
A. J. HOLLAND, W. C. WHITE,
W. J. PETTYJOHN, SARAH ANN PETTYJOHN."

"I, the undersigned, heard Elder Williams say that he was overpowered by some spirit or influence that he did not understand; he said it never was so with him before. A. J. HOLLAND."

OAKLAND, Alameda Co., Cal.,
April 1st, 1878.

Bro. Joseph Smith:—Our Annual Conference convened in this city, April 6th, and closed after a well attended and profitable session of three days. We were much blessed with the Spirit of God; considerable business was transacted and a more general waking up of the Elders apparent. Bro. J. P. Burton is with me for the season, and is becoming mighty in the gospel;—so is Bro. Huntly in this field, and fast improving. Bro. Cook is laboring in the Sacramento District with good success. Two baptized at our conference. Next Sunday we shall hold meetings in Oakland, San Francisco, and Washington Corners; 20, 21, at Nortonville; 27, 28, at Watsonville; May 4, 5, in Hollister; 11, 12, at Stockton. These are conferences; then expect to be in Carson City, June 15, 16, at Nevada Conference. This is all I have mapped out at present. Brn. Canavan and Orren Smith, talk of traveling together some up the coast. From present appearances the work will prosper the ensuing six months in this mission.

Brn. Wm. Anderson and H. P. Brown will continue in local preaching mostly,—they are in the Spirit. D. S. MILLS.

ROUND EAU P. O., Kent, Ont.,
April 16th, 1878.

Editors Herald:—I write this to inform you, and the Saints, that I still love the "marvellous work and a wonder," the good and glorious work of the "latter days." I have had my trials in this work, but they have only made me feel more firm and steadfast in the gospel of my Lord and Master. I would like to go west, to Zion, or to its borders; and, if any of the brethren know of an opening to fill, in order to support my small family, wife and two children, I should be glad to come and labor with them. May the Lord bless his people abundantly; and may the Saints endeavor to bring their bodies into subjection to God's laws, and strive to keep the commandments of Jesus, for the great Teacher said, "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and you shall find rest to your souls: for my yoke is easy and my burden is light." Your brother in the everlasting gospel,

JOSEPH EMMETT.

FONTANELLE, Adair Co., Iowa,
April 17th, 1878.

Brethren Joseph and Henry:—With a heart full of gratitude to our Maker I write you. A little more than a week ago brother Alma Kent came here from his home in Ringgold county, to preach the gospel of Jesus Christ to the people of Fontanelle, and he did so, though one of the churches was closed against any "Mormon Elder." We obtained admittance to the German church, and with the use of that, and Bro. Alden's private dwelling, we held meetings throughout the week. Bro. Kent preached the first principles of the gospel of Jesus Christ, and proved by the Scripture the divine authenticity of the Book of Mormon, and the divine calling of Joseph Smith, and on Sunday the 14th, he baptized four persons, myself being one of the number, and on the very next day my husband went with Bro. Kent into the waters of baptism. I have long been a believer of the gospel, but my husband always opposed it to a great extent, has always been skeptical, and doubting the Scriptures; his conversion was unexpected, and I might say surprising; but it shows the continued and never ceasing care of God over his own. Bro. Kent organized a branch of eleven members, and started for his

home yesterday. He spoke, while here, with the influence of the Spirit, and we all feel that he has left us in the care of the Lord, and with the holy influence of his Spirit still upon us; and though we miss so much this man of God, who brought the glorifying influence of the Spirit into our midst, we will trust in the Lord and continue to pray to him for he has promised if we seek him aright, and love and follow his commandments, and trust him, to be with us always even unto the end. We want an interest in your prayers (and I know your prayers are for all the Saints) that we may ever be faithful and diligent, and that more, many more, may be made to feel and know the good obtained by obeying the gospel and devoting their life to its advancement. Your sister in Christ,

HATTIE G. BAKER.

MADISON, Indiana,

March 25th, 1878.

Editors of Herald:—The Southern Indiana District Conference was held at Hall's Ridge, March 16th and 17th. The Saints who were in attendance manifested a deep interest in the work, and seemed glad that another time had come when they could meet with one accord and express their hope and faith in the glorious work of the last days. Devotion to the cause, sympathy and love for each other, seemed to inspire every heart; hence unity of sentiment and the spirit of peace prevailed with us. Such seasons are appreciated by those who are striving to keep within the narrow way, having felt the coldness of a bigoted, ungenerous and unthankful world, they know how to extend to one another mutual regard, love and unselfish consideration.

The first session was spent in a social way and an excellent feeling prevailed. In the afternoon, the main part of the business was transacted with desirable unanimity. In the evening, Bro. J. G. Scott addressed a large audience of interested listeners.

The only thing presented that failed to give entire satisfaction was the question as to whether a person once excommunicated from the Church by a legally constituted court, and for just causes, can be received back into the Church again upon confession only, without being baptized. It was decided in accordance with the precedents of the past, which are believed to be right, that they can not.

Sunday, the 17th, was devoted to preaching, morning, afternoon and evening. A large audience was in attendance and listened attentively; a degree of liberty was given in presenting the word, and there were manifest signs that good was done.

Monday, the 18th, in the forenoon, we held a social meeting, in which the Saints took an active part, testifying of their faith in the gospel and knowledge of the truth. The Spirit was sensibly present and a blessed peace inspired each heart with reverence and praise to God and love for each other, and all felt to make good their resolves to be faithful to the end.

In the afternoon, sisters Young and Brown were baptized by Br. Christie. The conference was considered a success, so much so that the Saints resolved to have them quarterly instead of semi-annually, as previously held.

There are but three families of Saints in the vicinity where the conference was held, and but one of them, by reason of circumstances, was prepared to do much towards caring for those who attended. This was Bro. Perry Lee, who showed himself equal to the emergency, and made ample provision for all. Himself and excellent lady extended a hospitality with a manifest good will that made every one feel at home and that the extended welcome was real; feeling glad that God had blessed them with ability to do something to help along his cause and bless his saints. The thanks of the brethren are justly due them. They live now in the hearts of the believers, because of sterling worth, and will only be remembered by them with love and esteem. May their faith never fail and ability to do good never be less.

I remained a week after the close of the conference and held meetings with good audiences in attendance each session. In the meantime I baptized Bro Young. Several expressed their belief that we have the truth, and, doubtless, many

of them will ere long unite with us, while others will wait and wait until it is too late. The cause is in honor in that section and moving on.

WM. H. KELLEY.

WATSONBURG, Colorado,

April 6th, 1878.

Dear Herald:—This morning my mind is much occupied with the interest and welfare of the Church. I would be much pleased to meet with the Saints in Conference to-day, but as I can not I will write to the *Herald*. The cause in Colorado is onward, but slow, because of lack of laborers, yet we have no reason to complain. In January I came to Pueblo, where I found some fifty members of the Brighamite Church. They were all living together, Elder Sellars in charge. He seems to be a good man, one who desires to hear and know the truth. I asked privilege to preach to them and he consented. I spoke on the organization of the Latter Day Saints' work and its progress; of the departure of Brigham Young and others from the faith, and of polygamy and other wicked practices. A good feeling seemed to prevail and some endorsed what I preached. Next day I went to Coal Creek, where I was last summer. I preached, visited, and worked there two weeks, and baptized two families, who since then have proved themselves an honor to the Church. From there I returned again to Pueblo, received a welcome by the Brighamites, preached again to them, and was well cared for. I was also called upon to administer to one of their members who was afflicted. Next day I went to Denver and I visited the eight scattered members in that city; found them all firm in the faith, for which I was truly thankful. I also met with Bro. McPeak and Bro. and Sr. Stander from Hutchinson, who, as well as others, have greatly aided my ministerial labors here. Then I went to Morrison and received a hearty welcome from Bro. Head and family, and the next day to Hutchinson to attend Conference. There I found that discord and bitter feelings seemed to be the order of the day. Conference convened. The first session was mostly occupied in disorderly and unbecoming remarks, but at the next session the law of God was respected and business was transacted and a better understanding between the Saints was had, and a better spirit was enjoyed. The next day I preached to the Saints and some sinners with good liberty on the divine mission of Joseph Smith. In the afternoon we had a sacrament and testimony meeting, and in the evening I spoke again, and a good degree of the Spirit was enjoyed; preached again next day, and Bro. Ellis baptized one; afternoon the one baptized was confirmed, and God blessed us with his Spirit; Bro. Ellis spoke in tongues, and all felt blessed. I preached again at night, and conference adjourned with a much better spirit than it convened. I was then provided with a horse and went to Denver and attended a discussion at the Liberal League Hall between the Christians and Spiritualists; the question, "The Bible is the source of our morality." The affirmative gained the question. Next day I got the Saints together at the house of Bro. Bishop and we had a profitable meeting, several bore faithful testimonies to the Latter Day Work and of their determination to press onward. Then I went again to Morrison, preached four times to attractive and interested congregations, also strengthened and encouraged the Saints there. From there I went to Littleton, a new field, preached three times, administered to a lady who was afflicted; some others believed. Much good might be done there if preaching could be kept up. From there went to Castle Rock; found Bro. Sellars and his wife firm in the faith. Mrs. Sellars is not in the fold, but is a lover of the truth, and God will abundantly bless her for favors bestowed upon God's servants. I did not preach there because of other meetings, but visited and was made welcome by many friends. From there I returned to Pueblo, expecting to preach again to the Brighamites, but when I got there I found that most of them had scattered out, dissatisfied with Brighamism. I visited those that were there, and was made welcome and cared for by Mr. Willbanks, who is firm in the faith. From Pueblo I went to Coal Creek and held a discussion with Rev. A. Pickrel of

the Disciple Church, on the question of the "Laying on of hands," and the "Signs to follow believers." We had agreed on four nights, but two nights were all that he would meet me. He admitted the teachings of the Bible, but in order to substantiate the Bible, he, like the rich man in hell, desired that I should work a miracle, and then he would believe (the Bible). After the discussion I preached three times, blessed six children, left the Saints there in hope of eternal life. I was also reminded by sister Adamson in the way of dry goods, that my labors were appreciated, and that the care and welfare of my family was a part of the interest of the Church in Colorado, for which I could not help asking heaven's choicest blessings upon her.

I reached home after an absence of nine weeks; found all well, and many waiting my return to hear me preach again. I came here this week, preach every other evening, an excellent interest is manifested. There are some old-time Saints here that have not united with us yet, but rejoice in the truth.

F. C. WARNKY.

PIPER CITY, Ford Co., Illinois,

May 6th, 1878.

Bro. Henry:—We arrived here on Saturday evening last from Streator, and met Bro. Silas Rogers at the depot. Got out appointments and preached to an house full yesterday morning and night. I think that we will hold meetings during this week, and over next Sunday at least. I believe that some few will come over to the camp of Israel in this place. I hope so at least, and enough to form a branch of the Church. Pray for us to this intent. None united at Streator, but some seven or eight expressed their intention to do so, but Satan hindered. I can not tell why they did not come into the Church—except that they could not get up enough courage to say, I am ready. How are the prospects in Chicago? I should like to hear from you when you have time. Yours fraternally,

T. W. SMITH.

VINCENNES, Iowa, April 14th, 1878.

Bro. Joseph:—I had intended to go to South-eastern Pennsylvania, this coming May, on a mission of love, but it seems now I will not be able to go this spring. Some six or seven years ago, I baptized eight persons in York county, Pa.; all are alive in the faith but one, sister Hortentia Harmon, who fell asleep in Christ over a year ago. When I received intelligence of her death, I felt to rejoice and praise God that he is not a respecter of persons; for, although this dear sister lived far from any organized branch where she could have been fed and nourished on the pure milk of the word, not having the opportunity to partake of the emblems of the Lord's body, not having even the strengthening, comforting influence from the visit of an Elder, she died bearing a faithful testimony of the truth of this work. She exhorted her friends to be faithful to the end, for the work was of God. The brethren who were with her were much encouraged and strengthened; and some not of the faith that heard her testimony believed also and desired baptism; the brethren wrote for me to come and visit them and baptize three or four who were believing. Brother Joseph, I have not given up going east. I still intend to go soon as health will permit, and I want your "God speed" when I do go. Love to all who are favorable to truth.

JOHN MATTHEWS.

[We bid Bro. Matthews a cordial "God speed."]

—Eds.

WALKER STATION, Red River Co., Texas,

April 8th, 1878.

Editors Herald:—My last was written from Columbus, Kan. Bro. W. S. Taylor took Bro. Jenkins and myself to the nearest station, and we went to Oswego that day, and on Tuesday, Feb. 26th, were on our way to Dallas, Texas, where we arrived about 10 o'clock that night. Next day went to Rockwall, and found Bro. B. F. Boydston and family in good spirits. They gave us a welcome reception. At this place, some four years ago, I held a series of meetings, and a debate with a Dr. Polly; and, rather to my surprise, I found the remembrance of it fresh in the minds of the people. An appointment was made for

meetings to commence on Saturday evening, and they were continued nine consecutive days, preaching every night, and twice on Sunday.—Although it was a very busy season of the year for the farmers, yet the services were all well attended, and sometimes largely so. And not a few of the best citizens are very favorably inclined, and several outside of the church express it as their opinion that a branch can be organized there. In this connection I will say that it is my firm conviction that the work here should be made permanent by the location of one of our "good elders" with his family. This would at once and forever dispel that, to many, horrid thought that we are only "recruiting officers for Brigham Young." It might not be amiss to give the subject some attention.

From Rockwall we came to this place, and found the few faithful saints anxiously awaiting our arrival. With a certain class in this immediate vicinity there exists a strong feeling of prejudice; but, as a rule, the people are ready and in some instances anxious to hear our views. I had an appointment for a meeting in Clarksville, the county seat of this county, and there seemed to be an earnest desire to hear. But, unfortunately, the small-pox just at that time made its appearance in the town, which rendered it necessary to call in the appointment. And the probabilities now are that I shall not be able to return.

On Sunday, March 17th, commenced a series of meetings at this place, which continued a week, and resulted in three accessions to the church. I have an appointment at this place for next Sunday, and then I start South. Bro. Jenkins returned to Rockwall, where he was when last heard from.

Bro. A. J. Cato made a good impression here, and his return is much desired by persons both in and out of the church; and believing he can be the means of doing much good here, I hereby respectfully request him to come to our assistance at his earliest practicable convenience.

With an earnest desire for prosperity of the Lord's good work, and hoping to be remembered by all saints in their prayers, I have the pleasure to be, yours in faith, hope and charity,

D. H. BAYS.

ELKHORN, Douglas Co., Neb.,
April 8th, 1878.

Dear Herald:—For the last six months I have given my time to the Church; in which time I have witnessed various changes, some of a discouraging and some of an encouraging nature. Sometimes a cloud would seem to hover around me, and all would be dark and drear, and I would feel almost inclined to give up the conflict; but compelled as I was to question myself, Has God allowed me to suffer want? Or has he enjoined more upon me than by his help I can do? I have had to answer, No. Then, if Christ so loved the world as to give up the glory he had with the Father, and even his own life to die the ignominious death of the cross, to establish a plan of salvation for us; and has commissioned, and called us to promulgate that gospel, shall we not do it with all the powers we possess? If none "taketh this honor upon himself but he that is called of God as was Aaron;" or if none can hear without a preacher, and none can preach but those that are sent, how shall the world hear the law that they may be judged thereby; or when shall this gospel of the kingdom be preached to all the world for a witness that the end of wickedness may come, and he reign whose right it is to reign, except those go who are sent? In thus meditating upon the blessed privileges and blessings of the Saints of Christ, as well as being impressed of our duty to draw out all the honest in heart, and to build up the kingdom of God, with an eye single to his glory dispersed gloominess and fear, and makes them to answer as the cloud that overcasts the mid-summer sun; which makes the light appear more brilliant, powerful, and magnificent than before.

I have no reason to complain. I have been blessed greatly in this work, and the nearer I live to my profession the greater the blessings, even to the privilege of having free access to the throne of grace, and sweet communion with Christ. During the last three months I have been preaching in Douglas and Saunders counties,

and have baptized two; left many more inquiring. I met with a lively opposition, but God gave truth the victory, though in the hands of so weak and unworthy a servant. Truly, God does verify his promises in these last days. He has called the weak to confound the wise, but the glory, and honor be to his great and holy name. Your brother in gospel bonds,
JAMES PERKINS.

LA CROSSE, Hancock Co., Illinois,
April 27th, 1878.

Bro. Joseph:—Bro. J. A. Crawford, of Lewiston, has been with us quite a while, and has been preaching at a good many places. The people seem to like him; he is a good man and one that need not be ashamed anywhere, for he will make a good workman. I am obliged to work at present, but as soon as the throng of work is over, I will commence preaching again. Bro. Crawford and myself went down to No. 8 school house last Saturday and preached two discourses. Saw the most of the Elvaston saints, and also stopped with Bro. Don C. Milikin; we had a very good time and felt that it was good to work in the cause of Christ. Praying that we may faint not by the wayside but may hold out faithful until the time of refreshing may come, I am your fellow laborer in the gospel bonds,
SOLOMON SALISBURY.

Conferences.

Kewanee District.

A conference was held at Canton, Illinois, March 3d and 4th, 1878; J. A. Robinson, presiding; J. H. Hopkins, clerk.

Branch Reports: Canton 64, including 1 High Priest, 1 Seventy, 5 Priests, 4 Teachers, 1 Deacon; 6 received by letter, 1 died.

Princeville 15, including 1 High Priest, 1 Seventy, 2 Elders; 2 removed by letter, 2 died.

Truro 13, including 2 Elders.

Bryant 9, including 2 Elders, 2 Priests; 4 baptized, 2 removed by letter, 1 cut off.

Kewanee 114, including 1 Seventy, 10 Elders, 4 Priests, 5 Teachers 1 Deacon.

Millersburg 49, including 2 of the Seventy, 2 Elders, 1 Teacher, 1 Deacon.

Peoria 33, including 3 Elders, 1 Priest, 1 Deacon.

Buffalo Prairie 90, with 1 Seventy, 6 Elders, 3 Priests, 1 Teacher, 2 Deacons.

Bishop's Agent's Report: "Total received during the year \$30.20; paid out \$23.40; balance on hand \$6.80. R. J. Benjamin, Bishop's Agent."

Financial reports of some branches were received.

Elders D. S. Holmes, J. A. Robinson and J. H. Hopkins reported in person; J. S. Patterson, T. F. Stafford, Robert Holt and J. M. Terry by letter.

Missions: T. F. Stafford was continued in his former field; also D. S. Holmes. J. H. Hopkins to labor in and around Aledo. Wm. F. Seward under the direction of the president. Lewis Jones and Jesse Burner in Orion. Brethren Riggs and Relyea in and around St. Davids, with Br. E. Bennett. George Nuttall in the vicinity of Utica. J. H. Hopkins to Henderson Grove and set the branch in order, while on his way to Aledo.

The resolution concerning rescinding the action to raise \$300 for the support of the ministry of the district was called up and discussed, and by vote it was lost.

A letter from Br. Morgan Jenkins was read, being an appeal from the Canton Branch decision. A committee was appointed to look into the matter of an appeal.

J. A. Crawford was recommended to the president of the Eastern Iowa District, and to the Saints in general, as a laborer in the gospel; also Gomer T. Griffith to the Saints where he may be called to labor.

A committee was appointed to investigate the case of J. T. Williams.

Sunday: At 8:30 a.m., a prayer and testimony meeting was held, and a good time was enjoyed, At 11 a.m., preaching; at 2:30 p.m., sacrament and testimony meeting; evening, preaching by the president.

After which the committee in case of granting new trial asked by Morgan Jenkins reported that

there was not sufficient evidence to warrant a new trial. Report received and committee discharged.

Committee in case of J. T. Williams reported that as he is not a member of the district, and belongs to no branch of the district, he is therefore beyond our jurisdiction, but would recommend the president of the Canton branch to report him to the officers of the district and branch where he belongs, that he may be dealt with accordingly. Report received and committee discharged.

A resolution was adopted commendatory of the labors of Br. T. W. Smith, and asking the General Conference to return him to this Kewanee District to labor, if he is not sent on a foreign mission.

The president was appointed to represent the district at the Annual Conference, April 6th, 1878, the district to pay his expenses.

A vote of thanks was given to the Canton Mite Society for their timely assistance.

One baptized during conference.

Adjourned to Kewanee, June 1st, 1878.

Nodaway District.

A conference convened at Ross Grove, Holt Co., Missouri, February 16th, 1878. William Hawkins, president; Joseph Flory, clerk.

Branch Reports: Platte 40 members, including 9 Elders, 1 Priest, 1 Teacher, 1 Deacon; 2 received by letter. Oregon 33, including 6 Elders, 2 Priests; no change. Ross Grove 45, including 1 Seventy, 2 Elders, 2 Priests, 2 Teachers; no change. Guilford not reported.

Brethren Flory and Hoyer reported the condition of their branches.

Thomas Nutt said that as one of the committee appointed to adjust difficulties in Ross Grove Branch, he had been twice according to appointment made, but the others not appearing, nothing could be done. His report was accepted, and the committee discharged.

The case of sister Mary M. Stringer was presented. She and her husband moved to Tennessee last spring, in hopes of benefiting his health; but it is now reported that she is a widow, and that she and her family are in destitute circumstances. It was resolved to devise some means to assist her as soon as it can be ascertained fully that she is situated as reported, and the secretary was authorized to solicit assistance from the different branches of the district, through their presidents, for her relief, should it prove to be so, and the raising of funds to defray expenses of correspondence, etc., was provided for.

Resolved that the secretary keep an account of his expenses as secretary, and report the same at each session of conference for payment thereby.

Elders R. Hoyer, Jos. Flory, Thomas Nutt, William Hawkins and John Sykes, reported; also, Priests A. Sears and J. W. Welsh; and Teachers S. C. Andes and R. K. Ross.

Thomas Nutt, Reuben Hoyer and J. W. Sykes, were appointed to investigate the difficulties in the Ross Grove Branch, and they appointed Monday, the 18th, as the time.

Resolved that Bro. Nutt be invited to spend all the time he can in preaching in the district.

Monday, 18th.—At 9 a.m. the committee of investigation of Ross Grove difficulties organized, and continued till Tuesday, during which time the cases of M. J. Stiles vs. Henry Smith, M. J. Stiles vs. Joseph Flory, the Ross Grove Branch vs. Geo. E. Stiles, and the Ross Grove Branch vs. M. J. Stiles were taken up, J. W. Sykes acting for the plaintiff in the first two cases and for the defendant in the last two, the parties not being present. In the first case the defendant was charged with using abusive language to the plaintiff, and the court decided that he had acted "unwisely and imprudently," and that he should make an acknowledgment therefor, and also that the plaintiff make an apology to the defendant for "reprehensible action towards him. Bro. Smith made his acknowledgment to the conference, and promised to write one to the plaintiff. The second case was a charge for sanctioning the language of Br. Smith, and adding insult to injury, but the court only decided that he had acted "injudiciously," and recommended that he be released from the charge as made. In the third and fourth cases the charges were "unchristianlike conduct," which charges were decided as sustained, and the

defendants were required to make due acknowledgment by letter. The report of the committee was accepted, and the decisions and recommendations were adopted, and the committee were discharged with thanks for their services.

There was preaching during the session by Brn. Nutt, Hoyer and Hawkins, and on Sunday afternoon a sacrament and testimony meeting, at which Br. Abraham Sears was ordained an Elder by Brn. Nutt, Hoyer and Flory.

Adjourned to Ross Grove, at 10 a. m., June 15th, 1878.

Pottawattamie District.

A conference was held at Council Bluffs, Iowa, Feb. 23rd and 24th, 1878; Andrew Hall, president; Frederick Hansen, clerk.

Branch Reports: Council Bluffs 124 members, including 1 Apostle, 1 Seventy, 10 Elders, 3 Priests, 3 Teachers, 2 Deacons; 1 baptized, 1 received by vote, 1 expelled, 1 died. North Star 30, including 5 Elders, 2 Teachers, 1 Deacon, 1 baptized, 1 removed by letter. Wheeler's Grove 68, including 1 High Priest, 6 Elders, 3 Priests, 2 Teachers, 1 Deacon; 2 died. Crescent City 36, including 4 Elders, 2 Priests, 1 Teacher, 1 Deacon; 2 removed by letter.

The spiritual condition of the branches was reported by Elders Lewis Davis, Hans Hansen and Hans N. Hansen. Elders James Caffall, C. G. McIntosh and Alfred Bybee reported.

Andrew Hall, Bishop's Agent, reported: "Cash on hand last report \$22.00, offerings received \$16.15, tithings \$10.00—total \$48.15; paid to Jas. Caffall \$23.00, to D. H. Bays \$2.00—total \$25.00; cash on hand \$23.15."

Whereas the officers of the Council Bluffs Branch report that Br. S. P. Guhl has made reconciliation to the branch, as per resolution of last conference, therefore be it resolved that he be restored to the eldership.

That Br. James Caffall be appointed our delegate to the General Conference of April, 1878, and that he be instructed to request said General Conference to meet in the vicinity of Council Bluffs next fall.

That the presidents of branches receive donations to defray the expenses of Br. Caffall in going to Conference.

D. P. Hartwell was released from the committee on Union Branch, and Andrew Hall was appointed in his place. The committee is now Andrew Hall and James Caffall.

Andrew Hall was sustained as the Bishop's Agent, and he was instructed to report hereafter the names of those to whom he pays funds from the treasury, and that those in the ministry who receive means from the Saints shall report the amount received within as well as of this District.

C. G. McIntosh was chosen to preside over the district.

Preaching by Br. G. E. Deuel.

Adjourned to meet in Crescent City, May 25th, 1878, 10:30 a. m.

Southern Indiana District.

A conference was held at Hall's Ridge, Jefferson county, Indiana, March 16th, 1878; Wm. H. Kelley, president *pro tem*; E. C. Mayhew, clerk *pro tem*.

Branch Reports: Union 25; 1 baptized. Olive 21; 2 baptized. New Trenton 14; no change. Pleasant Ridge 38; 2 baptized, 1 disfellowshipped. Eden 35; 2 removed by letter, 1 received by vote. Low Gap and Amanda not reported.

The courtesies of the conference were extended to Br. Jas. G. Scott, as expressing the friendship, sympathy and good will towards him, but not with a view to disregarding the decision of councils which have sat upon his case, and thus recognizing him either as a member or Elder of the Church; for this conference is in possession of no facts showing that the law has been complied with on his part.

Elder Wm. H. Chappelow reported by letter, and Wm. H. Kelley, J. S. Christie and Saml. Rector in person; Priests Robert Eysers and J. R. Chappelow by letter.

Jas. G. Scott made a few remarks of encouragement to the conference.

Bishop's Agent reported: "\$22.50 received, \$12 on hand last report, total \$35.30; expended \$39;

due agent \$3.70. [Footings disagree.—Eds.]

Harbert Scott was sustained as president and J. S. Constance as clerk of the district. W. H. Kelley and Columbus Scott were sustained in their mission. Saml. Rector as Bishop's Agent.

Resolved that the conference meet hereafter every three months.

The request of Eden Branch to grant James G. Scott an Elder's license was referred to Wm. H. Kelley.

At 6 p. m., preaching by J. G. Scott.

March 17th, 10 a. m., preaching by W. H. Kelley and J. S. Christie; 2:30 p. m., sacrament; 7 p. m., preaching by W. H. Kelley and S. Rector.

March 18th.—The following was adopted:

Whereas the Eden Branch has expressed to this conference that the difficulties now of long standing between James G. Scott and the Church have been settled between the branch and the accused, they recommending him to be received as a member and Elder; and, whereas, the report of said branch shows upon the face of it that said J. G. Scott had been received by confession only; and, whereas, it is a matter of record that this conference did appoint a court of Elders before which the said J. G. Scott was tried and lawfully excommunicated from the Church; therefore, Resolved, that it is the opinion of this conference that neither the Eden Branch nor this conference has the authority to transcend the precedents, laws, and customs of the Church and ignore the decision of said court of Elders and receive him back into the fold otherwise than demanding of him to come in by the door; unless it can be shown that said court was an unlawful one, or that it proceeded in an unjust or unlawful manner, of which we have nothing to show.

[The court referred to was appointed by the Eden Branch. A previous one, by which he was deprived of his license as a minister, was appointed by conference, but the one upon whose recommendation he was disfellowshipped, was appointed by the branch].—Clerk.

Two were baptized on the 18th.

Adjourned to the Olive Branch, June 1st, 1878.

Eastern Maine and Nova Scotia District.

A conference convened at Mason's Bay, March 16th and 17th, 1878; J. C. Foss, presiding; S. O. Foss, clerk.

Branch Reports: Pleasant River 14 members. May 39; 2 baptized. Mason's Bay 28. Kennebec 34. Union and Pleasant View not reported.

Elders Reports: John C. Foss, of the Seventy, had baptized four since last report. E. C. Foss, president of the district, had visited the Mason's Bay and Pleasant River branches. S. O. Foss, J. Benner, A. McCaleb and B. K. Rogers reported; also Priest G. W. Foss, and Teachers B. Foss N. Crowley and Wooster Look.

S. O. Foss was chosen to preside over the district.

Preaching during the session by J. C. and E. C. Foss, and sacrament and testimony meeting Sunday morning.

Adjourned to Jonesport, June 15th and 16th, 1878.

A curious story is told of General Todleben, the famous Russian engineer. In the beginning of the Crimean war he distinguished himself so greatly by his skill in constructing field-works that he was recommended to the Czar for promotion to the rank of staff officer. When the honor was about to be conferred, it was found, to the general consternation, that he was a Jew. Such a thing as a Jew being a Russian staff officer never having been heard of, the Czar was told it was impossible. "Very well," said the Emperor, "Let Todleben be baptized." This was counting without the Israelitish engineer. When the proposition was made to him, he declined promotion on such a condition, for it would kill his old mother, then eighty years of age. After a while, however, the mother died; Todleben was baptized a Greek Catholic, and was elevated to the Imperial Engineer staff.

The indulgence in accusation and telling faults always has a bad effect, because it comes from the devil.

Miscellaneous.

Information Wanted.

John Harris, engineer, Danville, Montour county, Pennsylvania, would like to know the whereabouts of Charles Gibbs, who came with him from Aberdare, Wales, to this country in the year 1854.

Information wanted, by John Bolam, of Irvingtown, Pennsylvania, of Thomas Snowball, who left England about twenty-three ago for Salt Lake City, Utah. Any news of him, or of members of his family, would be thankfully received.

Bro. Wm. Summerfield, of Starfield, Clinton county, Missouri, desires information of George Horton, who was living in Provo Valley, Utah, when last heard from.

Information wanted of John Baldwin, who came from Victoria, Wales, to America, in 1870 or 1871. His occupation was working in an iron mill. He was a member of the Brighamite organization at the time he left Wales. Any person who can give information concerning him will confer a favor upon Jacob Baldwin, Plymouth, Luzerne county, Pennsylvania.

Notices.

NORTH-EASTERN MISSOURI DISTRICT.—A conference of the North-East Missouri District will be held at Bevier, Macon county, Missouri, convening May 18th, 1878. A full attendance is requested. John Taylor, president; Edward L. Page, clerk.

SOUTHERN INDIANA DISTRICT.—A conference will be held at the Olive Branch, Ripley county, Indiana, convening at 10 a. m., Saturday, June 1st, 1878. It is hoped that the brethren will at least make a reasonable effort to attend, especially the official members, whose duty it is made to encourage the work by precept and example, to help the weak, and cheer the strong, so that growth and prosperity may attend the work of the Master. We have every reason to believe, from past experiences, that the happiest results will flow from our assembling together, both in the confirmation of the faithful and the convincing of the gainsayer, and withal that each will come to serve the interest of the cause and extend to others that consideration, love and esteem, that they ask for themselves, so that the bond of unity, and the spirit of peace, which have hitherto ruled in our gatherings, revived our spirits and cheered our hearts, may again prevail with us. It is not certain, up to this writing, that any Elders from abroad can be present. Wm. H. Kelley, President of Mission.

The branches of Hyde Park, Danville, and Plymouth, Pennsylvania, Philadelphia District, having unanimously requested me to act as District President, the rupture at Philadelphia having left the district in a disorganized state, I willingly accept the responsibility, and at the request of three of the branches—a majority—a call is herein made for a District Conference to be held at Hyde Park, Pa., May 25th and 26th, 1878. Services to commence at 2 p. m. And in accordance with the action of the General Conference, the Philadelphia and Hornerstown Branches are requested to send in their reports. Lewis D. Morgan, president.

MICHIGAN DISTRICT.—A conference will be held June 1st and 2d, 1878, at the Fowler School house, near Coldwater, Branch county, Michigan. There will be preaching on Friday evening, May 31st. Brethren who come by rail will be met at the depot in Coldwater. The usual interest and kind consideration will be expected, and, per consequence, the usual good resulting therefrom. We should attend, realizing that it is a conference for the Lord's work, and that we are to be benefitted spiritually, morally, and intellectually, and that we should use our energies to attain these benefits. Some Elders from abroad may attend. I shall not announce that Bro. J. Smith will be pres-

ent, as he may not be there, but I rather think he will. Wm. H. Kelley, President of Mission.

Bro. S. M. Bass, of Lawrence, clerk of the district, desires each branch clerk to either send a statistical report thereof to him in season, or else to him in care of Bradford Corless, Coldwater.

To the scattered members of the Pleasant View Branch, located in Cherokee county, Kansas: You are requested to report in person, or by letter, to the branch, before the expiration of three months, or your names will be forwarded to the General Church Recorder, and so recorded scattered members on the Branch Record. Stephen Maloney, Clerk of Branch, Weir City, Kansas.

THANKS.—We tender our heartfelt thanks to Bro. Benjamin Bowman, of Virginia, for money received upon the church. May God bless the brother, and all the Saints. By order of the Saints of the Eureka Branch. E. Powell, pres.; Barney Donoho, clerk.

MILTON, Santa Rosa Co., Florida, April 21st, 1878.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

HOGUE.—At Lewisville, Monroe county, Ohio, April 4th, 1878, to S. W. and Hannah P. Hogue, a son; name, Joseph Ellis.

EMMETT.—To Bro. Joseph J. and Sr. Frances M. Emmett, of Blenheim, Kent, Ontario, March 4th, 1878, a son, named George Franklin.

PAGE.—At San Benito, Cal., January 11th, 1878, to Albert and Mary Page, a son; name Earnest Alroy.

Married.

TAYLOR—MOLYNEUX.—At the Saints' Hall, 1302 Broadway, St. Louis, Mo., April 23d, 1878, by Elder Wm. Anderson, Bro. Edwin Taylor (son of Bro. Thomas Taylor, of Birmingham, England,) and Sr. Martha Molyneux, of St. Louis, Mo.

Sweet their union, pure their pleasure,
Heart with hand to each they give,
Each one's heart the other's treasure,—
May they thus forever live.

BACON—WHALEY.—At Philadelphia, Pa., April 22d, 1878, by Elder John Stone, brother Hosias Bacon and sister Rachel Whaley.

Died.

SAVAGE.—In Flintville, Brown county, Wisconsin, February 9th, 1878, Elder William Savage, aged 67 years and 2 months, being born April 9th, 1811. His widow writes: "He has gone to rest, if any of your fellow-servants ever did;" which sentiment we can repeat from our understanding of his life and services in the Master's cause.

TURNBOW.—Near Farmington, Graves county, Kentucky, August 7th, 1877, Sr. Rachel Turnbow, wife of Jefferson Turnbow. She was born in East Tennessee, August 9th, 1812; was baptized by Wilford Woodruff, in 1835. She went through the persecutions in Missouri, and from there returned to Kentucky, where she united with the Reorganized Church in 1873. Her death is much lamented by all who knew her, especially by her bereaved husband and children, and also by all the Elders who have labored in this country. They will never forget her kindness, and if their prayers have any power with God she will receive a glorious crown in the morning of the first resurrection.

SEWARD.—At Bentonsport, Iowa, April 13th, 1878, Sr. Nancy Seward, aged 65 years, 4 months and 18 days. She was born in Clinton county, Ohio, September 25th, 1812. She united with the Church in 1841, was baptized by Truman Gillett. During the dark and cloudy day she stood firm to her faith in the principles of the gospel, but aloof from all the factions; when the Lord brought order out of the reigning confusion, she was ready to re-enter the ranks, which she did by uniting with the Reorganization, at Plano, Illinois, during the Annual Conference of April, 1866, on her former baptism; but was subsequently baptized by Elder John Leeka, October 18th, 1868. She was a mother in Israel indeed, as her children testify, both by word and the integrity and virtue of their

lives, the foundation of which was laid by that mother teaching them the principles of truth from infancy, and they following those teachings, some by uniting with the church of which she was a member, and others by living honorable lives outside the church. Though severely tried by bodily affliction for many years, she was ever patient. The large concourse of friends that attended to pay their tribute of respect was a testimony of her worth that was more expressive of their esteem than words. Funeral services at her residence, by Elder James McKiernan.

JOHNS.—At Diamond Valley, Alpine county, California, of diphtheria, two sons of Bro. John E. and Sr. Hannah Johns; namely, Rowland E., on February 17th, 1878, aged 2 years, 11 months, and 13 days; and John D., February, 18th, 1878, aged 1 year, 2 months and 28 days.

"Sleep, little babies, sleep;
Not on thy mother's breast,
Not in thy cradle bed,
Henceforth shall be thy rest,
But with the quiet dead.

"And now like dew-drops shrined
Within a crystal stone,
Thou'rt safe in Heaven, my doves,
Safe with the source of Love,
The Everlasting One.

"And when the hour arrives,
From death that sets me free,
Thy spirits may await
The first at Heaven's gate
To meet and welcome me."

GIBBONS.—In Ellington, Dodge county, Minnesota, of congestion of the lungs, after an illness of four weeks, Harry F. Gibbons, son of John and Ida Gibbons, aged 1 year, 6 months, and 7 days. Hymn 883 was sung,—no other services.

COOPER.—At Santa Rosa, Sonoma county, California, on the 15th day of April, 1878, Curtis Cooper, son of Bro. John D. Cooper, aged 2 years and 6 months. Funeral services by Elder Jeremiah Root.

Little Curtis is no more,
He is gone to the heavenly shore,
God took him when he thought best,
To dwell with angels and be at rest.

JONES.—At Lucas, Iowa, April 15th, 1878, of apoplexy, Mrs. Charlotte Ann Jones, wife of Mr. Nathan Jones, and daughter of Mr. Robert and Elizabeth Stephenson of Johnsonville, Wayne Co., Illinois, aged 17 years, 9 months, and 7 days. Funeral sermon by Evan B. Morgan, text Job 14: 14.

CUTLER.—At Oak Lake, Minnesota, March 23rd, 1878, of old age, Sr. Lois Cutler, she being in her 90th year. Had she lived until the 24th of September next, she would have been ninety years old. She was forty-six years a believer in the latter day work. She passed through the Missouri and Illinois persecutions; united with the Reorganized Church, under the labors of Elder T. W. Smith, in the summer of 1875. She died strong in the faith, and firm in the belief that she would come forth in the resurrection of the just, and she felt that she had the "Spirit of him that raised up Jesus," and thus having that knowledge that "they who have that Spirit dwelling in them, shall have their mortal bodies quickened by the Spirit of him who raised up Christ," she could go with hope of immortal glory. She was exemplary, and ever ready to bear her testimony to the truth of the work. She now "resteth from her labors, and her works do follow her."

BRYANT.—At Little Kenebec, Maine, April 17th, 1878, Asa. Bryant, aged 60 years. Sermon by Elder S. O. Foss.

CRIDER.—Near Farmington, Graves county, Kentucky, September 25th, 1877, Bro. David Crider. He was born in Bedford county, Virginia, March 28th, 1810, and was baptized by David Patten, in 1836. He went through the persecutions of Missouri, and from there returned to Kentucky, where he united with the Reorganized Church in 1874. He bore the name of being one of the most upright men who ever lived in this country.

RONDET.—At Newport, N. Y., December 19th, 1877, Mr. Fisher Rondet, son-in-law of William and Hannah Spring, aged 38 years.

BATH.—At Newport, N. Y., July 3d, 1877, Mrs. Sarah Bath, daughter of William and Hannah Spring, aged 39 years and 3 months.

SHAW.—At Wilkesport, Ontario, Canada, January 7th, 1878, of consumption, sister Priscilla, wife of brother Phelan Shaw, aged 25 years, 5 months and 18 days. She was a good Saint, a modest and quiet woman, and beloved by all. She left two children, one 4 years and the other 8 years old. Sermon by Elder George Cleveland.

BOGUE.—In the Sherman Branch, Mason county, Michigan, March 23d, 1878, sister Mary C., wife of Bro Ezra B. Bogue, aged 33 years. Besides her husband and four children, her aged father, two brothers, and a large number of friends mourn her loss.

We've known thee long, and loved thee,
And proved thy friendship true;
As neighbor, friend and sister,
'Twas hard to part with you.

But still a hope inspires us,
If to the end we're true,
When Jesus comes in glory,
We'll surely meet with you.

PARKS.—At Santa Rosa, Sonoma county, California, April 15th, 1878, Elder James M. Parks, in the fifty-first year of his age. Funeral services on the 17th, by Elder J. F. Burton, of Santa Ana, Cal. At the time of his death Elder Parks was president of the Petaluma Sub-District of California, in which office he was acknowledged and blessed of God, and beloved of the Saints; highly respected of Gentiles and all who knew him; he was an able expounder of the gospel, a ready defender of the faith and a faithful ambassador for Christ—his life was daily an honor to the cause in which his soul was engaged, and like our beloved brother, Hervey Green, with whom he was associated in the ministry, he has "fought a good fight, finished his course and kept the faith." With him he may rest in the Paradise of God, until a crown shall adorn his brow. His dying words to his children were: "Every knee shall bow, and every tongue confess to the honor and glory of God the Father." To his wife he said: "Be faithful over a few things, and the Lord will make thee ruler over many things." D. S. MILLS.

HOSKINS.—At Crescent City, Iowa, April 15th, 1878, of cancer, brother Elza Hoskins. He was born in Belmont county, Ohio, August 13th, 1801; baptized in Decatur county, Iowa, in 1861 by Elder W. W. Blair. The latter portion of his life was one of suffering and pain, and he longed for the end of his earthly career, having confidence in a better one to come.

DAVIS.—At Machias, Maine, April 8th, 1878, Susie J. Davis, child of brother E. L. and sister Caroline Davis, aged 2 years.

ELLISON.—At Six Mile Grove, Harrison county, Iowa, March 5th, 1878, Sr. Rebecca Ellison, aged 30 years and 1 day. Funeral services by Elder D. Chambers.

*SPRING.—At Newport, N. Y., August 1877, the infant son of Thomas and Libbie Spring.

Remarkable Works of Human Labor.

Ninevah was 14 miles long, 8 miles wide, and 46 miles round, with a wall 110 feet high, and thick enough for three chariots abreast. Babylon was 50 miles wide within the walls, which were 75 feet thick, and 100 feet high, with 100 brazen gates. The temple of Diana, at Ephesus, was 420 feet to the support of the roof; it was 100 years in building. The largest of the pyramids was 481 feet in height, 953 on the sides; the base covers 11 acres; the stones were about 60 feet in length, and the layers are 208; it employed 320,000 men in building. The Labyrinth in Egypt contained 300 chambers, and 12 halls. Thebes, in Egypt, presents ruins 27 miles round, and 100 gates. Carthage was 29 miles round. Athens was 25 miles round, and contained 350,000 citizens and 400,000 slaves. The Temple of Delphos was so rich in donations that it was plundered of \$50,000,000, and Nero carried away from it 200 statues. The walls of Rome were 13 miles round.

How many are prevented from entertaining the truth because it will expose them to the ridicule of their companions. They had rather endure the pangs of a wounded conscience than the scoffs of the wicked.

This is sometimes called "the iron age," but it is fast becoming "the age of steal."

The Saints' Herald.

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Miss Baughnoin 1879

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING; FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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No. 11.

RETROSPECTION.

Feeling somewhat melancholy, shrouded is the day in gloom,
Silently I sit reflecting in my lonely little room.
Friends, companions of my girlhood, with their merry faces bright,
Mingled with a peal of laughter come again before my sight.
But, alas! how quick they vanish, like a fairy phantom sped;
Still, in vain imagination, lingers yet their noiseless tread.
Thought, like lightning, asks the question, Why have you been scattered wide?
I re-ope some letters lying on the table at my side.
Clear and plain, they solve the question, written in a well known hand,
Posted at some distant station in a far off foreign land.
They are Missionary's letters to his wife and children dear;
Sketches of long years of travel and the cause that brought us here.
They are headed, "Wife and children;" Months and years their rounds have rolled,
Since the parting word was given, since I did my home behold.
Home; what joy, what untold pleasure, does that little word contain;
God alone the secret knoweth, shall we ever meet again.
Proud ambition could not tempt me, thus to stay from those I love,
'Tis to do my Master's bidding, He who lives and reigns above.
'Tis no easy road to travel; opposition holds the sway;
Proselytes are few in number; Satan seems to gain the day.
Strong indeed the current rages; up the stream 'tis hard to row;
Shall we turn, glide smoothly downward, God forbid! No! never, No!
History tells the world's destruction. Noah was a preacher too,
Sent of God to warn the people, but his proselytes were few.
Faithfully he filled his mission, but they heeded not his word;
'Till their danger was apparent, and the voice of storm was heard.
As it was in bye gone ages, as in faithful Noah's day,
They will spurn the warning given to them in the latter day.
But, 'tis true, Jehovah speaketh, signs are seen in every land;
Tokens of His second coming, and the time is near at hand.
Bitterly my spirit mourneth o'er the wickedness of man,
Careless of their soul's salvation, heeding not the gospel plan;
Sick at heart, I turn my footsteps from the city's busy throng;
Wend my way far up the country, thinking as I move along;
On this life, its cloud and sunshine, joy and sorrow which it gives,

'Till I reach the looked for dwelling where my youngest brother lives.
I receive a hearty welcome by himself, and children dear;
But where is the wife and mother, for alas she is not here?
To a lonely spot I wander, where a deathlike silence reigns,
Piloted by little children, while I follow in their train.
Cautiously their footsteps treadeth, though their little hearts are brave;
Weeping as they tell the story! 'Uncle, this is mother's grave!'
Yes, that narrow mound containeth, a beloved brother's wife;
Left her children, nine in number, on the troubled sea of life.
Ah, my heart is filled with sorrow while my prayers to heaven are brave;
Comfort, Lord, these little children; guide them to their journey's end.
Bless their father with thy spirit, lead him in the paths of truth;
May he meet again in glory the companion of his youth.
As I journeyed o'er the mountain, through my mind the lesson ran,
Earthly ties are quickly severed, life indeed is but a span.
Swell's my heart with great emotion, while my spirits in me burn,
Shall I stand through every trial? Shall I from my duty turn?
All is still, no sound approacheth, humbly then I bow the knee,
Pray for grace to fill my mission, to support and strengthen me."
Well, I'm rhyming off the letters; but perhaps 'tis not in vain;
For I think that I feel better 'mid this gloomy wind and rain.
M. R.
NOVEMBER, 1876.

THE HOUSE OF THE LORD, AS SEEN IN VISION.

In sleep, or in waking hour, I can not tell,
I saw and realized what I shall try to relate;
and, though some years have elapsed, what was seen and heard during that eventful hour remains vividly impressed upon my mind, as if heard and seen but yesternight.

I had slept and was consciously awake, and approaching a building apparently, eighty feet long by fifty in width, the walls of which were about twenty-five feet high from the top of the foundation, which was raised some five or six feet from the ground, and of stone roughly dressed by the mason's hammer, though jointed and faced at the edges. The front was to the east, and as I approached it from the north-

east I had time to note that in the outside of the building no attempt had been made by the builders at ornamentation; except that along the sides were a series of pilasters standing out from the main wall a few inches, though forming a part of the wall, the bases of which were finished in square work, pedestal and pediment; the tops in capitals rich and peculiar in style, but which I can not describe. At the front a flight of nine, wide, stone steps reaching nearly across the building, led up to the entrance; this entrance being an open porch about sixteen feet deep and thirty wide. Two finished pillars stood at the outer edge of this porch supporting, with the walls at either side, three arches. These pillars had square and solid finishes at the base, but rose from their bases round and smooth, to their caps, which were very richly carved in square designs; the arches which they supported the inner and outer feet of, were exactly circular, and formed of cut stone, and were only a few feet below the ceiling of the porch. The inner side of the porch formed the outer wall of the assembly room, and was richly paneled between the open doors, one at either side of the porch opening straight into the building from the front, and apparently three and a half feet wide and nine or ten feet high.

As I passed up the steps I seemed to know that the Saints were assembling for some purpose, and yet I felt no care nor responsibility respecting the nature of the assembly, any more than to be there with the rest. I found three or four brothers standing at the right, or north end of the porch, conversing in low and quiet tones together. I joined them for a moment; and while standing there I saw numbers of both brothers and sisters come up the steps and pass across the porch and into the open doors, the brothers to the right, the sisters to the left. Some I knew, some were strangers whom I had never seen before. Some, of both men and women, who came briskly up the steps and walked freely across the porch went no further than the doors; when for some cause that I could not see, they stopped, and either turned immediately round and walked hastily away, or turned hesitatingly, slowly and sadly and with frequent backward glances, went away as if overcome and distressed.

While standing thus a shadowy fear came over me, that as I saw some turned away, for reasons that I did not know, and as I then supposed by some one standing at the doors, so I might not be permitted to go in; and in my perplexed and doubting frame of mind, I turned from the brethren with whom I was

chatting and walked slowly toward the door upon the right, thinking that if I saw the least sign that I was not to go in, I would turn at once away, as if I did not care to enter. As I came near to the doorway, to my surprise, I saw neither sentinel nor usher, neither door shutter, nor bolt, lock nor hinge, nothing but the open door way with door jams, lintel and threshold smooth and free from any indication of there ever having been a shutter with which to close the opening. My surprise was increased when, being permitted to pass in, I found no one inside having charge of the door or aisle; nor anything to betray the mystery of turning those back that had gone away.

I went carefully in, taking my hat off as I passed the door way, and walked about a third of the way up the aisle which led the entire length of the room, ending against the side of the pulpit platform. A dim and mellow light shone in the building, though I saw no windows; nor did it seem as if the light came from the sun shining out of doors, for none came in at the open doors. There were two aisles, one at either side of the room, a trifle wider than the door way, dividing the seated portion into three parts; the seats were similar to some styles of church pews, or slips, finished in dark, heavy, polished woods, and at the two sides running level from end to end, and across the room, except at the two sides of the pulpit platform where they were placed lengthwise, facing the pulpit. The middle row of seats were in parallel lines with those at the side, and level with them for about two-thirds of the way from pulpit to the door, when they rose in a circle, arc down, until the last one was raised five or six feet. At equal distances apart, and at the outer side of the inner row of seats, were four pillars supporting the roof.

The pulpit platform was very elaborately finished, and contained a seated apartment, richly furnished; two small circular tables, one at either side, chairs at the sides, and an orator's desk, all of a similar material and finish as the seats, only much more exquisitely carved and colored. The walls were, apparently, painted, and finished in pictured designs, that at the back of the platform much more elaborate and complicated than those at the sides; the ceiling, also, was richly decorated; the cornices profusely so, with carven imagery, scroll and counter-scroll, reaching along the sides, and down the corners, and along the walls in places, corresponding to the pilasters upon the outer surface. In suitable niches, and on brackets carved and embellished, were pictures and statuettes, the pictures representing scenes in the life of the Savior, the Apostles of the New Testament, and of the Book of Mormon; the statuettes the figures of covenant leaders of both continents, ancient and modern.

I had, however, only time to catch a hasty glimpse of all that is so briefly described, when a sort of metallic, ringing sound from the left hand door, and a kind of flashing light diverted my attention, and I looked across to the other side, but saw nothing.

I had hardly time to renew my survey of the walls and ceiling when I was fairly startled by a repetition of the sound already referred to, this time at the door on the right through which I had come; I turned in my seat and saw a man standing at the doorway facing it

as if to come in, and in the door-way itself, two crossed swords, much like the old fashioned broad swords, only a trifle broader; the hilts rested against the door jams, one at either side, about two and a half feet from the floor, and the swords crossed each other, edge down, with their points resting against the opposite door jam about the height of a man's shoulder from the floor. The hilts were plain, the guards like the common sabre guard, the handle part of dark material; the blades polished till they shone like silver, with a golden tinge. As the man stood for a moment, the swords shook a little, as if held in the hand of a person nervous from excitement, and from them as they shivered, a pale, shimmering yellow light seemed to flash, or flow.

The man turned away with a sigh, and with a sad face; the swords remained just a moment, but before the footsteps of the repulsed man had reached the outer edge of the porch, they were drawn back apparently into the door jam itself, turning upward as if upon a hinge formed at the hilts. I looked the door jams all over after the swords were withdrawn, but there was no sign nor trace of any opening in which the swords might be hid; nor was there an evidence of the existence of the swords to be seen.

I turned to renew my survey of the room and as my eyes became more accustomed to the peculiar light, I discovered new and wondrous beauty in the workmanship and finish of the whole. I had, as it seemed, come early; for the arrivals were more frequent, the intervals between them shorter and shorter; the room was filling up on both sides, and in the centre; the dropping of the swords in either doorway was also more frequent, the light flashing from them more continuous; while now and then, from some cause, the falling of them seemed like a crash, as if they were clashed furiously together, at which the light seemed to blaze throughout the room and corruscate along the emblazoned imagery of cornice and column like yellow lightning. I sat in wonder, but not in fear, for within was complete quiet; I began to contemplate the arrangements of the pulpit, where now a page, a lad of some sixteen years of age, was moving to and fro arranging something upon the stand, the tables, and chairs.

A sudden loud clashing of the swords in the doorway just behind me, together with a vivid flashing of the strange light caused me to turn my eyes again in that direction; a man was standing outside the doorway, with his teeth shut tightly together, his hands clenched, and eyes blazing with fury and disappointment; before him were the crossed swords, quivering as if instinct with life, and endowed with emotion; the polished blades had changed their hue from the silvery, golden tinged glitter to the color of a golden flame, while the light that scintillated from them flashed over and filled the room to the remotest corner, flooding seat and pillar, pulpit and altar, niche and statuette, picture and scroll, with its terrible brilliancy. The man turned away, the swords were withdrawn, but in an instant he came towards the door quickly, and was almost in the room with his right foot touching the threshold, when with a crash that sent the blood surging through my veins with the shock, the swords fell before him, sending a flood of flame and light over the room again;

he turned again away, and stepping back a few paces, he started toward the door the third time with determination, despair and fierce rage pictured in his face; and again those terrible swords, now white and glowing like molten gold, fell before him, striking fire from their clashing crossing, shaking the building with the fierceness and suddenness of their fall, and filling the doorway from top to bottom and from side to side with their quivering, eager motion; putting before the enraged and desperate man seeking an entrance, a wall of flaming swords and seeming fire. I shall never forget the fearful expression of baffled desire and helpless rage depicted in the face of the man thus barred out.

I watched him depart, and though many came; some coming in, some being prevented and going away, I saw only the one who tried more than once to enter. It seemed that when a person came up who was to come in, no stir, nor change took place at the door; but when some one came who was not to come in, the swords dropped lightly into place across the doorway, striking slightly together as they fell. If the one thus stopped from coming in, at once turned away, the swords were withdrawn, without noise or light; but if they remained standing, as if waiting to come in or to question why they were thus stopped, the blades of the swords would begin to blaze and quiver with motion, and light would begin to emit from them, similar in appearance to the flame from a hot, briskly blazing wood fire; and the longer the person stood there, the more energetic would be the shivering motion of the swords, and the more vivid and intense would be the light flying from them, until in some instances, as in the one described, the room would be illumined with the light, which resembled that which heralds the rising sun seen as it comes unclouded from the shades of night; or like the glow at the setting of the sun.

I saw some enter whom in my waking every day hours I knew were deemed not meet for a membership with the faithful; and I saw some rejected who are deemed most worthy.

Some walked briskly in, some slowly; none who entered seemed to take any heed to whether there was any thing to stop or hinder them; while some walking slowly and gently would find their way barred with the crossed swords, they having fallen into place gently and noiselessly; others, coming quickly, would be met suddenly by the fall of the swords with a clash and noise, as if sprung into place by the stroke of a nervous and impatient hand; and if entrance were insisted upon, or seemed to be, the crossed swords began to glow, moving up and down, quivering as if with emotion and life, and light would emit from them as from the burnished plough-share set in the sun.

My waking eyes have never looked upon workmanship so complete, so fit, so richly elaborate in design and finish, so profuse and yet so grandly harmonious as that of the room I have so poorly described. The outside of the building was massive and solid, a building only impressive because of its solidity and strength; without a spire, and yet perfect in proportion, design and finish.

It faded from my sight, as sublunary things began to obtrude themselves upon my conscious being; but the impressions made upon my mind will never be effaced. Well may we

believe that the "Flaming swords that turn every way to guard the way of the Tree of Life," still stand as prescient sentinels at the open doors of the Temple of Eternal Peace, and dispute with the fierceness of awakened wrath the entrance of human or devilish design and work.

NOTES ON THE LAMBERT AND WILLOUGHBY DISCUSSION.

TAKEN BY ELDER E. T. DOBSON.

THIRD NIGHT.

WILLOUGHBY:

We cheerfully take up the negative of this question again. The weapons the brother uses against us, we think, are very feeble. We admit that he has given us quite a speech on the destruction of the wicked, but *we* are not *annihilationists*. We will notice a few things which the brother has said.

The question reads: Resolved, That man is conscious between death and the resurrection. But from the remarks of the brother, one unacquainted with the question would not know what he is talking about. We will take up the thief on the cross. We may find something here that has some bearing on the subject. He claims that the thief went away somewhere with Christ. Have we any evidence that the thief went anywhere? "Remember me when thou comest into thy kingdom." Not "my ghost." He had been instructing his disciples about his kingdom, and the thief undoubtedly knew something about it. The Savior says, "My kingdom is not from henceforth." The thief said, "Lord, remember me when thou comest into thy kingdom." Lord, have you not told us how the man went into a far country to receive for himself a kingdom? Now what was his promise to the thief? "Verily, verily, I say unto you, to-day, shalt thou be with me in paradise." The phrase "to-day," "this day," and like expressions were common in that day. Is it best to take the brother's notions of paradise, or shall we take King James' translation and say we believe in that paradise? He refers us to Paul, in 2 Cor. 12, where Paul is speaking of paradise. He has been throwing this out at us time and again, telling us we dare not touch it, that it could not be refuted. We took the position that Paul was referring to Christ, whom he met on his way to Damascus. We just thought we would apply it there in order to get the brother to take a position on the passage of scripture, which he had failed to do; not because we believed it; we did not say we believed it. Some do believe it, however, and we merely asked the question if it might not be applied there. What do we hear Paul say? Paul says he was caught away in his vision to the third heaven, paradise. Now Peter speaks of the old heavens and the old earth passing away. "But the heavens and the earth which are now . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "Nevertheless," he says, "we . . . look for a new heaven

and a new earth, wherein dwelleth righteousness." Here is the *Bible third heaven*. What about paradise? Did he prove where paradise is now? It was in the garden of Eden. Paradise will be again when all things shall be restored. Paul, was it not visionary, the third heaven that you saw? Certainly it was? "We look for a new heaven and a new earth," says Peter. Here is the third heaven that Paul saw; it is in the future. Paul saw it only in vision.

Our opponent has labored long and hard to show that man lives after death, by telling us that Moses and Elias appeared upon the mount, *in a vision*! Here are the fanciful notions upon which he predicates his faith. Sure enough, how could they appear there, if not their *ghosts*? This is the fruits of Modern Spiritualism. "Tell the *vision* to no man," says Christ. Ah! then it was only a vision. Does he predicate his faith on visions! We do not predicate our faith on such fal-de-rol. [This is the exact expression].—E. T. D. The transfiguration was not *real*, it was merely *visionary*; no more, no less. What, then, does this prove about "man conscious between death and the resurrection?"

He has been talking about spirits in prison. Had he read aright he would have seen that it was the same Spirit that preached to the Antediluvians, that raised Christ from the dead that Peter was talking about. I don't believe in probation in the spirit world.

Turn to Revelations, eleventh chapter, there you will learn when the thief will come into Christ's kingdom. "And there were voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." It is when Christ reigns upon the earth that the thief comes forth to be numbered in his kingdom. God is not the God of the dead, but of the living. He is only the God of the *living*, therefore the dead must be raised. Then we go where Jesus is. Now we will read one passage to show what Christ does say in regard to the disciples going to him at death. John 13:33: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye can not come, so now I say unto you."

He has been taking H. C. Thurman by the heels and thrashing him over our head, trying to disgust us with Mr. Thurman's chronology, but he can't do that. Am I a Dunkard? Do I believe in baptizing three times face forward? I am not responsible for Thurman's chronology.

But to return. Daniel saw the kingdom and the greatness of the kingdom under the whole heavens given to the saints of the Most High. Do we want anything better than this? I shall be contented to wait till that time. I shall not chase around after ghosts. Let us see what the Bible says about the condition between death and the resurrection. We will turn to a Bible man. Isaiah 38:3. When Hezekiah found he must die he wept sore. Remember a messenger had been sent to Hezekiah to tell him he must die. He weeps, and prays that his life might be spared a little longer. He did not think of going to paradise. What an idea! A prophet of God! I don't suppose Hezekiah knew there would be any such people as Latter Day Saints. If our opponent had been there he would have said,

"Fear not, Hezekiah, you are going to a better place." Don't believe Hezekiah had learned the philosophy of the age, that when a man is *dead* he is *alive*. But says Hezekiah: "I said in the cutting off of my days, I shall go to the gates of the grave. . . . Behold, for peace I had great bitterness, but thou hast in love to my soul delivered it from the pit of corruption; . . . for the grave can not praise thee, death can not celebrate thee. . . . The *living*, the *living*, he shall praise thee as I do this day." [I have given only the essential parts of these quotations].—E. T. D.

We will now turn to something more definite. Psalms 115:17. Hear the Psalmist David's testimony.

"The dead praise not the Lord, neither any that go down into silence."

A dead man can not praise the Lord, for he don't know anything. Live men praise the Lord, not dead men.

Psalm 114:3, 4: "Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth: *in that very day his thoughts perish*."

Remember this is the Psalmist David talking. The marginal reading is, "No salvation." Why cannot man save man? He could pull him out of water and save him from drowning. Why could he not help? Because he returneth to the earth; his thoughts perish. What does man know when his thoughts are gone? [Turning to Bro. Lambert]. There is proof that man is *unconscious* between death and the resurrection. Facts, truly, are stubborn things. The brother almost made *me* believe in spirits. I do believe there is a spirit influence. There is another spirit of life which comes from God and remains with man as long as he lives. If ghosts had component parts, could they not be seen? The brother tried to make you believe the Savior believed in ghosts, but he didn't quite prove it. Man returneth to the earth. In that day his thoughts perish. We ask again, How much can a man *know* when his thoughts are gone? Where is the testimony that man really does remain conscious after death?

We will turn to the sixth Psalm, then we will leave David's testimony. Fourth and fifth verses:

"Return, O Lord, deliver my soul: oh save me for thy mercies' sake! For in death there is *no remembrance of thee*; in the grave who shall give thee thanks?"

Yes, David was a "Soul-sleeper." After all, I say he was a Soul-sleeper. This is astonishing, isn't it? Remember he wanted his soul saved. Why? Because after death there "is no remembrance of thee." We can not remember, then, unless we are delivered from this death. The brother is affirming that man is conscious between death and the resurrection. We are affirming that man is *unconscious* during that time.

Now we turn to Job 14:20, 21. "Thou changest his countenance, and sendest him away. His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them."

There, Job, your reputation is gone. You are an old *Soul-sleeper* too. Better kept still, Job. Job does not seem to have men floating around everywhere after death. "If a man die, shall he live again?" is Job's inquiry. Yes, but as he is dead, he must have a resurrec-

tion. Now, I ask, was not Job a *Soul-sleeper*? He was troubled about the *outer* man. He did not seem to know anything about this *inner* man that the brother has been telling you about. The sons of men come to honor and he knoweth it not. Why, Job! Where is his "*ghost*?"

We will turn to Ecclesiastes 9:4, 5. Now take particular notice, and see if we don't prove that a dead man don't know anything:

"For to him that is joined to the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun."

There now, it is positively declared here that the dead know not anything. I believe every passage that the brother has quoted, but I think he mangled them horribly. Solomon says there is hope of a living man, and that a living dog knows something. Now then, have we not read that a dead man don't know anything? "Dead man" constitutes the whole man. Our opponent has tried to prove that man has a dual nature; but has he shown that man is conscious between death and the resurrection? We have proved that man dies. Solomon declares it. Have I not proven that man is dead? Ah! friends, I exhort you to be on your guard, for I believe that this Latter Day Saint element may come around and take off some of your darling children in the whirlpool. The Latter Day Saints have some glorious truths. But this is a part of Spiritualism, this ghost story.

Our opponent has got up two creations in the first and second of Genesis. He says first was created this inner man. [Turning to Bro. Lambert]. Do I misrepresent you?

"Read," said Bro. Lambert. "You will then find out what I believe."

Well then we will read Gen. 1:26, 27:

"And God said, Let us make man in our own image, after our likeness. . . . So God created man in his own image. In the image of God created he him. Male and female created he them."

Now, he says, this is the first creation. Remember this is the ghost he has been talking about, the spiritual man. Not *man*, you see, for, he was created out of the *dust of the ground*. But another man is made and put into him. Now you understand it, friends. But hark! let us examine his theory a little. In the very next verse they are commanded to be fruitful and multiply! to replenish and subdue the earth, to have dominion over every living thing upon the earth; and every herb, tree and fruit thereof was to be to these spirits for meat! I told you this ghost story would go to seed on you, if you were not careful. Then these spirits ate, had to have meat! About as dependant as we are. Now we turn to Genesis second chapter, and man is created again. He did not make another woman did he? (Laughter). Well, he puts man to sleep and out of one of his ribs he made a woman. He then puts the first man into the second man, and the first woman into the second woman, and we then have—a *double man* and a *double woman*! I tell you, you have not seen the danger of this immortal-soul-ism.

Time called.

LIFE AND DEATH AND AGAIN LIFE AND DEATH.

To understand death, we must analyze life. We learn from Gen. 2:7, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

This admirable machine, the body of man, when the breath of life was put into it, became a living soul. The time required it is not necessary to know; but this is certain, the two in composition produced what is termed a "living soul." Hence, I learn that this machine became active and had a masterly faculty, able to receive, reject, compare and combine. What this life was before connected with the body, I know nothing; and revelation has not given me any definite idea; but each and every one can say, "I am." Adam, this earthly machine with the life in it, did not grow out of the ground as a seed shoots forth a body, nor as a machine comes from the hands of men; but God, who made him, bestowed upon him intelligent life; and above all the rest of his works, ability to give names to all animals appropriate to their being.

I observe here that we are informed by the learned that a Hebrew word signifies much more than the same in English; each character meaning much in itself; hence the very name expressed much. Adam, no doubt, was a high expression of intellect, superior to any of his race. He knew all that was necessary to make him happy. He did not need the Holy Ghost to redeem him from sin. He only needed God's counsel, and obedience thereto, to keep him in the way of life. God gave him a command not to eat the fruit of a certain tree; and told him the effects of so doing, which were, "In the day thou eatest thereof thou shalt surely die," or, "dying thou shalt die." Now, I have seen that the putting of two certain things together formed a living soul; hence, if divided the compound is destroyed, and each part will be left to go to its place. So, if the putting of the breath of (intelligent life) life into a body made a live man, taking said life away left a dead man, if a man at all. Here, then, life and death are literally defined according to the nature of the account given in Genesis.

In many places the breath of life seems to be used for the spirit. Elihu says to Job, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Again, the word soul is used as, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." And in many places the word soul is used for the whole man, in accordance to his composition, that is, a perfectly organized sentient being.

But God said, "It is not good for man to be alone . . . and made he a woman and brought her to the man. These were to till the ground and eat of all the fruits except one. This was their paradise; but it seems that they were too weak to enjoy it long. Eve plucked the fruit, and Adam ate; and became a dying soul, under shame and confusion. He had known good, he now knew evil; he had tasted of the

sweet, he now had the bitter. And what followed? Why, death is before him, from which he knows no relief. And what is death? The opposite of life, and I have seen what made life. Then it is the withdrawing of that which made life in the body. Adam now had no hope, no indication of redemption and nothing but an eternal separation of that breath of life from his body lay before him. The Being of beings did not leave them long in this condition, but appeared and said to the serpent that beguiled Eve:

"I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." And unto Adam he said, "Because thou hast . . . eaten of the tree of which I commanded thee . . . Thou shalt not eat; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust thou shalt return."

Here is enough to show that Adam was not to die within one of our days; and also to show that a literal death was the penalty attached to the transgression.

I will now look back to what God said to the serpent. We now would think this alone rather obscure, but it seems that Adam embraced it in full faith, seeing that he should be set free from the eternity of that death to which the sentence had doomed him; and not only so, but that his posterity would be born free and also that he should not be left on the first foundation, human power. I say, human, because I thus learn it. Paul says:

"The first Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which was spiritual, but that which is natural; and afterwards that which is spiritual. The first man was of the earth, earthy; the second man was the Lord from heaven."—1 Cor. 15:45-47.

Adam was not a spiritual man till quickened by the Spirit, or till he was endued of the Spirit; then he prophesied. Nevertheless he must stand up to the promises in faith and obedience to God's requirements, with this difference, if he, through weakness, should err again, he had encouragement to try again, on conditions of faith, repentance, etc. But he was still a dying man. That which God made perfect had fallen, and perhaps become somewhat as his race, frail, weak and sickly; and with such a body he could not beget anything purer, or better than himself; consequently his posterity must also die; for we have seen that Adam was not exempted from death in the promise, but from the duration thereof. I said, the children were born free; that is, not subjects of death eternal, but only the death which remained on Adam after the promise that the seed of the woman should bruise the serpent's head.

We read: "As in Adam all die, even so in Christ shall all be made alive." As it has been shown that all die, consequent on Adam's transgression; even so shall all be made alive, consequent on Christ being made alive:

"For since by man came death, by man [Christ] came the resurrection of the dead." Hence, to be made literally alive will not

depend on obedience; but to have eternal life added thereto will. For, I say, that Adam, though set free from the eternity of death, must repent of all sins and live in obedience to inherit eternal life in the resurrection. Not so with infants; they are born free. If they die, they die heirs to eternal life; but when they live on, and transgress, they become subjects of the second death, for, I say again, eternal life is on conditions to all, as they shall become accountable. Of those who have not the law is required obedience to the substance of the law, not the laws of types and shadows, but the law of righteousness, as set forth by the Reprover in heart and actions. (See Rom. 2:14, 15, and 8:2, 3). Hence, all Adam's posterity become accountable; for the Reprover has gone, or come, to all men and makes no excuse for sin. Now let us hear to Ezekiel.

"The soul that sinneth, it shall die."

This can not mean consequent on Adam's transgression, but on their own. Then it follows, that the wicked must die once; because, by the seeds of death which were sown through Adam. And, again, they must die because they have not repented of their sins and accepted of Christ as their life. We read:

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

Here the penalty attached to sin is death, the same death threatened in Ezek. 18:2, 3, 4-9. But the "the gift of God is eternal life," in the body, to all who are prepared for it, in the resurrection. But all who are not prepared by faith and repentance will have to suffer the second death. If they would escape the second, they must overcome. See Rev. 2:11.

But Christ has appeared and "abolished death." Yes. And "brought life and immortality to light through this gospel."

When Christ rose from the dead, he so bruised the serpent's head that he could no longer hold the human family in death. All "shall come forth; they that have done good unto the resurrection of life" eternal; "and they that have done evil unto the resurrection of damnation." That is to die again.

Here I advance into the second life. Having shown the first life and the first death to be literal; following out a literal view, I now advance to show the second life and the second death to be literal; though there was a death of trespasses and sins which came in between the transgression and the execution of the sentence, which will be the cause of the second death, when not repented of; and this is where the conditions enter; but life in the body comes in the resurrection. Job declares:

"In my flesh shall I see God; mine eyes shall behold him."—Job 19:26, 27.

Here is testimony. Job shall be in the body, and see his Redeemer in the body.

Next: "Thy dead men shall live, with my dead body shall they arise. The earth shall cast out the dead."—Isa. 26:19.

No spiritualizing here; no allegory, but a body of flesh and bones like unto Christ's resurrected body, which was flesh and bones. It did not rot, and of course was of the same flesh and bones; and all the resurrected will be flesh and bones, and the breath of intelligent life will make them again living souls. When the whole house of Israel is raised from the dead all will become living souls. (Ezek. 37:3-14).

But I pass to the two classes who are to live again, as said in Daniel.

"Many of them that sleep in the dust shall awake, some to everlasting life, and some to everlasting shame and contempt."—Dan. 12:2.

Also: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—Jno. 5:28, 29.

The first class is to be rewarded with life everlasting. No such promise is made to the second class; but to them it is contempt and damnation. The second class have done evil, and therefore must have death, the wages of sin; not the death which came by Adam upon them, but the second death, to which every one subjects himself when he transgresses the known law of God.

Paul, in 1 Cor. 15, discourses on the resurrection, but scarcely touches the second class; only that they are the rest of the dead, "or an after order." It has been sufficiently shown that Adam died a literal death, as a penalty to the transgression; and that all his posterity were made subject thereto by the same; and that he lost the power of eternal life in the body by transgression, which was to be restored to him by faith in Christ; which privilege extends to posterity by the same faith. Adam had, it seems, everlasting life on condition in the first trial life, and so I understand it is to be in the trial life after the promise; for we are informed in the Inspired Translation, that Adam was called upon to believe and repent of his wrongs, and be baptized in water, and he should receive the Holy Ghost. But by this act Adam was in nowise cleared from the death attached to the transgression; but he, by so doing, was cleared from that death of trespasses and sins in the garden, and so along down; and by keeping his faith and repentance good, escaped the second death, which awaited him and all other transgressors since.

But, lest some one shall attempt to deny the second death, or destruction of the body, we will examine a part of 1 Cor. 15, on immortality. Verses 42-45: "It [the body] is sown in corruption, it is raised in incorruption." Hence it must be a durable body, clear from sin, which kills. "It [the body] is sown in dishonor, it is raised in glory." Now, can it be that the body is glorified, and the mind in it not purified? Or shall the wicked come forth to shame and contempt with a glorified body? "It [the body] is sown in weakness, it is raised in power." What power has a criminal who is doomed to die for his transgressions? "It [the body] is sown a natural, it is raised a spiritual." What, a spiritual body filled with a wicked spirit!!

And now, what have I seen? Why, the inconsistency of the wicked having any part in the above resurrection. "The first Adam was made a living soul, the last Adam was made a quickening spirit." We conclude then that a body like unto Christ's glorious body, is a spiritual body; and this is the promise to the Saints. The body can not be made glorious and hold a wicked spirit. A wicked spirit must of necessity, and in consistency have a perishable body, one subject to death. Paul says farther, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Pray, whom does the apostle mean

by we? Now, I verily believe that the image of the wicked will vary, as the image of the earthy ever varied from the heavenly. But again, we read:

"We shall not all sleep, but we who remain shall be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible; and we shall be changed."

Here the resurrected are the ones discoursed on; as the *we*, are the ones who are to bear the image of the heavenly. But it seems that John saw one thousand years elapse before the last trumpet shall sound, when the last of the dead should rise; and that then would come this change of the living from mortal direct to immortal. "For this corruption must put on incorruption, and this mortal must put on immortality." Paul must have said this of the Saints; for he had nothing to do with others only to call them fools for denying the resurrection of the dead.

We read that the "gift of God is eternal life, through Jesus Christ our Lord." We also read of "everlasting life." Both these agree in never ending existence. Hence the opposite is non-existence. Now, if all men are immortalized in the resurrection, they will have eternal life, everlasting in the body, and can not be subjects of the second death. And then it follows in the fullest sense, "As in Adam all die, even so in Christ shall all be made alive." If this be true, where then is the distinction between the righteous and the wicked. We read that the righteous will be rewarded with "glory, honor, immortality, eternal life." But that the wicked will have poured upon them "indignation, wrath, tribulation and anguish."

But if some should say, "The death that all die in Adam is spiritual;" then it follows the life by Christ is spiritual; so there can be no second death following, in either hypothesis. I can not discover in this treatise but a literal death as a penalty; and a literal resurrection as a blessing. Adam and all his posterity are the subjects of a literal death; and Christ is the renewer of all to literal life. If literal death was the penalty, why not again in like circumstances. But, I have set all in life again. Christ volunteered to do this and will yet perform it; but the question is, Will all be right? Have all repented and accepted Christ as their life? If so, glory, honor, immortality, eternal life, are theirs; if not, "wrath, indignation, anguish," and "the second death" is their lot. Suffering does not purify the guilty. There is something wrong in every act more than the act itself, which the creature can not atone for; moreover, he can not exceed his duty; therefore, needs a higher being. Christ brings all to life again; but this does not clear from sin, nor secure immortality, eternal life to any. They may have been in prison and suffered the full extent of the law, and be the same impenitents still. Adam would never have been called upon to repent and be baptized, in order to receive the Holy Ghost, thus preparing him to enter a kingdom of glory, had the suffering of the penalty been sufficient. The penalty was against the body, or simply separating spirit, or life and body; but the body is to be restored, and the life put into it without condition, and it stands, the soul that has sinned and has not repented shall die the second death; when the time shall come, that all small and great, shall appear before the judgment

seat of Christ; and the books are opened, and all whose names are not found written in the book of life, are cast into the lake of fire, which is the second death. (See Ezek. 18: 20; also Rev. 20: 11 to the end. Here I can plainly see the unpardoned lose their bodies and that breath of life escapes to its place.

Having sufficiently shown the inconsistency of duration when applied to the body of the wicked, I will say more of that breath of life that God put into that wonderful machine called Adam. What could it be? Why, intelligent life. For something was bestowed more than mere air and it came from a fully intelligent being, and what can beget intelligence but intelligence. On knowledge, knowledge grows. Matter begets matter; animal begets animal; but who can give intelligence but God? But to all there must have been a seed, or origin capacitated to the thing produced. God is eternal, and communicated such a life in kind to man. Intelligence is of God, therefore eternal Adam must have been made partaker of it in part; else God would not have given him commandment.

We have good reason to believe the first man, right out of the hand of God, had greater development in natural things, evil excepted, than any since. I do not see Adam as endued with the Holy Ghost while in the garden. He had an all-wise Being to enquire of at hand, and did not need the Spirit, more than the Twelve did while under Christ in person. God had made the earth and literal heavens, and placed Adam upon the earth, and imparted enough intellect to scan the whole. This intelligent life can not be lost; neither did Adam lose it in the transgression, but the privilege of retaining the body; this must return to dust, but through the promise he was to receive this again in the resurrection. To retain it he must have "done good unto the resurrection of life" eternal; but if he had done evil he must again lose the body, and the life escape under all the consciousness it ever had. We do not wish to follow it; neither dare I, as one, say this life we are here speaking of, ever enters another, or the same body again.

Here I would stop, but querists always like a little more. "Do we not read, 'All manner of sins and blasphemy shall be forgiven, but the one?' Yes, if repented of; but we learn:

"He that overcometh shall inherit all things: and I will be his God, and he shall be my son. But the fearful and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Rev. 21: 7, 8.

Has not the time come, "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine"?

R. L. YOUNG.

The sweetest and most devoted affection is often shaken by the slightest breath of unkindness, as the delicate rings and tendrils of the vine are agitated by the faintest air that blows in Summer. An unkind word from one beloved often draws blood from many a heart that would defy the keenest edge of vindictive satire. These are the little thorns which, though men of rougher form may make their way through them without feeling much, extremely incommode persons of a refined turn in their journey through life, and make their traveling irksome and unpleasant.

SUPPORT THE GOSPEL.—No. 9.

There are several reasons why there should be some definite provision for the support of the families of those who devote themselves exclusively to the work of the ministry, some of which are as follows:

Because they would thereby be relieved from constant anxiety on this subject and thus be better able to devote all their energies to their work. It may be said that their faith should be so strong, their reliance upon God so complete, that they should be willing to trust their families as well as themselves entirely in his hands, and "take no thought for the morrow," as regards either; but it may well be doubted whether, in view of past experience, there are many, if any, who could do so even if there were, as I contend there is not, any warrant to be found in the word of God for such reliance; although they should be and if we may believe their professions, they are, both willing and ready to go forth, nothing doubting as for themselves, because, as to them, he *has* promised, and both faith and experience have taught them that his promises never fail.

There should be definite provision for the support of these families on the ground of economy. When a person has a fixed income, even though it be small, expenditures can be arranged in accordance with that income.—Knowing just what to expect, the good wife can calculate just how much can be afforded for the various wants of the household, pinching, perhaps, one week, in something, with a view to a little more liberal expenditure the next in some other direction, making "both ends meet" with far more certainty and economy than when obliged to live from "hand to mouth," not knowing how much she will have, or whether she will have anything for the next week, and often obliged, by absolute necessity, to incur indebtedness without any certainty or even, sometimes, reasonable probability of being able to repay it.

And again: it would prevent much unnecessary fault finding on the part of many of our brothers and sisters. It may be, for example, that the mother of one of these families has mechanical ability and is blessed, withal, with good taste, so that by the exercise of ingenuity, taste and industry, with very little expenditure of money, she manages, for herself and family, to always appear neatly and tastefully dressed, and perhaps has stunted herself in other ways in order to accomplish this object, as she has an undoubted right to do. And then, as I am told, it not unfrequently happens that some of her good friends, who, it may be, expend more money but exercise less taste in such matters, begin to find fault and to say, "Well, Sister Jones dresses herself and family a good deal better than we can afford, and if she has the money to spend so liberally for such matters she don't need any of mine, and she is not going to get it either."

Another wife whose husband has given his life to the cause of Christ may be an extraordinarily good housekeeper and cook. She has the knack of making her house look not only neat but attractive with little means, and can get up a very appetizing meal from very meager resources; she has learned the art of making

a little go a great ways, and perhaps, "on hospitable thoughts intent," is content to live on a little coarser fare when alone in order to "set a good table" when her friends come to visit her. And they come and enjoy the good things set before them, and go away, and some of them say—as I am told—"Brother Clark must get pretty well paid for his preaching; we can't set any such table as she does, and we can't spend the money to fit up our house in any such way as she does, either; if that is the way she is going to manage, I, for one, won't abet her in any such extravagance."—And the men are as apt to find fault as the women if not more so. And all this just as if it was any of their business what she or any other man or woman does with the money which honestly belongs to them. Is there any reason why, because these women are the wives of men who have given up all hope of pecuniary gain, or making homes for themselves and their families, of providing for the time when they shall no longer be able to labor—is there any reason, I ask, why these women, in addition to the privations and self-denial which they willingly undergo, should be subjected to criticisms, annoyance and insult, for insult it is, such as our wives, and we for them, would justly resent as unwarrantable interference with matters which concern ourselves alone? Now, if there was a fixed provision made for these families there would be no excuse for this impertinent interference with other people's business and what is equally, if not more to the purpose, there would be no excuse for withholding that material aid which should be contributed for the support of the gospel.

I have heard it asserted that in the times of the Apostles and of the early Christians men went out to preach the gospel, taking no thought for the support either of themselves or their families. How do you know this? Do we not read that, for a time, at least, "they had all things in common?" And is it not more than probable that, under such circumstances, the families of those who went out "without purse or scrip" received their full share of the common fund? Were there not officers specially appointed to see to these temporal matters? And is it supposable that these officers did not look as carefully to the interests of these families as to those of the widows and orphans? And, as the organization of society changed, and this community of temporal interests became impracticable, is there any reason to believe that there was not some adequate provision made for their support? When we know that these early Christians were noted even among their Pagan neighbors for the liberality of their contributions for the support, not only of their own, but also of the poor among the unbelievers, can we for a moment suppose that the families of those who had been called of God and sent forth to preach the gospel were practically classed among the "poor" and dependent upon charity? Is it not more reasonable, more in accordance with the spirit and the letter of the teachings of Christ and his apostles, more in accordance with what little we know of the way in which the early Christians "lived their religion" to believe that some systematic and adequate provision was made for their support.

In advancing the foregoing views, which I know to be widely at variance with those en-

tertained by many in the Church, I have done so with a good deal of reluctance and only because I feel constrained to do so, believing them to be true and believing, too, that the time has come when it is our duty to send forth more laborers to garner the fast ripening harvest, and knowing that there are many good and true men in the Church—men strong in intellect and healthy in body, able fitly to present the truths of the everlasting gospel, and to bear whatever of trial or privation may be incident thereto—who would cheerfully offer their services if only their hands could be loosened, and they could feel that while performing one duty they were not neglecting another equally incumbent upon them. Let us ponder these things in our hearts, brethren and sisters, and see if some way can not be devised whereby the great object of our organization may be accomplished, so far as God has committed its accomplishment to our hands; or, it might better be said, if some means cannot be devised by which the Church may be aroused to the urgent necessity of an intelligent understanding and prompt and cheerful compliance with God's laws in this regard, as he has revealed them to his servants.

W. R. SELLON.

EXHORTATION TO DUTY.

I have read carefully an article in the *Herald* of April 1st, called "Positive Principles," which I am glad to see; and I think every one who desires to obey the laws of God is left without excuse in this respect; for the "positive principles" laid down in said article are sufficient to guide any one, not seeking an excuse. And I think if every Saint would endorse these "principles," by sending the amount required, it would serve to fill up the ranks of laborers, and bring more souls into the kingdom.

If every elder who can preach could go, and every Saint would say, (with his means), Go! the elders would feel encouraged, the Saints would feel blessed, God's name would be glorified, his kingdom would be built up, his righteousness established, the powers of darkness would be overthrown, and soon the day of everlasting righteousness would be ushered in.

Why should we not do all we can—add one more talent to the one we have received—lest we lose all? Only a few more fleeting years and our partings will be ended, and our tears will cease to flow. Say not to your husband, or brother, whom God has called to preach the gospel as a witness, "You can not preach." If God could not qualify that man to preach he never would have called him for that purpose. I feel that I am the least of all whom God has called to preach, and I have said, "I can not preach;" but I feel that I can tell the glorious news of salvation through the blood of the Lamb. It may be said of me, like one of old, "A wild man has come among us;" but he pressed forward and gained a rich reward; he became a mighty man of God, known for his faith and righteousness; he walked with God from year to year, until at last he was not, for God took him; he was translated. We may, like him, be slow of speech, but God can give

us language to speak his praise and tell what he has done for us and what he demands of others.

What is our calling brethren? It is true we may not be able to preach as well as Bro. Blair, or Bro. T. W. Smith and many others, but this we know, we may be small members, "but the head can not say to the feet, I have no need of thee." The body of Christ must be perfect. If one member becomes so stupid or crippled that it offends the rest of the body, it must be cut off, lest the whole body be destroyed; and another will God raise up to fill his place; for the great work of redemption must be accomplished, and the work of the ministry must go on. Therefore, brethren, let us arise in the strength of the Lord, and do what we can, remembering that the body can not walk without the feet; and if we are not the head we may be the feet or hands, and will be just as useful in our position as the greater members.

Praying that the strong may be sustained, and the weak strengthened, I remain your brother in Christ, and a lover of the cause of truth,

M. B. WILLIAMS.

CLEOPATRA'S NEEDLE.

This bringing to London Cleopatra's Needle, is an event no way novel in its character, yet it gives rise to some curious reflections on the way of fate. The old Egyptian king who reared this obelisk would be much amazed to witness its journey to an alien land so strong a witness to his wisdom and his futility. If any peoples might be surprised at the mockery of time, the ancient Egyptians might. They reared their temples and their heaven-pointing obelisks for eternity, and certainly deemed their land as eternal as their monuments.

Cleopatra's needle had never any thing to do with the sumptuous Queen but perhaps received its name in some humorous traveler's comment, for in her time the ambition that carved such weighty monuments in one block from the quarry did not exist; only miniature obelisks, five or ten feet high, were made then, and the colossal monoliths of the age of the Pharaoh's were being carried away by Roman conquerors. This one was dragged, with another like it, down to Alexandria in that period, and but for some change of rule in Rome, would doubtless have graced the Eternal City with twelve that were taken there. They came from farther south way up the Nile. This present obelisk and one that adorns the Place of Concord in Paris may have stood before a temple of Thebes, or Heliopolis, but that we do not know. We know that Thothmes III., who reigned thirty and some odd centuries ago, first raised it to preserve his name immortal; but a mere name on stone is not so vivid and interesting as the figure of that unnamed Pharaoh of the Hebrew narrative, who would not let Israel go. Perhaps Thothmes III. was that Pharaoh, and if it were proved, then indeed he would begin to live. It does not bear alone the name of Thothmes, for Rameses the Great, whom the Greeks called Sesostris, graven his name upon it about a century later; and still another of his successors added his irrelevant name and titles, much as a school-boy of to-day

scratches his initials on Bunker Hill Monument.

Precisely what the obelisk meant to the ancient Egyptians no one can certainly tell. It was a religious symbol, for everything seems to have borne for that race a religious meaning. Its name in their tongue signified "the rays of the sun," according to Pliny, and that and its derived Greek name of obelisk (which means a skewer, or spit—whence, naturally, "needle") both point, in the estimation of many scholars, to a connection with the ancient worship of the sun, as the generative principle, by the means of phallic symbols. Other scholars scout the notion as wholly wild. The Joachin and Boaz of Solomon's temple are believed to have been obelisks, for thus the Egyptian obelisks were placed, in pairs, at the entrance of temples, and there are archaeologists who consider the paired towers on Christian cathedrals a modification of the primitive obeliskal idea. We can not tell how much one religion borrows from those that have gone before. Bonome, one of the students of Egyptology, says that there are no obelisks found on the west bank of the Nile, as no pyramids are found on the east bank in Egypt proper, "the obelisk appearing to be a decoration of the cities of the living, symbolized by the rising of the sun; as the pyramid is of those of the dead, symbolized by the setting of that luminary."

THE BEAUTIFUL CITY.

I often think of that beautiful city and its many attractions; its streets of gold, its gates of pearl, and of the glory that will adorn that city of delight. The Saints scattered through every age and land will meet to part no more forever. Earth shall be free from its curse, and there shall we bask in the light of our Savior's smiles. This to me seems the best of all, its richest beauty, its sweetest joy, and to hear his blessed lips proclaim that the victory is ours.

ANNIE HOLT.

The blightings of sin have passed over the world and made it a sad wilderness of woe. But when the curse is removed, Satan bound, the wicked slain, the just come forth, then what a happy change will take place upon the earth, which will then be a pleasant plain of blooming flowers, and teeming with harmless animals rejoicing over the plain, the air filled with birds of every hue, singing the sweetest notes, while odors exhilarating will be instead of stench, and peace instead of war; health instead of sickness, plenty instead of poverty; none will labor in vain, nothing hurt or destroy, while every one shall have a happy home, an inheritance to sit under their own vine or fig-tree, and none shall make afraid.

Humility is a grace that adorns and beautifies every other grace—it is the low but broad and deep foundation of every virtue. "Though the Lord be high, yet hath he respect unto the lowly, but the proud he knoweth afar off."

Oh, think what crowds in every land are wretched and forlorn;
Through weary life this lesson learn—that man was made to mourn!
But they who mourn shall yet be blest, if goodness be their choice,
For they shall reach the land beyond, and always there rejoice.

To be honest is to wise, and uprightness and wisdom are better than greatness and riches.

The love of heaven and the love of the world are like the scales of a balance—when one riseth the other falls.

One murder makes a villain;—millions a hero!

1 June 78.

Look Here.—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired. Attention is called to the notice giving full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, June 1, 1878.

A BROTHER lately remarked to us, "If you would write up the subject of Branch Unity, I think it would do the Church good; I know it would our Branch."

There has been such continuous exhortation to unity both in the HERALD, communications and correspondence, and in the public oral services, prayer, testimony and preaching meetings, that it would seem to be a needless work to attempt an editorial upon it. However, as we may look at unity and disunity in a little different way from many others, perhaps it may aid the effort to prevent the one and insure the other, if we give some of our views upon how unity may be attained unto.

If a branch of the Church desire to live in unity, the first and surest basis of christian love is for each to believe every other to be as sincere, and as earnest in belief and desire for the good of all as themselves. When this is fully established in the mind, always think, speak and act in accordance with it, in considering any and all things proposed to be done for the benefit of the branch, no matter what they may be, or by whom they may be presented; examine them only upon their merit, practicability, and methods of carrying out. This will help good feeling amazingly, and will frequently so facilitate business matters that all that will be required to be done will be to determine how and by whom it shall be done.

In the discussion of men, or measures, never propose nor urge the performance of a duty, or the doing of any thing, by another, that you are not perfectly willing under the same or similar circumstances to do or to perform yourself; especially if the thing to be done will be of benefit to the branch. When anything is decided to be important to be done, then be willing to do or to assist in doing it if required or requested by the branch; not seek to impose it upon others, to the exclusion of yourself. And should others be chosen to do it, neither meddle with them to direct or prevent, nor refuse your support and aid; but cheerfully assist in carrying into effect what is decided upon. If it be an error, it is usually not a fatal one, and harmony and peace are better than strife over small affairs; the time will come when the error may be corrected with perfect safety to all and injury to none.

Do not allow yourself to take umbrage at any thing that may be done. What though you may be hurt, receive it good naturedly. You would be ashamed, if in play or amusement you should be hurt, if you got angry and pouted, grew morose and acted hateful, why should you then not much more be ashamed to get angry at anything occurring in your Father's house, among his children, where you have no business to suppose anything but the best of motives govern and direct the acts of all.

Self-government, self-control, self-sacrifice and

self-denying, are the touch stones of good fellowship; and where these are found there is but little need of police, church or state, teachers, (constables), courts of elders, (magistrates), advocates (lawyers), and high councils, (courts of appeal). Each is a conservator (a grain of celestial salt) of the peace; and subjects himself to the ruling of his brethren, who are just as wise and just as honest as himself. Where this self-subjugation is, there is no one to quarrel and harmony exists; for quarrels have to be fed or they starve; they are plants of sickly growth at the start, but if well nurtured they thrive luxuriantly, until they grow to be very noxious and troublesome; and sometimes, though cut close down, they leave exceedingly bitter rootlets to embitter the soil where they grew.

We differ from some of the Saints in regard to what is politic or wise; and we could quarrel with them; and possibly we should did we not stop to think that they, as well as we, are laboring hard in a great and good cause, the glory to follow which work is just as dear to them as to us; and which neither they nor we can afford to put into danger for self opinion's sake. Hence we are in harmony, though we disagreed; just as musical sounds agree if the chords of their harmonies are kept; the objects we have in view being the chords (and cords) of our agreement.

Some men talk about the Saints being in unity when the only unity they have in their minds, or which they will allow to be permissible, is for all others to come to, or be of their way of thinking; if the branch would only do that what a unity there would be. Now, some of you who may talk about unity, pour a little water upon the oiled surface of your oilcloth table cover and scatter it into globules, and then watch them gather together into larger portions; see with what peculiar rapidity the smaller and isolated ones rush into and are lost in the larger ones; see how two will slowly approach each other, and when in close proximity they are suddenly lost as two, are become one. Put a drop of grease among them, and you may do your best and you cannot make one or a dozen drops of water agree with it. You can drive or coax all the water drops to unite with each other, but this greasy stranger you will need to let go. Some of these unionists and oneness fellows are greasy drops, and the rest can not fuse with them. Now don't let anybody dodge, or squirm, unless they are hit.

It is the duty of the Saint to become identified with the Spirit of Christ—or at least of the Apostle Paul, who was "all things to all men"—and when thus identified they will be quite able to live in unity in a branch.

In connection with this subject of branch unity, we are becoming quite a convert to the "one man power." It is so strikingly obvious that where the will of one directs, controls and represses, there will be a notable cessation of contention; the word has but to be spoken and everybody accepts it and acts in accordance with it, and no trouble ensues. It also relieves the minds of the many from the burden of thought, and leaves them at liberty to pursue their every day affairs, free from all care except to do as they are told—yes, we believe in "one man power," and that power exercised fully and freely over oneself, to make that person a peaceable, honorable, upright and contented citizen of the Kingdom of God—if there is any other one man power in

which we believe, it is that of the one only Infinite Man, Christ Jesus, whose Spirit should have free course in all his disciples. He who "ruleth his [own] spirit is better than he that taketh a city."

In defining the duties of the Saints with regard to the law of Tithing, it is clear that if a proper construction of the law is given by the Twelve and the Bishopric, the Saints are left without excuse, and the chief cause, or alleged chief cause for failure to pay into the Church coffers what is by law provided for the carrying on of the work of the ministry is removed.

1. All Saints are subject to the law of tithing, consecration, or donation; none are wholly exempt from the law.

2. The law of tithing applies to those, who, having a sufficient competency that the occupancy gives to them more than a support from year to year, and who have either consecrated their surplus at the beginning, or having no surplus thus to consecrate, give one-tenth of their income after support is provided for.

3. Consecration is the devotion of such properties or moneys as persons may choose to give to the work of the gospel above their competent support, which may be called a surplus; or it is the giving out of their living, or their properties, what they may choose to devote to the gospel work, in the giving of which some sacrifice of personal comfort or want is involved. Free-will offerings, are such gifts of moneys, or properties as persons may devote to some special object, designated by themselves at the time of making the gift.

4. Tithing and consecrations are, or ought to be merged in the general funds of the Church for the general uses of the whole.

5. Free-will offerings may be for individual personal use, or for some specific object beneficial to the general interest, differing from tithing and consecration in that the donor may direct its disbursement, while tithing and consecrations he may not.

The apparent difficulty in the matter, is how to determine which list the person desiring to aid the Church, in accordance with the law is in. If this were settled, the rest seems to be easy; and from the inability, or a failure to decide this important point, many pay nothing—so it would appear that some decide.

One of the principles advocated by the Church is that every evil that men do will meet its meed of punishment; and every good they do be rewarded. Presuming upon its truth, we venture to found an argument upon it, as applying to this question: Will the tithings, consecrations and free-will offerings, which are paid by the people of the Church form any part of the things done by the Saints by which the decision for reward of good or evil will be made? Yes, seems to be the fitting answer to the inquiry. To what extent?

Before answering it let every one take the following suggestions into consideration. In a branch of one hundred members there is manifest a desire for a place of worship, a house in which to hold the public services of the Saints, preach the word and testify to the goodness of God. They collect the means to erect this house of worship, some of them giving quite freely, some less lavishly; a house is built costing the sum of one thousand dollars, a tax of ten dollars each

upon the one hundred. The building of the house necessarily entails local running expenses; there are fuel and lighting, together with an outlay for taking care of the premises; and now and then the expense of an Elder from abroad to speak to them, and the occasional help extended to a traveling Elder passing through the branch, possibly an aggregate for the branch of two hundred dollars per year, an average of two dollars each. In addition to this, the usual composition of the branches warrants the statement that one-tenth of these one hundred are not able to pay anything, but some of them are to be helped; and this help comes from the ninety—this is enough for the premises of the question, is what these Saints do as before stated to be taken into the account; and are they to be considered as having done something toward helping the work forward?

Again, in another case, these one hundred live in a city, and it is determined to be wise to hold meetings within the city for the double purpose of keeping the Saints together, and of preaching the word to the inquiring who may perchance be tempted to turn in and hear. To do this a hall must be hired, for which they must pay from one hundred and fifty to three hundred dollars per year. Of course, at the highest figure it is only three dollars per year each, and anybody ought to be able to do that, but as in the first case, one-tenth can not, so the ninety carry it, making the average a little higher. All other expenses are the same as in the case of the house built. Shall these Saints be considered as having done anything for the work; or shall this expenditure be considered as an outlay for personal gratification and support, exclusive of the law of the Church, and not to be taken into the account?

EDITORIAL ITEMS.

SOME one broke a window in the Temple at Kirtland the night of the 13th of April, breaking several panes of glass. The pastor of the Baptist church, publicly denounced the act; and a carpenter of the place named Green, procured the key from Bro. James McDowell and repaired the sash, replacing the broken glass and making it all straight, thus correcting in his goodness of heart what some one in sport or spite had damaged. Honor to these men, to the one for doing what could not be demanded of him, and to the other for publicly denouncing the wanton act. Bro. McDowell writes us of the occurrence; and also that Bro. R. Fuller was doing what he could to state the word, but the people did not seem to listen well.

Bro. Harvey Elmer, of Leslie, Reno county, Kansas, says that the HERALD is their preacher. They have not heard any gospel preaching since they left California, five years ago.

Bro. C. G. Lanphear left Sandwich, Ills., May 6th, and was in Stark county, Indiana, on the 9th, when he wrote, and had preached there once. Bro. Francis Earl was also laboring in that neighborhood. Bro. Lanphear was going into Nobles county.

Sister Eliza E. Mitchell, of Plattsmouth, Nebraska, writes that they have good meetings, and of those without who attend she thinks that numbers are honest souls seeking for the truth.

Bro. J. H. Hanson's report in the minutes of the April General Conference should have read that he had preached 73 times instead of 13 times.

Bro. R. J. Anthony baptized one at or near Tabor, Iowa, May 5th. We regret to hear of sickness and death in his family, and extend heartfelt sympathy to him and his. He intended starting for Nebraska and Kansas early in June. The one baptized he esteems to be a young man of promise for usefulness to the cause of the Redeemer.

Bro. W. E. Ferris near Jasper, Newton county, Arkansas, writes in behalf of the people there who desire to hear our doctrine preached. They, with him, are anxious to hear the word of God preached. We call the attention of the Elders going to and from Texas to him, and also that of Spring River District Elders.

Brn. M. T. Short and J. F. McDowell write from Amboy, Illinois, near which they have been preaching. They report having good and attentive audiences. They had baptized five, three of them of the family of Bro. Winthrop H. Blair. The special blessing of God attended at one confirmation service, the gift of prophecy being given and great peace and joy were felt by all present. The people manifested a kindly spirit towards the brethren, and they think that numbers are partially convinced of the truth. It would indeed be pleasant news from that region to know that, notwithstanding the reproach of the past, some have obeyed. Mr. David Hale, an uncle of Bro. Joseph Smith, who lived near Amboy, died at his home there recently.

Bro. W. S. Loar writes from Elk county Kansas, that he preached once near Ft. Scott, and since his return home every two weeks; prospects moderately good for some additions. He still offers to go on call in those regions. Address him at Painterhood.

Bro. J. H. Hanson writes from Farmington, Kentucky, that he had baptized one lately, and others were expected. He rejoices at good prospects for the future of the work, and of the Church as a body.

Bro. Geo. Hicklin, of West Bellville, Illinois, has baptized two recently and expects to baptize more ere long, although the work seems to move slowly in that region, he says. The Lord had blessed him in administering to the sick and in his other labors.

Bro. David McGoon, of Alamakee county, Iowa, writes that he and the Saints are standing for the faith of the gospel there.

Bro. Thomas Bearss, of Corinth Station, near the Bayham Branch, Canada, wishes us to inform the Saints who intend coming to the Bayham Conference that they would like to entertain those who get off at that station, and therefore call attention to their residence there.

Sr. Angie L. Dennis and family, of Ellsworth county, Kansas, much desire to see some of the Elders in their part of the country, and, as in thousands of other places, they believe much good could also be done there and souls be saved; for people are inquiring for the gospel, and some have read the HERALD and the Book of Mormon. Not far from them Brn. Spencer and Madden baptized twenty-two last winter, but nearly all went with those brethren to Arkansas this Spring. Bro. Dennis would be glad to meet some Elders at Ellsworth Station, fifteen miles north-east of where he lives if any will come, notifying him beforehand. Address Palacky post office.

Bro. J. W. Bryan and Ralph Jenkins were preaching in Ellis county, Texas, early in May.

Bro. Jacob Stanley, of Streator, LaSalle county, Illinois, rejoices over some excellent meetings held in his branch, both preaching and prayer meetings. They also have a Sabbath School, as organized by Bro. T. W. Smith. The Saints there would be glad to welcome any of the Elders who can visit them.

Bro. W. H. Kelley wrote from Galien, Michigan, May 17th, that five more were baptized at Chickaming the 12th inst., and that more are to follow. Bro. W. W. Blair was at Galien, and Brn. Kelley and Scott were on the point of starting, one for Coldwater, the other for Decatur and Lawrence, both in good spirits.

Bro. D. H. Bays writes from Stockdale, Wilson county, Texas, May 4th, 1878, that he is still battling for the right. The outlook is encouraging. He was to hold a series of meetings the week following the date of his letter. He was to be at Bandera, Bandera county, soon.

Bro. Samuel Chambers writes from Fish Creek, Door county, Wisconsin, that Bro. W. S. Montgomery had been there and held eleven meetings with apparent good effect. He also thinks that if some one could now follow up this effort greater good might be done.

Brn. M. T. Short and J. F. McDowell had baptized five at, or near Amboy, at the date of their last writing.

Brn. Cooper, Thayre, and W. D. Bronson, had baptized twelve into the Webster Branch, Wisconsin, within a few months past. They are enjoying a good degree of unity and faith. A Sunday School had been organized, but no success reported, as it was but an experiment yet.

Bro. Frank Reynolds is feeling quite well over the success of his little book the Jewish Monitor. May 19th he was to lecture at Highland Grove, sixteen miles north-east from Harlan; and Bro. T. W. Chatburn was to hold a two days' meeting at Leland's Grove, May 26th; and Bro. J. A. McIntosh one at Pleasant Ridge, June 9th. Bro. Reynolds is to be at Hacktown, eight miles south.

Bro. T. W. Chatburn has purchased the Dobson Mill at Deloit, Crawford county, Iowa, and will remove to that place soon. Dowville will lose a good laborer; but then Deloit will gain one.

Bro. A. J. Cato wrote from Weir, Kansas, May 8th. By request he would labor in that district and in south-west Missouri for a short time before going to Texas.

Bro. W. J. Snyder, of St. Clair county, Michigan, is glad that he heard and obeyed the gospel, and that he is called to have a part in teaching it. May he be a wise and faithful laborer and do good as opportunity may present, being an example in conduct and in conversation, and be an accepted teacher also.

Bro. W. S. Taylor, of Columbus, Kansas, writes that a Presbyterian minister took exceptions to the gospel doctrine preached there by Bro. D. S. Crawley, and the result is to be a discussion, commencing May 31st. Subjects: 1. That immersion is the true mode of Christian baptism. 2. That the Church and gospel of Christ have continued on earth since the first century of our era. Bro. Crawley affirms the first and denies the second.

Bro. C. W. Reeves, of Amboy, Illinois, gives us a cheering word about his labor and his intentions as to helping the cause of Christ. We feel his desire for the work to be good and may he be able to do all that he wishes.

Bro. Geo. W. Shute, of the North-west Kansas District, reports that the work of the Lord is gaining ground in that district. Their late conference was a good one. Father Landers was with them and as earnest in spirit as ever, and in good bodily health also. Long may the old veteran rejoice in the victories won by him and others for King Immanuel's cause.

Our thanks to the following for papers received: R. M. Elvin, John Ellis, John Burlington, Alfred Greek, Wm. Street, J. R. Badham, W. R. Calhoon, and some one for a copy of the *Litchfield (England) Mercury*. Bro. D. C. White sends a *Christian Cynosure*, devoted to a warfare against secret societies. It contains an article about the recent renunciation of Roman Catholicism by one Herold Percival, and the persecution he endured in escaping from them in Canada to Vermont, thence to Michigan, and then to Oberlin, Ohio. There is also an article on astronomical predictions concerning pestilences and famines occurring greatly at the times of the conjunctions of the planets and heavenly bodies. This had previously been sent us by Bro. John Smith, and we may publish it when there is space for it.

Rev. Goss has been lecturing up about Rome, Indiana, to make a finish of "Mormonism" and all its poor deluded disciples in that part. It appears that some of his admirers are of the opinion that none of the Elders of the Church dare to face this image smasher. It is even hinted, so we are informed, that Bro. Kelley left that part because he heard that Mr. Goss was coming. How is that Bro. William? Were you afraid that he would give you "Goss" if he caught you? This reverend gentlemen gave the Book of Mormon the usual airing in a discourse or two, at the Hyde School House; so writes Bro. J. S. Harding, under date Rome, May 5th, 1878.

Seven baptized at Piper City, Ford county, Illinois, by Bro. T. W. Smith, at last advices, May 19th. Bro. Smith had been speaking nightly to fair audiences. He has since organized a branch, fourteen members, old and new.

Bro. J. F. Thomas writes from Jeffersonville, Illinois, that the work of the Lord is gaining in that district, and some are being added to their number in various places.

Bro. and Sister J. Y. Graumlich, write from Healdsburg, California that times are hard; and that just now there is some sickness. Sr. Graumlich is ill; and a son is also ill. After all the cry about California being so healthy, we are beginning to fancy, there is as much general sickness there as in Illinois, or any of the States.

Bro. J. J. Cornish writes from London, Canada, that he baptized another there May 19th, and others in that city are believing, so that the work of the ministry there is not yet done. May Bro. John be encouraged and be eminently successful there and all through his ministry for Christ. They have also organized a Sunday-school in London.

A conference of the Eastern Iowa District will be held at Maquoketa, Iowa, June 8th and 9th. A good attendance of the Elders and Saints is desired. Bro. E. Larkey, the president, would like to see the traveling Elders, Brn. M. T. Short and J. F. McDowell, whose mission includes this district, present also.

Bro. E. Keeler of Independence, Kansas, is alone there but stands as a witness for the truth.

Bro. H. A. Stebbins baptized another at Sandwich May 4th.

Bro. Arthur Leverton writes from Bothwell, Canada, May 12th, quite cheerfully. Though affairs in Canada were not in so pleasant a condition as could be wished, there is some reason for hoping for better things to come.

Bro. Frank Hackett, president of the Western Wisconsin District, reports that their two-day meetings will result in good to the cause. The citizens say they were the best meetings ever held at North Freedom. Bro. Hackett intends making the tour of the district soon, and he expects Bro. J. S. Patterson as soon he may be able to come, but he is detained by sickness in his family at present.

The Northern Illinois Conference will be held at Sandwich, June 8th and 9th. Branches will please send reports to H. A. Stebbins in time for conference.

We are in receipt of the *News Boys' Appeal*, for May, published in Chicago, Illinois, at 146 Quincy street, devoted to the interests of the News Boys' Home. It is a spicy little sheet, and is but one dollar a year. The May number contained the advertisement of two grand musical concerts given May 21st and 23rd in the Tabernacle.

Bro. E. L. PAGE, of Hannibal, Marion county, Missouri, writes April 1st, 1878:—

"Brother Joseph Smith: On the 24th ult., Bro. Taylor preached in Salt River School-house, eighteen miles south from here, to a large and appreciative audience, with good liberty, and gave such satisfaction that he was earnestly requested to return.

"May the God of Israel bless you and yours, and confer upon you and your associates that fullness of wisdom which the important interests committed to your charge demand."

NEWS SUMMARY.

[Prepared expressly for the Herald.]

May 10th.—News is at hand concerning a great tornado that occurred at Canton, China, April 11th. Thousands of houses were destroyed or greatly injured by the wind and an enormous water-spout which broke over the city. In Northern China famine and distress continue and vast tracts are desolate by the long drouth.

A wind storm occurred at Cairns, Queensland, Australia, in March, which caused great havoc in that place, it being estimated that \$25,000 worth of property was destroyed, making the town almost a complete wreck. Great storms and floods also occurred in various parts of Australia in February, doing much damage.

Peace negotiations in Europe said to be progressing. Withdrawal of the Russian troops from Roumelia, (the province in which is Constantinople), hinted at by Russian papers, and, per consequence, England is to order her iron-clads from the Sea of Marmora.

In the United States Senate it was decided yesterday that Chief Joseph's band of Nez Percés, now prisoners at Fort Leavenworth, shall be colonized in the Indian Territory.

14th.—The European news to-day is that affairs again have a gloomy appearance concerning the peace negotiations, and in spite of the past peaceful rumors the massing of Austrian troops near the Danube continues, while in England the First Army Corps is ordered to be in readiness for embarkation by May 28th, and the Russian troops are said to be rapidly closing in upon the Turkish garrison at Batum, one of the fortresses that the inhabitants around and the garrison refused to give up. It is also announced that Austria intends to occupy the territory of Bosnia with a military force.

By an explosion of generated gas on the steamship *Sardinia*, at Londonderry, England, several persons were killed and forty wounded. The vessel also was destroyed by the fire that succeeded.

Jason Scribner, a farmer near Augusta, Maine,

killed three of his children, (his wife and oldest child escaping), and then attempted suicide.

An ammunition factory at Paris, France, exploded, killing twenty persons.

An oil and chemical mill at Philadelphia, Pa., destroyed by fire. Loss \$150,000.

During a Mexican raid into Texas it is asserted that they killed twenty-five men and fifteen children, and run off from 500 to 600 horses. They killed some boys by holding them up and cutting out their entrails.

It is estimated that the Cuban sugar crop will be one third less this year than it was last year.

15th.—The Russian army near Constantinople has been largely reinforced and is about to take up a position nearer the city. Austria still preparing for offensive or defensive operations. Roumania uneasy under Russian military and political control. There is a rumor that England thinks of sending an army to menace Russia in the Caucasus.

Serious rioting begun at Blackburn, England, yesterday. Thousands of the lowest classes of men and women paraded the streets, making violent demonstrations, and burning some property and attempting more. A strong force of infantry and cavalry cleared the streets.

An earthquake in Venezuela killed 600 persons.

A loss of from three million to four million dollars is reported by the drouth in Demerara, a district of British Guiana, South America.

It is stated that the dominion of Canada is making active preparations to repel any Fenian invasion that may be attempted.

16th.—Two of the Balkan passes are said to be held by the Turkish insurgents against the Russians, and the Mussulman inhabitants of the provinces are organizing and arming to give the invaders trouble.

Russian naval officers are at New York and other Atlantic cities, negotiating for the purchase of ships, and they have bought the steamer, *State of California*, which is ready for launching at Philadelphia to-day.

The Providence, Rhode Island, Tool Company have started to finish their original Turkish contract for 100,000 rifles.

The cotton operative strikers in Lancashire, England, are greatly exasperated at the refusal of the masters to compromise. There is great excitement and fear in various places, with some rioting and destruction.

17th.—The Providence, Rhode Island, Tool Company have taken a contract from the Russian Government to manufacture five hundred thousand rifles for the Russian army.

It is stated that upwards of 100,000 colored people of the South are registered for transportation to Africa, hoping in their own land to enjoy blessings and freedom more than they do or can in America. The ship *Azor* went out not long since heavily laden with them for Liberia.

A religious exchange says that the aggregate of church debts in the United States is enormous, reaching many millions, and the editor thereof laments the foolish ambition for architectural display, for stained glass, velvet, and the glitter of rich and costly adornment of houses of worship, so much exhibited in these days, not only to the detriment of the pockets of thousands unnecessarily, but also to that of the purity of the gospel in the minds of the people. The editor of that journal also deprecates the practice of auctioneering church privileges, by which heavy burdens and grievous obligations are laid upon many who are unable to bear them. If it is the gospel that is preached in such places, then the rich have the monopoly of it, so it seems, to us, and "the poor have not the gospel preached to them."

18th.—To-day (what changes in newspaper legends may not a day bring forth) comes the statements, "Growing belief in a peaceful outcome. St. Petersburg papers all hopeful of an amicable settlement. The meeting of the Peace Congress within two weeks confidently predicted."

There was a rumor that Earl Russel died at London, yesterday, but a subsequent dispatch said that he was mending from his illness.

In Lancashire, at Blackburn, Burnley, Haslingden, Preston and Great Harwood, the cotton operatives are out in mob force, and large bodies of police and of the military are in constant service.

Some shooting, and considerable damage to property being done. The English people feel that danger threatens one of the principal interests of their nation. Wages have been reduced two or three times, and the manufacturers gave notice recently that they were compelled by reason of the diminished sale of their goods to reduce ten percent further on wages. This has been resisted by a strike, and it is supposed that one hundred and twenty thousand people, young and old, are out of employment. The plea of the cotton manufacturers is that three powerful reasons compel them to reduce wages:—1. A decline in the demand for cotton goods because of the general depression in the world's trade, 2. The manufacture of cotton goods in India and China; and 3. The competition of the United States, which has become so great that American cottons are selling, wholesale and retail, in England in successful competition with Manchester goods. In an able review of the state of the cotton trade published a year ago by Mr. Edward Atkinson, of Boston, he showed that so close had become the management of the trade that each minute item in the cost of production was of importance, and that the possession of the cotton trade of the world might, and eventually would, depend on the difference of less than half a cent a square yard in the cost of production. The British cotton goods hitherto furnished to the principal customers have been notorious for their falsity in the matter of weight. That is, the cloth has been so heavily loaded with clay that, when once washed, the reduction in weight was equal to 20 per cent. The American goods have not been thus fraudulently fabricated, and the American goods, free of clay, are now sold cheaper than the English goods. The advantage is now with the Americans.

To meet these difficulties which threaten the supremacy of British cotton manufactures, the proprietors of the English mills have but one recourse, and that is to reduce the wages of the operatives. There must be a limit beyond which wages can not be reduced, and the British workmen declare that that limit has already been reached, and that human labor can not be maintained if deprived of its present share in the cost of production. If the superior advantages of the United States could be supplemented by the removal of every tax attached to its raw materials, and thus be placed on a footing with the British manufacturer, then the gradual but rapid absorption of the world's trade in cotton goods now begun would go on, and that trade which has so enriched England, can be transferred to the United States. Cotton production has reached that minimum of cost in England, and all that is left to meet the competition in the United States is a reduction of wages. When that reduction passes the limits of endurance, then the giant and magnificent monopoly of the British cotton trade will pass into other hands and leave those of England forever.

One man hanged at Galveston, Texas yesterday.

20th.—The tidings are still for peace but the preparations are still for war, or at least warlike. By the burning of a theatre in India forty persons lost their lives.

The Indian Office at Washington, is investigating serious charges which tend to show the existence of a formidable ring of swindlers acting at the Crow Creek, Yankton and other agencies. The operations of the Ring for swindling both the Government and the Indians were complete, just as they have been a hundred times before, and millions of dollars are being constantly stolen, the red men wronged and the Government blamed.

Statistical reports to the French Assembly show the astonishing ignorance that exists in many places. In a town near Paris only one of the Municipal Councilors can read. Of twelve hundred inhabitants of another town only six can spell and four can read writing. Of another town of two thousand people only a few rich landholders can read. Over seventeen thousand school-houses would have to be built, and ten thousand more enlarged and repaired, if compulsory education is enforced. Most of the places now used for schools are either hovels or caves in the earth.

22d.—English reports state that the Peace Congress will meet early in June. There are conflicting accounts of Russian movements around Con-

stantinople. There was quite a riot in that city the 20th, by Turkish refugees.

The earthquake in Venezuela, April 14th, heretofore reported, entirely destroyed the town of Cua. \$100,000 worth of property was destroyed in Caracas. The water in the river Tuy became so hot that the fish sought refuge on the land.

The weavers and spinners strike in Lancashire, England, continues, but affairs are more quiet this week.

23d.—The Russian Peace Ambassador, who has been mediating between that country and England, has again come to London, and it is "believed" that his work will be successful, and that he has propositions from Russia that England will accept, and thereby peace and quietness will result.

The British fleet at the West Indies have been ordered to the North Atlantic, it is supposed to watch Russian vessels.

The Russian Government Agent at Boston, Mass., is negotiating with an iron company for the manufacture of heavy ordnance. Russian agents are also in Sweden inspecting the shipping with a view to purchasing. These movements do not look as though love was yet to rule the nations.

Nearly two million acres of Illinois land, such as would become among the richest for farming purposes, is yet under water, or subject to overflow, and still undrained.

Correspondence.

FONDA, Pocahontas Co., Iowa,
May 12th, 1878.

Dear Herald:—I came from the Conference greatly encouraged, but feeling a little solemn under the life responsibilities of the work. The sacrifice that this work demands at our hands is all that I am able to make, and sometimes I fear that I shall not be equal to the task. Let this be as it may, my present determinations are to do my duty, to preach the gospel to the people, and to labor in my office and calling for the building up of Christ's Church, wherever I may be sent. I feel that my love for God, for His precious truth and for His people is growing stronger as time rolls on, and as the developments of the work furnish additional evidence that it is of God. I remained at home a little more than a week after my return from Conference, within which time I preached once in Dowville, and once at Galland's Grove, and since leaving home I have preached twice in Green county, at two different school houses. I enjoyed good liberty, and at one of the places the attendance and interest were fair. On the evening of May 3rd, I arrived at Coalville, Webster Co., a little mining town about six miles from Fort Dodge. I had been asked if I would call here and see the Saints who had come from Illinois, (Braidwood and Kewanee), and if I thought wise, organize them into a branch. Bro. T. R. G. Williams had preached twice to the people, leaving a good impression. Arrangements were made at once for a short series of meetings to begin on Saturday night. A very fair sized congregation came together. I felt well in addressing them, so much so that I decided at once that my call there was intended by Him who rules and guides for the advancement of His work, and the salvation of man.

On Sunday forenoon at 10:30, and in the house of brother T. R. G. Williams, the saints assembled for the purpose of organization. Bro. T. R. G. Williams was elected President, and Thomas R. Williams, Secretary. A Priest, Teacher, and a Deacon were chosen, all these officers being in their midst. All seemed to be satisfied with the organization, and the Spirit bore witness that the work was accepted of God.

At 4 p.m. I addressed the people again, and at night we listened to a discourse by the Methodist minister from Fort Dodge. It was easily seen that they were not a little nonplussed by the effect produced by our preaching. Just what to do in order that the influence might be successfully counteracted, was evidently the question. The Minister made a few strokes at baptism, but they were perfectly harmless, except to himself and his cause. He wanted to know "who took the thief down from the cross and baptized him?"

I spoke again on Monday and Tuesday nights, with good effect, the attendance being quite large, and the interest good. On Monday night, while speaking of the immutability of the gospel law, I found a good place to examine the objection of our friend to baptism. I wanted to know who had *proved* that the thief was *not* baptized before he was nailed to the cross; and insisted that this must be *proved* before even a *semblance* of argument is made against baptism.

Tuesday, at 4 p.m., we met on the banks of the Des Moines river, and I had the unspeakable pleasure of baptizing seven precious souls, whose ages range from 11 to 44 years, four males and three females. They seemed to be so well prepared for the step, that it did my soul good to witness their obedience. The greater portion of the work of bringing these persons to believe the truth, was, of course, performed by others. One of the number baptized is John Neish, formerly of the Bickertonite faction. The saints all rejoiced when he decided to obey.

On Wednesday night, May 8th, we met at the house of brother Williams for confirmation, prayer and testimony, and whatever business might come before us. Truly, we had a time of rejoicing long to be remembered. Upon my suggestion, and the vote of the branch, the ordination of Bro. John Neish as an Elder was authorized. He was so ordained. I was nearly a week with these saints and friends; and, with the exception of rather poor health, it was as happy a week as I have spent for a long time. They were loth to part with me, and when we did part, their intense feelings of love were very apparent. God bless the noble little band. The organization will be known as the Coalville Branch. They now number 22, and we think there will be more who will embrace the truth in that place.

I shall make my way into Minnesota as soon as practicable, but it pains me to be compelled to pass by so many places where the people are calling for help, with so little evidence that these demands can be met at the present time. I shall leave here as soon as possible, for, in my judgment, there is little or no good to be done. I feel a little condemned for having bound myself to remain here as long as I have, for one year ago, when here, I had very unfavorable impressions of the place; but having talked with several Elders who had labored here since that time, I thought, perhaps, the prospect was better, but, upon trying it, I find my thoughts and feelings just what they were one year ago. I do not wish to discourage those Elders who have labored here and see in the place some prospect of fruit, for none will be more pleased to hear of their success than I.

I fear this communication is too long already, but a word more concerning the work at Coalville, and I am done, I feel a deep interest in the work at that place. The most mischievous habit we saw among the Saints was the use of tobacco, and especially among the young members of the Church. This ought not to be. We spoke to the saints briefly upon the necessity of acquiring good habits, and with a design to check, and, if possible, correct this evil. We have prayed and labored that these young men might throw away the noxious weed, and be filled with the spirit which is far better. And now I would be very sorry to hear of an Elder, or Elders going there who, by the use of tobacco, would give strength to the evil we have labored to check and destroy. If you are compelled to use tobacco, please go out of their sight to do it, or, if you smoke, go where the scent can not reach them, and see to it that your breath is all right when you return.—Bad habits are generally practiced in secret, till they become *popular*, then persons put on a bold front and indulge before anybody and everybody. "Well," says one, "he is always criticising something that he supposes to be wrong." Not *always*, but quite frequently, I admit. If he does it with an eye to the future welfare of God's work, and with a heart filled with love for *all* God's people, and does not preach his own righteousness, who is justified in finding fault? It may be that he was *pre-ordained* to do this very work!

With love for all the followers of Christ, and a bright hope of the final triumph of God's work, I remain your co-worker for Christ,

JOSEPH R. LAMBERT.

NEWMAN'S GROVE, Nebraska,
April 1st, 1878.

Brother Joseph Smith:—I feel it my duty to write to all the brethren in the Church who are leaning upon every one of the laws of God, and to say that if we do not prepare for our families we are worse than infidels. I know that there are some who do not consider this part of the law, which is as binding as any other part in the Bible. They say, "I like to preach the gospel, and I think that I am called for that purpose," and they leave their duties undone. I know that this is not right. Any man that takes a wife and don't strive to bring anything into that house is worse than an infidel.

There are some who had seven acres of corn, gave the corn to gather on shares, and did not have a furrow to plow, and had about twenty acres of ground at hand for cultivating; rented it, whereby the same ones could work around and get such a small amount put in himself! Is this striving to keep one's house in order, or preparing for his family? I think not. A man must work and see that there is something coming in to support that house, and not sit down in the house and say, "I like to preach the gospel." No, but go and work and make fifty cents, or a dollar, to support his wife, or children. There is no difference what kind of work. If it is teaching school. "School," yes, school. I like to teach school, but stay in the house and say, "Let them come to me," This kind of work won't do. I might say to the corn-field "come here I'll husk you." It would be a long time before this would take place; and the house would soon run short, if nobody else would support it. Such kind of work is not preaching the gospel, but is worse than infidel.

GEORGE MASTERS.

GRINNELL, Poweshiek Co., Iowa,
May 17th, 1878.

Bro. Henry: Nearly eight years has passed since you baptized me for the remission of sins, and I write to say that I am still striving to live faithfully. I am fully satisfied that this is the work of God.

Should all the forms that men devise,
Assail my faith with treacherous art,
I'd call them vanities and lies,
And bind the gospel to my heart.

We were at Newton, March 9th and 10th, and on Sunday afternoon had a glorious prayer and testimony meeting, and that evening Bro. Stamm preached a reviving discourse. Truly our hearts burn within us when we listen to the pure doctrine of Christ. Bro. George Walker has just been here and preached five discourses in the demonstration of the Spirit. There was a good attendance. Your sister in the one faith,

LODUSCA PRATT.

WOODBINE, Iowa, May 16th, 1878.

Dear Brethren:—The work here though slow is still onward. Two parties not members of the Church have lately taken sufficient interest to subscribe for the *Herald* and I am confident there are others investigating so that we still have hopes that the labors of such brethren as J. R. Lambert, Charles Derry and D. H. Bays, will not be fruitless. There is a splendid opening here for the organization of a branch, if a suitable meeting place could be secured, and enough male members from the scattered members around us be obtained to properly officer and sustain it. There are some nine or ten members of the Church in this town (all ladies but myself) besides quite a number within a radius of three or four miles who could be depended on to unite whenever the time seems to have come. At present we all belong to the Magnolia and Beuena Vista branches. I met with the Beuena Vista Saints last Sabbath and listened to an excellent discourse by Bro. Charles Derry. There appears to be quite an interest in the vicinity of this branch and we have strong hopes that a lively awakening is near.

Our old orthodox views of the past history of civilization have lately had quite a shaking up by a Malay traveller, by name Ronzo DeLeo, who claims to have been with Livingstone, and to have explored the Holy Land, Egypt, Central Africa, &c. He claims that the garden of Eden, from every indication of antiquarian research, was located near lake Victoria Nyanza, Africa,

and that civilization, ascended the Nile from here to Egypt, leaving traces of its progression all along the route; and that, contrary to the commonly accepted view, the ancients possessed many arts now wholly unknown to man. However true this may have been (and we do not pretend to sit in judgment, as we are not sufficiently versed in antiquarian lore) he certainly erred when stating that the United States is the natural offspring of the first beast as represented in the 7th chapter of Daniel and from such a plain and perfectly inexcusable mistake we should be very careful in receiving any of his theories until fully substantiated by the most undeniable proof. Yours in Christ,

WM. C. CADWELL.

GRIMMETTSVILLE, Bear Lake Co., Idaho,
May 1st, 1878.

Bro. Stebbins: You are no doubt well aware that the majority of the people residing in this vicinity are Brighamites; and though a great many of them are anxious to know what course to pursue, yet it seems hard for them (so they say) to believe that during all the years in which they have been led by Brigham Young they have been traveling on the wrong road; yet some believe it and have embraced the true gospel. I have endeavored with what ability I have, together with the books of the Church, to prove to them that Joseph Smith, our present leader, is the only man to lead them; and that he is called of God to do so. Some acknowledge the fact, while others dispute; and others are in doubt as to his right to lead the people. Thank God I am convinced that he is right, and I hope that I may always be numbered among his followers. I had a conversation a few days ago with a gentleman who has belonged to the Mormons for a number of years, (in fact he was among the first who embraced the gospel during the Prophet Joseph's administration at Nauvoo), and he informs me that Brigham Young, at a public meeting there, brought forward young Joseph Smith upon the stand and told the people that he was to be their leader—the future prophet and president of the Church, and he asked the people to sustain him as such, which they assented to. This is the testimony of Mr. Rolphe, the husband at present of three wives, and who has a number of children born in polygamy. It sounds like truth, and I believe it as such; and I am not alone in this belief, for there are hundreds of others who would testify, and have testified to the same thing; and a number of them would abandon the Mormon Church to-day were it not for their children, whom they do not wish to cast aside. This is one reason why the people hesitate. It is indeed a sad affair; yet I pray that God will enlighten their minds and open the way that they may acknowledge the truth and turn aside from the path in which they have been so blindly led.

I have held several meetings at my house, and a number have been present, both those who belong to the Church and those outside of it. All seemed pleased with the remarks made, and with the arguments in favor of the true Church, and against Brighamism. I hope that it may be the means of bringing more of them into the fold. I have distributed the tracts throughout the country, and the readers are well pleased with their contents. May the good work progress.

JOHN GRIMMETT.

HARLAN, Iowa, March 18th, 1878.

Dear Herald:—In a former letter through your columns I stated that my brethren and myself were preaching at Hacktown, some eight miles below this place, to large and attentive congregations, we continued our preaching at intervals for several weeks, and feeling confident that good had been done from the interest manifested, we sent for Bro. John Lake to smooth and polish up the work which we had so roughly hewn out. Bro. John came at our request, preached five sermons at that place, representing the gospel in a clear, concise, convicting and convincing manner, and on the 22d of February, I had the pleasure of leading into the waters of baptism four noble souls. Bro. Peterson and wife, and Bro. Gilliland and wife. For such precious fruit as these noble ones, we felt to almost dissolve our hearts in thankfulness, to him whom we serve, for re-

warding us so richly for our labors. Bro. John preached in various places, in and around Harlan, during his stay, and on the 27th we conveyed him to Avoca, and with a parting, "God bless you," saw him start for home and loved ones in Illinois.

On returning home thinking and contemplating on the great latter day work and what a vast amount of good had been done, and what a vast amount of talent, perseverance, endurance and sacrifice it had taken, a great throb of thankfulness went out from our heart to Him who doeth all things well, and for drawing by the Spirit into the ministry such noble sons and servants as Brn. Lake, Forscutt, Derry, McIntosh, Dobson and others who have stood in the front of the battle fighting for Jesus; and have succeeded in allaying the prejudice and stigma which has heretofore been hurled at and followed the name of Latter Day Saint. Thank God for the promise, "You shall find favor in the eyes of the people." We realize it is being fulfilled, and God is true to his people, for to day the cry for preaching in these parts never was so great. They are more than the Elders can respond to.

The conference of the Galland's Grove District has just closed at this place. We had a peaceful, pleasant and profitable conference. The Spirit of peace, contentment and unity prevailed. On Sunday, the 17th, I again had the pleasure of leading down into the waters of baptism two more precious ones, raising them to newness of life in the gospel. They have started to serve their Master; may the Lord preserve, comfort and cheer them on the way, is our prayer.

The Saints here are enjoying the Spirit of peace, and rejoicing in the bonds of the gospel; each trying to live as becometh a Saint. With a prayer for the ultimate redemption of all Israel's scattered ones, both ancient and modern, I remain yours in the bonds of the gospel,

T. W. CHATBURN.

DETROIT, Becker Co., Minnesota,
April 7th, 1878.

Editors Herald:—In order to perform a duty that our late sister, Lois Cutler, had in her mind to attend to before she died, but failed to do it, I write. After she had united with the reorganized Church, she asked for additional testimony; and she promised in her prayer that she would make it known unto the world. Her prayer was about as follows:

"Lord, if the present Joseph, the son of the the martyred prophet, is truly his father's successor by right, and has been called by thine own power to the presidency of the Church, and is accepted of thee as a prophet, wilt thou witness unto me in this manner, by taking this lump off from my finger that has been here for a long time. If this be done, then I shall know that the Reorganized Church is thy Church, and that Joseph is thy prophet, and I covenant to tell the same to the world."

The facts are as follows: She had a lump on one of her fingers about the size of a large hazelnut, of a bony substance, which had been there some fourteen years, and truly she could ascribe it to some unseen power if it was removed. The good Lord answered her prayer, for it remained only a few days afterward. She had thought for a long time that she would write to the *Herald* of this miracle, but neglected to do so. And now, to be obedient unto the Spirit, I write for her, and add my testimony, as I was knowing to the fact that the lump was on her finger for several years and that it went away, and I believe that it was in answer to her prayer. Near three years ago she was miraculously healed by the laying on of hands; and also by the laying on of hands and prayer her eyesight was restored.

She well remembered that at the time that her husband, Alpheus Cutler, built up an organization at Manti, Iowa, that he so commenced with the idea that Joseph would take his father's place in a few years, and the people of that organization chose him as their Chief Counsellor; and their record shows to this day that they were a "branch of the Church of Jesus Christ." Father Cutler never claimed that he was ordained a prophet, or to the office of presidency of the Church; it was other men who wished to build themselves up, that prevailed upon the old man

to accept of a position and office that did not belong to him, as he then said. The only excuse for Bro. Alpheus Cutler that he did not accept Bro. Joseph when he came to Manti, was that he was old and infirm in mind as well as body; and these men well knew that their craft or their positions were in danger, that they would have to take a lower seat. The adversary had so much power over him that he made him weep when he saw the son of the martyr, and thus act like a child instead of a man. Had it not been for these things the Cutlerites would have accepted the Reorganization in 1861. I wish to say that I believe that father Cutler first built up with good intent for Joseph to be the leader of the Church, claiming no leadership himself any farther than above spoken of. Yours in the gospel,

M. SHAW.

MT. Ayr, Iowa, May 12th, 1878.

Brethren Joseph and Henry:—Since our March conference I have been busy doing what I could in this part, visiting Fontanelle, in Adair county, April 5th, and remaining there over two Sabbaths, delivering fourteen discourses in the town, holding two prayer meetings, baptizing five into the kingdom and organizing a branch, with Bro. Briggs Alden president, and Bro. Whitaker teacher. I would like to know to what district they belong, if to any. There are Union, Adair, Adams and Taylor counties that I have been laboring in, and I would like to know what district they belong to. At places in Union, Adams, and Ringgold counties there seems to be a good interest manifested, and a spirit of inquiry exists, with prospects of good being done; but at Allensdale, Worth county, Missouri the branch seems to have a hard struggle, and spiritually does not present as good appearance as when I visited them last October; but I trust that the Saints there, as elsewhere, will endeavor to live above reproach, and to set such examples before their fellow men as will be worthy of imitation. Much depends on the daily walk of the Saints, as to the future progress and prosperity of the work. In this district the work has been impeded in some localities, on account of a lack of wisdom on the part of some Latter Day Saints; but we all hope to be profited by the lessons learned in the past, and to be more wise. May the God of Israel help all his Saints to do right, and to keep his commandments. Yours etc.,

ALMA KENT.

NORTH HARWICH, Mass.,

April 23d, 1878.

Bro. Henry:—Having returned from a winter's cruise among the West India Islands, I find that you have been so kind as to continue to send the *Herald* to my address, I hasten to send the small sum required for so large an amount of useful matter, and with it a few lines for the *Herald*, stating that we believe that God saved us from a watery grave. On the morning of December 31st, we were one hundred and twenty miles north of the island, on which Columbus first landed in the western world, (now called Cat Island), when we encountered one of the heaviest gales of wind that I ever experienced in a sailor's life of forty years. It swept with tremendous violence over the Bahama Islands, uprooting trees and unroofing buildings, leaving destruction in its track, and at sea it was terrific beyond description. All night our little bark, amid the wild dashing waves and before the howling wind, struggled on, as if with conscious life, to bear us safely through this war of the elements, but at five a. m., just as we saw a single thread of light line the eastern horizon, the waves had attained an elevation where cohesion apparently had ceased to act, and all was one wide waste of breakers. Then, as one of the crew said, the vessel became weary and laid down to rest; yes she capsized, and we were buried beneath the waves and heard the ocean murmur o'er our heads. Then came a trial of my faith, for death seemed inevitable, for none but almighty power could save, or could render us relief. Yet I felt calm and filled with a sweet and heavenly peace; and in that moment of anticipated death, I said or tried to say, as gurgling waters stopped my speech, "This was an element in my second birth and I thank thee, blessed God, that thou hast permitted it to become

my grave and my winding sheet." Then came thoughts of wife and children; and then the promise that the Lord will provide for them, and then again expectation, and the strife for longer life, for God brought the vessel upright, set her upon her bottom again, and I have lived to preach the gospel of God's dear Son to hundreds on the Island of Jamaica. Since my return home I have been permitted to baptize two at Dennisport, and we feel that they have put on Christ. Yours in Christ,

W. B.

MORONI BRANCH, Cass Co., Neb.,

May 6th, 1878.

Brethren Joseph and Henry:—I see in the columns of the *Herald* letters from different parts of the country and none from this place, for which I feel sorry that there is such slothfulness in this place about writing. I have many testimonies of the latter day work; I rejoice in the work. We meet twice each Sabbath and the Lord blesses us. We have no preaching only as the traveling Elders pass through. Brother R. M. Elvin preached the last two sermons at this place. Brother R. J. Anthony preached several discourses while laboring in this mission. I believe Bro. Anthony is the right man in the right place. I desire an interest in the prayers of the Saints. I feel that there are many trials for me to overcome, and I hope to be able to overcome, God being my helper, that I may share the joy with you. Yours in the one faith,

NICHOLAS TROOK.

INDIAN RIVER, Maine,

April, 1878.

Dear Herald:—There is no part of the *Herald* to which I turn with so much pleasure as to the correspondence, rejoicing to hear from the cloud of witnesses of God's blessings upon his people, and of that knowledge that gives joy and peace. I feel that we of the branches in this region can add our testimony that the Father's blessing does abide with his people, and I write you a remarkable instance of the mercy and goodness of God unto his faithful children, feeling that so wonderful and strong a testimony should be recorded. The schooner *Flora M. Crowley*, commanded by Capt. J. C. Crowley of this place, sailed from Savannah, Georgia, for Seville, Spain, on the 8th of February, 1878. Capt. Crowley was accompanied by his wife, a member of the Church, his son and daughter, his son's wife and her brother also a nephew of the captain, and Bro. Andrew Tabbut as steward, together with two strangers as seamen, in all ten persons. All went well with them until the 23d, when the vessel struck something, supposed to be a part of a wreck, causing the vessel to leak badly. She filled in a very short time, her deck being under water, her masts were cut away, and her boats destroyed by the roughness of the sea. The crew, and also the women, were lashed to the boom on the after house, the forward house having been washed away. The nature of her cargo (lumber) kept her from sinking. The sea was very rough at the time, sweeping everything movable from the deck. For six days they were lashed to the boom, but after that time the sea abated, and they were somewhat relieved from their cramped position. They gathered a few cans of preserved meats and fruit and vegetables in their hasty flight from the cabin, which saved them from suffering extreme hunger. Their supply of water being small they were obliged to be put under an allowance of one pint each per day. On the second day of the disaster, Bro. Tabbut was graciously permitted to see by the vision of the Spirit that they would be rescued from their perilous situation. He saw (so he narrated to me) the vessel that would rescue them, but as a mere speck so far off did she appear in the vision, but gradually drawing nearer. He felt at times to comfort their desponding hearts with words of cheer, telling them with full assurance of faith that they would be saved. He told them that they would be taken from the wreck the twelfth day, and the direction that the vessel would come from; that it was a Norwegian barque or brig, a large vessel. On the eleventh day, and the morning of the twelfth, Bro. Tabbut told them that deliverance was near. Early on the last morning he had a clear and

distinct view of the vessel. She was very near, but was sailing on a different course, and it seemed impossible that she could save them, but he said that his prayer was spontaneous, "O Lord, touch the mind of the master of that ship that he will come to save us." He said the words that first greeted his ears when the barque had sent her boat and safely took them all on board, was, "If I had not changed my course this morning I should have passed you by." She came exactly as seen in the vision, and saved them from a terrible death, for they were entirely out of the track of vessels, their provisions nearly out, their water nearly gone, and their sufferings would have been ended by death in a short time. They all feel to give God the praise for their wonderful rescue from a watery grave or starvation. The covenants that were made there, I pray my Father may never be broken. There were many manifestations given unto him besides the one narrated, and he said that at times it seemed like a circle of light surrounded them from ministering spirits sent to minister unto them in their time of need, holding the winds, and waves, that they might not be destroyed.

The narrative has made my letter lengthy so I will close hoping it will do good to the honor and glory of the God we serve, a God of light and of revelation, who will have his witnesses in every age. The vessel that rescued them was the Norwegian barque, the *Agantyr*, Capt. Holmer from Rotterdam for New York.

Your sister in Christ, S. H. JOHNSON.

SEDGWICK, Decatur Co., Iowa,

May 12th, 1878.

Dear Herald:—Having, many times, been prompted to write you, I at last yield to those promptings. We are being blessed with a most lovely spring, arrayed in nature's most beautiful robe of green. All nature seems glad, joyous, and prosperous; and I trust that as Saints we will show our thankfulness to the Father for this blessing by being more patient, forbearing, loving and kind to one another, having that charity which we are commanded to have, which will cause us to take the erring by the hand and lift them from the slough of despondency, whether they have been driven by the consciousness of having deeply erred. And again let us strive to bridle our tongues, that we speak no evil of our brother, sister or neighbor. If we can not say something good of our brother or sister let us say nothing, and by seeking aid of the Father we will even be enabled to think no evil of them. O, that the time may soon come when we will be united; for the Savior has said "Except ye are one ye are none of mine." Therefore let us each and every one strive as we have never striven before, to reach that great end which is to be one in Christ Jesus. That I, with all God's children, may be ever found in the path of duty, is my prayer. Your sister in Christ,

MATTIE HARDER.

JOPLIN, Mo., May 19th, 1878.

Dear Herald:—Your sister, wife of Elder C. W. Short and mother of M. T. Short, writes to all the loved Saints throughout the world, calling for your heart-felt sympathies while we relate to you some of our trials since we came into this Reorganized Church of our Lord and Savior Jesus Christ. One by one we have laid our loved ones away, seven in all, taken from our paternal roof and care; all of whom were as pure spirits as ever graced the earth. And while we call for your sympathies we also call for your rejoicing; weep with those who weep, and rejoice with those who rejoice; and in the midst of our trials I feel to exclaim, "Lord, is it not enough? Has not this sin-ridden world groaned under its ponderous weight long enough?" The answer comes back, "Yes, I am soon coming. Be patient a little longer. Keep your armor bright; your garments spotless, and we will all soon be saved in the kingdom of God." A promise so glorious and so great may trials well endure.

J. W. Short, was born in the year 1840. Almost his whole life has been one of affliction and sorrow, but we all greatly rejoice that he lived to come to the rising light; such ardor and such zeal are seldom witnessed. He bore his sufferings

without a murmur, although they were great. He would break out in thanksgiving, saying, "O, mother, although I am so weak, the Lord has been so kind in providing for my every want. My scanty board has been filled to festivity." He bore a faithful testimony to all who came to visit him, as long as he could speak to all the children, saying to them, "Join the Mormon Church, the only church with which God is well pleased." He wanted me to give his undying love to all the Saints, saying to them to be a little more faithful in their sacrifices and tithing. Thus passed away our loved son, one of the most faithful of God's children.

ELIZABETH SHORT.

Conferences.

South-Eastern Ohio and Western Virginia Districts.

Conference convened at Syracuse, March 30th, 1878; David Hopkins, presiding; Thomas Matthews, clerk.

Branch Reports: Lebanon 23; 2 expelled. Syracuse 46. Minersville 7.

Elders David Hopkins, Rice Williams, Edmond Thomas, John Harris, L. W. Torrence, David Matthews, Sr., Wm. T. Davis and Thos. Matthews, reported; Priests Lewis Walters and Jas. Person, by letter; Teacher Wm. Moore, in person.

Conference authorized the Minersville Branch to disorganize if they desire to do so.

After some discussion on the authority of the priesthood, motion was made that it lay on the table till next conference, which carried.

Edmond Thomas was elected president of the district.

Preaching during the session by David Hopkins, David Thomas, (in Welsh), L. W. Torrence, Thos. Matthews and David Matthews, and a sacrament meeting on Sunday afternoon.

Adjourned to Syracuse, Ohio, 2 p.m., June 29th, 1878.

Galland's Grove District.

A conference convened at Harlan, Iowa, March 15th, 16th and 17th, 1878; Eli Clothier, president; John Pett, secretary *pro tem*.

Branch Reports: Galland's Grove 184, including 1 High Priest, 2 of the Seventy, 17 Elders, 3 Priests, 5 Teachers, 3 Deacons; 2 baptized.

Franklin 7, including 1 Elder.

Union 50, including 1 of the Seventy, 4 Elders, 2 Priests, 2 Teachers; 4 baptized.

Mason's Grove 94, including 1 High Priest, 6 Elders, 1 Priest, 3 Teachers, 2 Deacons; 4 baptized. Salem 74, including 1 of the Seventy, 6 Elders, 3 Priests, 1 Teacher.

Boyer Valley 44, including 1 Apostle, 5 Elders, 2 Priests, 1 Teacher, 1 Deacon.

Pilot Rock 15, including 1 Teacher.

Camp Creek 13, including 1 Priest, 1 Teacher.

Elders John Hawley, John A. McIntosh, Jonas W. Chatburn, John Rounds, Henry Halliday, Thos. Chapman, Thos. W. Chatburn, Benan Salisbury, N. Booth, John Pett, Eli Clothier, Thos. Dobson and Frank Reynolds reported in person, and Eli Dobson, John Hatcher, Chas. E. Butterworth and D. H. Bays by letter, their reports in most instances showing considerable labor performed. Priests Jonathan Leytham and Richard Bullard reported their labors in the Salem Branch.

Saturday.—The committee in the case of Bro. Thos. McNignor reported that they had examined the case, and find that said Thos. McNignor has made satisfaction to the parties to whom he was indebted, and that he has expressed himself willing to make all the necessary satisfaction to the Church that they may reasonably require. John Pett, Eli Clothier, committee.

The report was accepted and the committee discharged. On motion it was decided that Thos. McNignor be referred to those members who were offended, for them to require such satisfaction as they may think necessary for him to make.

Bro. Thos. W. Chatburn and Frank Reynolds were appointed to labor together for the next three months. All the Elders and priests were requested to labor in their respective neighborhoods as much as they can. A series of two days' meetings were appointed.

Resolved that we accept the Inspired Translation, the Book of Mormon and the Book of Doctrine and Covenants as the standards of evidence, when any controversy arises in points of doctrine.

At 7:30 p.m., preaching by Thos. Dobson and John A. McIntosh.

Sunday at 11 a.m., and at 7:30 p.m., Br. James Caffall preached to large and attentive congregations. After the morning service two were baptized by Br. Thos. W. Chatburn.

Adjourned to meet at Deloit June 14th and 15th, 1878.

Des Moines District.

A conference convened in the Saints' Hall, Des Moines, March 16th, 1878; Pres. Wm. C. Nirk in the chair; John Sayer, clerk, assisted by I. N. White.

The minutes of the last conference were tabled (on account of being incorrect) subject to call of conference.

Branch Reports: Des Moines Valley report was referred back to the branch for correction.

Des Moines 41 members, including 1 Elder, 2 Priests, 1 Teacher, 2 Deacons; 3 baptized, 2 received by vote.

Elders John X. Davis, Moses Houghton, J. K. Kent, George Walker, B. Meyers, Wm. C. Nirk, Tally Clark, Robert Young, John Sayer, N. Stamm, I. N. White, Moses Eastman, T. E. Lloyd and G. E. Deuel reported; also Priests E. Batty, D. C. White, C. F. Merrill, E. D. Bullard, and Teacher James Cresser.

Wm. C. Nirk's resignation as president of the district was accepted, but that of John Sayer as clerk was not accepted.

The minutes of last conference were received, with the correction offered by the committee and the committee was discharged.

Bishop's Agent reported \$7.26.

Resolved that I. N. White act as president of the district. John Sayer was continued as clerk and A. White as book agent.

The president was authorized to appoint two or more Elders to go and visit the brethren in Adair and Webster counties, and, if they deem it wisdom, to organize them into a branch or branches, if the Elders so appointed become fully convinced that these counties belong to the Des Moines District.

I. N. White and N. Stamm were appointed.

Preaching during the session by I. N. White, W. C. Nirk and G. E. Deuel, and sacrament and testimony meeting Sunday afternoon.

Adjourned to Newton, June 15th, 1878, at 3 p.m.

Florida District.

A conference was held at Santa Rosa, April 6th and 7th, 1878. By request of president L. F. West, Br. Heman C. Smith was chosen to preside; James McArthur, secretary; L. F. West, assistant.

The committee appointed to visit Eureka Branch reported that they had been informed by the president of that branch that the difficulty had been removed, therefore, their labors not being needed, they did not go.

Reports of Elders: H. C. Smith had visited all the branches except Hinote and Unity; found earnest enquiries for preaching; had baptized two. L. F. West had preached every alternate Sunday; visited Perseverance Branch with Br. Smith; was much encouraged by the prospects; baptized one. J. N. Hawkins, B. L. West, A. Kennedy and James Calhoun reported some labor done.

Missions: L. F. West signified his willingness to labor, but his circumstances would not admit of it. The president stated that he would be pleased if some one could be liberated to travel with him. He read Malachi 3rd chapter and commented thereon; he was satisfied that "money enough to support three elders in the field all the time was spent for tobacco alone. Thus by indulging in a habit injurious to ourselves, we are also depriving others, as honest by nature as we are, of the light of truth."

Resolved that we sustain Br. L. F. West in the active ministry by our faith, prayers, and means.

That the members once composing the Evening Star Branch, receive letters of membership from the president and secretary of the district upon application.

John H. Hansen was sustained as President of the Southern Mission, H. C. Smith as missionary, L. F. West as president of district, and J. C. McArthur as clerk.

B. L. West was recommended to Bishop I. L. Rogers as his agent for this district.

Resolved that the case of Br. Arnold Cooper be referred back to the Olive Branch, and that Br. H. C. Smith be requested to visit said branch, and instruct them as to their duties in the case.

There was held a prayer and testimony meeting at 9 a.m., on Sunday. By request Br. Heman C. Smith preached at 10:30 a.m., 2 p.m. and 7 p.m., one discourse being from Gen. 2:18, on the marriage covenant, setting forth the views of the Church on the subject, and discouraging the practice of separation and divorce, except as provided for in the teachings of Christ.

Adjourned to Perseverance Branch, July 6th and 7th, 1878.

Alabama District.

A conference convened at the Butler Branch, Butler Co., Alabama, February 23rd, 1878; Heman C. Smith elected president *pro tem*; J. M. Pickens, clerk *pro tem*.

A very pleasant and instructive talk from the chair.

Branch Reports: Butler 22 members, including 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; no change. No reports of Lone Star, Flat Rock and Pleasant Hill.

Elders F. Vickery, J. G. Vickery, J. F. McPherson, and John Booker, Sen., reported; also Priest W. Allen, Teacher J. M. Pickens and Deacon A. M. Vickery.

G. T. Chute was sustained as president of the district, and W. D. Clark as clerk, F. Vickery as Bishop's Agent, and Heman C. Smith as missionary.

Resolved that we recommend the organization of Sunday-schools in the several branches of the district.

Preaching Saturday evening, Sunday morning and afternoon by Br. Heman C. Smith, and prayer and sacrament meeting at night.

Adjourned to Pleasant Hill Branch, 11 a.m., July 13th, 1878.

St. Louis District.

A conference was held at West Belleville, Ills., Sunday, April 7th, 1878; Wm. H. Hazzeldine, presiding; T. R. Allen, clerk, and George Hicklin, assistant.

The St. Louis, Gravois, Cheltenham, Belleville, Alton, Alma, Caseyville and Boone Creek branches reported. Caseyville, 1 baptized, 1 received and 2 removed by letter; items for record not given. No reports from Wherso and Coon Creek. The Sunday-schools of the branches were reported as being in a good and improving condition.

Elders' Reports: John T. Phillips by letter. Wm. Anderson, John Beard and Geo. Hicklin in person.

Two courts of elders have sat during the quarter, one at Caseyville and one at Belleville. The decisions of the courts were read, approved and adopted.

A petition from Nathaniel Miller was read, asking for a copy of a decision of a court of elders who sat in the year 1876. It was decided that he should be granted one.

Resolved that a district priesthood meeting convene in St. Louis, May 12th 1878, and all elders and priests requested to be present.

Adjourned to St. Louis, Mo., July 7th and 8th, 1878.

Northern Nebraska District.

A conference was held at Omaha, Nebraska, March 30th, 1878; Geo. Hatt, president *pro tem*; H. Neilson, clerk.

Branch Reports: Omaha Scandinavian 39 members, including 5 Elders, 2 Priests, 2 Teachers, 2 Deacons 2 removed.

Elkhorn 28, including 1 Elder, 2 Teachers, 1 Deacon; 1 baptized.

Platte Valley 36, with 5 Elders, 2 Priests, 1 Teacher, 1 Deacon; 1 baptized, 1 received by letter, 2 removed.

Omaha English 63, with 1 Seventy-7 Elders, 2 Priests, 1 Teacher, 1 Deacon; 1 baptized, 3 received, 2 died.

Elders J. Perkins, W. Ballinger, Geo. Hatt, J. Anderson, H. Robinson, Jas. Caffall, Geo. Medlock, F. W. Curtis and J. Avondet reported.

Thos. J. Smith, the district president, arrived and took the chair.

Thos. J. Smith and W. Rumel were appointed a committee to audit the Bishop's Agent's books.

Respecting missions: That all the priesthood be requested to labor in the district as much as possible.

The financial report of Bishop's Agent, H. Nielsen, for the six months ending March 30th, 1878, was read: "Received \$34.90; paid to Elders \$38.90; due Agent \$4.00." The auditing committee reported that the account was correct.

F. W. Curtis, one of the committee appointed at last conference, reported nothing done, because Br. Thos. J. Smith had said that the case they were to investigate was dropped. To this Br. Thos. J. Smith testified. Reports accepted.

Resolved that Br. James Caffall be our delegate to the Annual Conference, and that a collection be taken up to help defray his expenses.

That all Elders desiring licenses apply to the district clerk for the same.

Collection for the purpose specified \$5.77.

Adjourned to meet at Platte Valley, at 2:30 p.m., June 29th, 1878.

Northern Minnesota District.

A conference convened in the Oak Lake Branch, Feb. 2d and 3d, 1878; Marcus Shaw in the chair, and H. Way, clerk.

Branch Reports: Hope of Zion 18 members, including 4 Elders. Oak Lake 31 members, including 5 Elders, 1 Deacon.

Elders George Gould, Buckley B. Anderson, T. J. Martin, Jedediah R. Anderson, Cutler A. Sherman, Marcus Shaw and Henry Way reported; also Deacon Loren D. Sperry.

Held a testimony meeting, in which all took an active part, the Lord bestowing his Spirit.

Adjourned to Clitherall, Otter Tail Co., June 1st and 2d, 1878, at 1:30 p.m.

Miscellaneous.

WATCH AND PRAY.

"Watch and pray, that ye enter not into temptation."

Watch, for the time is short,
Watch, while 'tis called to-day;
Watch, lest temptation overcome,
Watch, Christian, watch and pray.

Watch, for the flesh is weak;
Watch, for the foe is strong;
Watch, lest the bridegroom knock in vain,
Watch, though he tarry long.

Watch, while the sun is up;
Watch, sinner, while thou may;
Watch, now in thine accepted time;
Watch, Saints, all watch and pray.

Watch, with a watching eye;
Watch, with a hoping breast;
Watch, for the promised glorious prize;
Watch, for heaven's Eternal rest.

CAMBRIDGE, England.

J. W. BOND.

Notices.

PITTSBURGH DISTRICT.—A conference of the Pittsburgh District will be held in the Fairview Branch, West Virginia, convening at 2 p.m., Saturday, June 16th, 1878. A full attendance is desired, and all the branches are requested to send in their reports on proper forms. By order of James Brown, President of District. Address: Box 112, Gill Hall, Allegheny county, Penn.

INFORMATION WANTED.—Sr. Martin, of Shenandoah, Page county, Iowa, is anxious to hear from her brother, Joseph Bowlston. Joseph Bowlston used to live fifteen or sixteen miles from Kirtland; thence removed to Illinois, about fifty miles south

east of Nauvoo, where he was at last account. If any one who reads the HERALD knows, or can hear of anything about this person, they will confer a favor upon Sister Martin by informing her of it. Direct to Eri J. Moore, Shenandoah, Page county, Iowa.

MASSACHUSETTS DISTRICT.—A conference of this district will convene at Fall River, Massachusetts, at 3 p.m., June 8th, 1878. Per order of District President; C. N. Brown, clerk.

Birth and Death notices inserted free; Marriage notices one dollar each.

Died.

FLINN.—At Gaylord, Smith county, Kansas, April 29th, 1878, of whooping cough, John S., infant son of Mr. Isham and Sr. Hulda Flinn, aged 1 month and 4 days.

BADHAM.—At Shenandoah, Page county, Iowa, May 11th, 1878, of congestion of the brain, resulting from scarlet fever, Arthur Samuel, son of Bro. J. R. and Sr. E. C. Badham, aged 2 years and 8 months.

AUSTIN.—At Shenandoah, Page county, Iowa, April 28th, 1878, of congestion of the brain, resulting from scarlet fever, Frank Burtus, son of Bro. U. A. and Sr. E. Austin, aged 5 years and 13 days.

CARVER.—At Coal Valley, Fayette county, West Virginia, April 28th, 1878, Sr. Margaret Carver, the wife of John Carver, and daughter of William and Jennet Jones, aged 29 years, 2 months, and 28 days. A husband and three children, with father and mother and many friends, mourn her loss. She was baptized into the Reorganized Church by William W. Blair, August 12th, 1866. She departed peacefully.

THOMAS.—In Wayne county, Illinois, March 3d, 1878, of consumption, Sr. Elizabeth M. Thomas, aged 46 years, 9 months and 3 days. She was baptized into the Reorganized Church, November 9th, 1871, and died rejoicing in the hope of a glorious resurrection. Her husband and five children are left. Funeral sermon by Elder I. A. Morris, assisted by Elder T. P. Green.

EVANS.—At Malad City, Idaho, April 17th, 1878, after a long illness, Mary Ann, daughter of Bro. Henry R. and Margaret Evans, aged 18 years, 4 months, 17 days.

EVANS.—Also, from the same family, on the 20th of April, 1878, Thomas W. Evans, aged 5 years, 3 months and 11 days. Funeral services by Elder J. Lewis.

ROOT.—At Amanda, Butler county, Ohio, May 13th, 1878, Mary A., daughter of Warner A. and Sr. Lucy M. Root, aged 8 years, 10 months, and 14 days.

We saw thee borne from us away,
Thy body placed beneath the sod,
To wait the resurrection day,—
Thy spirit hath returned to God.
We have a hope to meet thee then,
With other loved ones gone before;
When Jesus comes on earth to reign,
We'll meet thee then to part no more.

GRIDLY.—At Elvaston [as we suppose], Hancock county, Illinois, April 27th, 1878, of consumption, Bro. Albert Gridly. Bro. Gridly was born August 1st, 1859, baptized March 25th, 1878, by Bro. Henry Pitt, of Rock Creek, Illinois. He died in trust for the resurrection. Services at Colchester, Illinois, by Elders J. H. Lake and J. A. Crawford.

ANTHONY.—At Tabor, Fremont county, Iowa, April 16th, 1878, William C., son of Bro. R. J. and Sr. Emily Anthony, aged 6 days. Services by Bro. John Goode.

SHUMWAY.—At her residence, near Inland, Cedar county, Iowa, April 24th, 1878, of nervous prostration, apparent heart disease, and infirmities of age, sister Sally Shumway. Deceased, daughter of David and Hannah Wetherell, was born in Taunton, Bristol county, Mass., May 11th, 1800, and was at her death aged 77 years, 11 months and 13 days. Married to Otis Shumway in Orangeville, Genesee county, N. Y., November 10th, 1819. They were baptized October, 1832, by Elder John P. Green, at Java, Genesee county, N. Y., from which time they shared the joys and sorrows of the Church up to the time of her death. Continuing firm as a rock notwithstanding trials,

persecutions and poverty, the dark and cloudy day of the Church found her rooted and grounded in the faith, holding the form of sound doctrine received of the Seer Joseph. While so many were deceived and led away by the false prophet of the salt land, she with her husband turned with distrust and loathing from such dangerous heresy, and remained in the States, praying and waiting, reserving their allegiance till the rightful heir received his own. Sister Shumway was baptized into the Reorganization in August, 1860, at Fox River, Illinois, by Elder James Blakeslee; and thenceforth, renewed with joy and hopefulness, pursued the rugged path of piety till the kind Father bade her come to rest. She was a woman of unusual intelligence and wonderful memory, retaining in mind the minutest points and dates to the very fraction of a day; thus being able to converse intelligently upon events embraced in a period of sixty years, with the accuracy of history. Services by W. T. Maitland, at Inland, April 25th, 1878.

Mother, mother, dearest mother,
Must we, can we, give thee up!
Though thy gain, how can we bear it,
Oh! the bitter, woful cup.
Then to see our aged father
Thus bereaved and crushed with grief,
Give us patience, Heavenly Parent,
Gracious comfort and relief.

PERLA WILD.

JONES.—At Deer Creek, Wayne county, Illinois, September 24th, 1877, of congestive chills, sister Mary C., wife of Benj. S. Jones, aged 56 years, 1 month, 9 days. Funeral sermon by Elder T. P. Green.

A correspondent sends the following from Chester, Pennsylvania.

A Few Plain Facts.

By a simple exercise in arithmetic, which the smallest school boy will find no difficulty in solving, we present a few facts relative to the enormity of the evil of intemperance in our own city. These facts are put in what may seem to be a novel way, but as forcible as they are novel. And they are facts which, when strung together, would form a rare necklace, and would serve as a faithful amulet, if worn by the victims of intemperance, against its evils.

There are known to be upwards of 60 places in Chester for selling intoxicating liquors. Supposing that on an average these houses receive \$30 a week, (and we are persuaded that men who know the internal workings of these places will own this to be a very low average indeed), the money they receive a year will amount to the enormous figure of \$93,600, and can be apportioned in the following unique manner:

10,000 SHIRTS, at \$1 per shirt.....	\$10,000
2,000 POUNDS OF TEA, at 50 cents per pound.....	1,000
4,000 POUNDS OF COFFEE, at 30 cents per pound.....	1,200
20,000 POUNDS OF SUGAR, at 10 cents per pound.....	2,000
10,000 POUNDS OF MEAT, at 15 cents per pound.....	1,500
500 BEDSTEADS AND FIXTURES, at \$15 each.....	7,500
4,000 YARDS OF CARPET, at 50 cents per yard.....	2,000
2,000 BLANKETS, at \$5 per pair.....	5,000
4,000 PAIRS OF BOOTS AND SHOES, at \$2 per pair.....	8,000
3,000 TONS OF COAL, at \$5 per ton.....	15,000
1,000 SUITS OF CLOTHES, at \$10 per suit.....	10,000
1,000 OVERCOATS, at \$10 per coat.....	10,000
100,000 YARDS OF CALICO, at 10 cents per yard.....	10,000
10,000 MEN'S, Women's and Children's Hose, at 10c. pr. 1,000	
1,000 BARRELS OF FLOUR, at \$8 per barrel.....	8,000
172,500 articles.....	\$92,200

And \$1,400 left to gladden the hearts of the children who go to our Sunday Schools, which help to make our country what it ought to be—a God-fearing and prosperous Republic.

We talk of hard times, (and the nature of our manufactures has made us very fortunate indeed, compared with some towns), but here is enough money spent among us in liquors every year which, if divided as above, and given to the poor, would be served to frighten off the gaunt and bloodless phantom, Poverty.

Think of it, fellow-townsmen, and give us your hearty co-operation in putting down the sale of that which limits the grand possibilities of its victims, endangers their own bodies and souls, and spreads desolation and misery incalculable.

We cut this from the Chicago Times of April 29th, 1878.

A Very Sensible Spirit.

A Boston medium while under "control" of a "wise and good spirit," gave the following lucid explanation of the manifestations at the Cambridge haunted house:

Oh, they are holding seances there now, but it all resolved into the true facts of the case. For a long term of years the residence has been infested with rats. The rats have held high carnivals there. Some time ago a person moved in there, but only remained six days, and during that time he killed about one hundred rats each day.

Reporter—What do the spirits conclude is the cause of this so-called "supernatural" manifestation?

The Medium—It is rats. Nothing but rats. The house is an old one, for a long time was untenanted and sadly needs repairing.

Reporter—The spirits, then, are unanimous that it is rats that are at the bottom of all the mysterious sounds?

The Medium—Rats it is, and for years they they have had sovereign control of the place; and even now, at this moment, the noises proceeding from their perambulations are causing frightened looks and stage whispers among a bewildered and fascinated circle of supernatural investigators.

The collections taken in the Southern Methodist churches for the relief of the denominational publishing house in Nashville will not, it is feared, be sufficient to accomplish the object. A correspondent of one of the Northern Methodist papers writes from the South: "I thought at first that the collections might aggregate \$20,000, but now I incline to the opinion that \$15,000 will be as much as our 700,000 members will contribute to relieve the peril of our publishing house. The bishops said unless it gets speedy help it will fail." It is to be hoped that failure may be averted. The courage shown by the Southern Methodists since 1865 in reorganizing their charitable and other institutions deserved the best success.

FRIENDS.—Never cast aside your friends if by any possibility you can retain them. We are the weakest of spendthrifts if we let one drop off through inattention, or let one push away another, or if we hold aloof from one through petty jealousy or heedless slight or roughness. Would you throw away a diamond because it pricked you? One good friend is not to be weighed against the jewels of the earth. If there is coolness or unkindness between us let us come face to face and have it out. Life is too short to quarrel in, or to carry black thoughts of friends. It is easy to lose a friend, but a new one will not come for calling, nor make up for the old one.

With ten millions of Jews living in the world, with Jews at the helm of state in England, France, Germany and Turkey; with Jews in positions of power and influence in Italy, Belgium, and even Russia; with Jewish bankers holding the purse-strings of foremost nations; with Jewish artists, novelists and journalists in the most prominent places in the Old and New World, there seems to be no reason to despair of the future of the race.

Some people are like eggs—too full of themselves to hold any thing else.

An ounce of talent with a pound of energy is better than one pound of talent with one ounce of energy.

Self-made men are very apt to worship their maker.

Tolerance comes with age. I see no fault committed that I myself could not have committed some time or other.

He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain one.

Since man to man is so unjust, we scarcely know which man to trust. There are some none will trust, because they are unknown; and others are mistrusted, because they are known.

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The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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PLANO, ILLINOIS, JUNE 15, 1878.

No. 12.

THE SAINTS' DUTY.

If I should a weakness discover,
In brother, in sister or friend,
Can I rightly call myself—Brother;
If I to disclose it pretend?
Life's pathway is rugged and slippery,
And Satan is on the alert,
To trip from the line of our duty,
The best of mankind in the dirt.

If such be the fate of a fellow,
And I may by chance keep the track,
I'd better not boast, for to-morrow,
I too, may be found of my back;
And if I but love so divinely
And see a poor soul go astray
I'll speak to him, friendly and kindly,
And help him again on his way,

And onward go trudging together,
No bickering engendering strife;
No evil surmised of another;
But joy and contentment in life;
With hands ever clinging together,
And hearts wholly blended in one,
Obeying the law of the Savior
Until our salvation is won.

JOHN D. JONES.

A LETTER FROM MISSOURI.

Beloved Editors:—Having a little spare time I spend it in writing you a few items, I trust of interest. It may be surprising to some Saints to learn that I am again in Missouri. I say again, for I was here once, but became dissatisfied and returned to Illinois, my native state. But there was a reason for it, and I have therefrom learned a lesson which every Saint should know. An idea obtains among many Saints in the east, that there is something peculiar about the land of Zion, privileges to be enjoyed not found in other lands, and that the Lord does especially bless or favor it, and that, in consideration of these peculiarities, and in addition perhaps, that the Saints are of a superior quality, they form conclusions, and many act on those conclusions, which results only in disappointment, and hence to their utter loss.

Now, dear Saints, as I am deeply interested in the speedy redemption of Zion, and would not for any consideration say any thing to keep any away whose duty it is to come; but, having a slight experience, let me urge one grand principle upon your consideration, and

that is "Let all things be prepared before hand." That is, know where you are going, what your privileges will be, the nature of the country and "just what you may expect." Go not in haste. Saints coming here may expect to find a very beautiful country to look at, gentle undulating land, cut through at reasonable distances by stream-beds, with abundance of timber on either side. Though the amount of water does not compare with streams of other countries, yet generally sufficient to supply all the stock. The timber consists of hickory, the various kinds of oak, walnut, linn, elm, etc. The beautiful prairies have a rich, loamy, rather sandy soil, which is underlaid at some depth with a jointed clay, which prevents the passage of water. This may be the cause of its not being able to stand drouth as well as other and differently laid soils. The soil tills very nicely, pulverizing quite easily. The main crop here seems to be corn, of which there is being a vast amount planted. Last year the crop averaged from thirty to forty bushels per acre. Thus far this year the prospect for nearly every kind of grain and fruit is very flattering; fall wheat looks extra, it is just heading. Corn looks very well; the ground is in good condition. There were abundance of apples last year, and there is a good prospect for an abundant peach crop this year. For stock there is a middling good outlet; of course certain localities are favored in this respect. Cattle is the principle kind of stock dealt in. There is plenty of land for sale; farms of nearly every size, in price ranging from \$8 to \$25 per acre, according to location and improvement. Cameron affords a good market for grain, with fair prices, though perhaps not as good as may be obtained farther east. Groceries are fully as cheap if not somewhat cheaper than in Illinois. The society, I scarcely know what to say about it, but it could not be expected to quite equal that farther east; but, as far as the Saints are concerned, I find here some of the most noble hearted I ever met, examples of piety, real genuine noble hearted children of God. As for the land being especially blessed of the Lord I can only conclude from my observations that it is not. Industry will be rewarded here as in other places, and in other lands as well as here. People here have the difficulties of life to meet, as well as elsewhere, and those coming should enter this upon their "list of expectations." The main advantages here are: That land is easier to be had, both by renting and purchasing—land rents for one-third. It gives the man of moderate circumstances a chance to get a home. The main advantage, in my estimation, and it should be a consideration of all, is that the Saints can

purchase a small or large home according to their means, and improve it with the assurance that it may be their "permanent home."

With this thought should Saints come, even to permanently locate, and become a fixture, and battle it through, for the time will come, and is near at hand, when the Lord shall "arise and have mercy upon Zion; for the time to favor her, yea the set time is come, for his servants take pleasure in her stones and favor the dust thereof. * * When the Lord shall build up Zion then shall he appear in his glory."—Ps. 102. "For out of Zion shall go forth the law, then the righteous shall have it said of them, It is well with them, for they shall eat the fruit of their doings; but wo to the wicked for they shall perish."—Isaiah. The further prophetic condition of Zion is plainly given by Isaiah in his 4th chapter.

Now dear Saints let us bear in mind that this blessed condition is to be brought about by a faithful walk of the children of God (Ps. 15th chapter). 'Tis folly to say the work is too great, that it can not be accomplished. Has the Lord misrepresented the matter? Has he told that which cannot be brought to pass? Let every heart answer, No!

I have not written to hurt nor hit anybody, nor to deceive. If I have misrepresented, it has been through ignorance. I am as anxious as any one for the ingathering of the Saints, but, unless it is done in wisdom and according to the law, it will prove a sad detriment to the cause. I am here expecting to stay and to try and gain a home where we can settle down, and, through the providence of God, stay. I am willing to help any others who feel a desire to come. Praying for the general welfare of Zion, I am yours for truth,
J. M. TERRY.

CAMERON, Clinton Co., Mo., May 4, 1878.

SCATTER SUNSHINE.

There are lives which shine like sunbeams, or that warm the heart like the music of birds. What a blessing it is to scatter sunshine and joy among the weary ones of earth, and to shed around them a brightness they are not able to create themselves. I often think that those who scatter sunshine and smiles around them are the lights of the world, and they will gain an inheritance in the holy city, and be clothed in unfading beauty and sing songs of victory.

ANNIE HOLT.

Happiness is in taste and not in things; and it is by having what we love that we are happy, not by having what others find agreeable.

Decide a difference between enemies rather than friends; for a friend may become an enemy, and vice-versa.

THOUGHTS ON A TRANSACTION AS RECORDED IN THE BOOK OF MORMON.

I feel like writing a few thoughts in defense of a transaction as narrated in the Book of Mormon. I pray God that I may do it in a spirit of meekness and fairness, for I am persuaded, from observation and experience, that the end sought in the presentation of the truth, has often been hindered by the manner or style of presentation. I might as well state how came to meditate upon, and investigate the subject we are about to consider. It is simply this: Remarks have been made in the *Herald*—and also by brethren whom we highly esteem in the Lord—to the effect, that they could not endorse the idea that the Lord commanded Nephi to kill Laban, the account of which is contained in Book of Mormon, page 8 (new edition). We have read and listened to their arguments patiently, and as we never could conscientiously condemn anything until we had investigated it thoroughly, or satisfactorily to our mind; and, as we think we have done justice in this line to both sides of the question—so far as we are capable of judging—we will give the readers of the *Herald* the result of our cogitations. First we wish to define our belief in the Book of Mormon. We believe it to have been written and translated by divine inspiration.

We do not mean by this to say that God endorses, as of Him, every transaction as recorded in the book, no more than we believe that he endorses every transaction recited in the Bible.

No sane mind, while reading some of the transactions contained in both books, could believe that the Author of all good would countenance such abominable doings; but we believe that these things are recorded as a warning to others; like as the rocks upon which many a vessel has been wrecked, are laid down in the chart to warn the future mariner to steer his bark clear of the same if he wants to avoid the same results.

My brethren, who can not believe that the killing of Laban, as before alluded to, was commanded of God, let us reason together. What is the legitimate result of such a belief? We reason like this, that if not commanded of God, he was a murderer, and to show how the Lord holds such, turn to Revelations 21:8 and 22:15, where we are told that they "have their part in the lake," etc.; and without the gates (of the eternal city) are murderers, etc., showing that they are shut out from the presence of God forever. It shows in strong terms how they are held in the estimation of the Almighty, and this being the case, convicted of murder, all of the future writings of Nephi are null and void; for God would not give such great blessings to a murderer, as is described by Nephi as having received from his God subsequent to the transaction under consideration. If we could not believe him when he says the *Spirit* commanded him in the one instance, how could we believe him when he says, "The Spirit cried with a loud voice, saying, Hosannah to the Lord, the Most High God, for He is God over all the Earth, yea, even above all; and blessed art thou Nephi, because thou believest in the Son of the Most High God, wherefore thou shalt

behold the things which thou hast desired." We could not believe him when he says the *Spirit* showed him the tree of life and the iron rod leading unto it; we could not believe him when he says that the Spirit showed him the city of Nazareth and the virgin mother of our Lord, nor when he says he saw the heavens opened and an angel came down and stood before him, and had converse with him concerning the birth of the Savior, and made known unto him the interpretation of the tree he saw, and of the fruit of the same. In short, we have not space nor time to enumerate all the wonderful things shown unto Nephi by the goodness of our heavenly Father, which were recorded for the benefit of all who desired in their hearts to serve the Lord; but which we are deprived of, and the blessed consolation, assurance, and comfort which they afford, if the position taken, as before described, is correct.

But, says one, if the act of killing Laban was approbated of God, how do you reconcile that action with the commandment, "Thou shalt not kill."

We answer, we will let the great Law Giver define what killing is meant in the prohibitory command. We find by turning to the 35th chapter of Numbers that the Lord made provision for the safety of the lives of those who killed a man unawares, by providing cities of refuge to which they might flee and preserve their lives. In this we see that the Lord did not hold such guilty of breaking the command. That kind of killing was not meant in the command. We find in the same chapter, and right in connection, that the Lord specifies what kind of killing is meant. It is that which lieth in wait, and of enmity and malice aforethought, and premeditated doth take the life of his fellow man; he is a murderer, and God has commanded in the same chapter that such shall be killed. By the foregoing we find that it is murder that is strictly meant to be prohibited in the command, "Thou shalt not kill," and we also find another kind of killing that is not condemned, but is commanded by the same authority, viz., "The murderer shall be put to death." Who shall put the murderer to death? Those who were commanded not to kill! By this we perceive that we must learn to discriminate in the premises, and not condemn that which God does not.

If we try Nephi by the rule laid down by the Lord in the chapter aforesaid, he will stand acquitted of the crime of murder, and justified in the act performed, because commanded of God. The history of the transaction, as recorded by Nephi, shows that he did not do it from malice aforethought, or any kindred feeling, for when first commanded he shrank back, and said, "Never at any time have I shed the blood of man, and I shrank, and would that I might not slay him." But being commanded of God three times to slay him, and the Lord saying *He* had delivered Laban into his hands, and also told him that the Lord slayeth the wicked to bring about his righteous purposes, he was constrained to do the commandment of the Lord.

By the foregoing it is plain Nephi was not a murderer. The saying the Lord had delivered Laban into Nephi's hand, and that he slayeth the wicked, etc., shows that he had condemned Laban as a wicked man, worthy of death, and virtually the Lord himself slew Laban, but chose Nephi as an instrument to do his bidding,

as he chose the Israelites in Moses' day to put to death those whom he deemed worthy of death.

Do we condemn the sheriff, or his aids, for hanging or killing a man who has committed murder? We think not! Why? Because we say at once they were acting under the command of a higher power, and, if any responsibility occurs, the higher power is responsible. We say then that Nephi, acting under a higher power, is exonerated from all responsibility, and that God himself is responsible, and we are willing to let the matter rest there, making him responsible to himself.

"For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, who shall turn it back?"—Isa. 14:27.

SEDEWICK, Iowa, April 28, 1878.

E. STAFFORD.

LET US HELP ONE ANOTHER.

This little sentence should be written on every heart and stamped on every memory. It should be the golden rule practiced not only in every household, but throughout the world. By helping one another we not only remove thorns from the pathway and anxiety from the mind, but we feel a sense of pleasure in our own hearts, knowing we are doing a duty to a fellow creature. A helping hand, or an encouraging word, is no loss to us; yet it is a benefit to others. Who has not felt the power of this little sentence? Who has not needed the encouragement and aid of a kind friend? How soothing, when perplexed with some task that is mysterious and burdensome, to feel a gentle hand on the shoulder and to hear a kind voice whispering, "Do not be discouraged; I see your trouble; let me help you." What strength is inspired! what hope created! what sweet gratitude is felt! and the great difficulty is dissolved as dew beneath the sunshine. Yes, let us help one another by endeavoring to strengthen and encourage the weak and lift the burden of care from the weary and oppressed, that life may glide smoothly on, and the fount of bitterness yield sweet waters; and He whose willing hand is ever ready to aid us, will reward our humble endeavors, and every good deed will be "bread cast upon the waters to return after many days," if not to us, to those we love.

"Eternity has no gray hairs!" The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulchre of ages, but time writes no wrinkles upon the brow of eternity. Eternity! stupendous thought! The ever present, unborn, undecaying and undying—the endless chain, compassing the life of God—the golden thread, twining the destinies of the universe! Earth has its beauties, but time shrouds them for the grave; its honors, they are but the sunshine of an hour; its palaces, they are but as the gilded sepulchre; its possessions, they are the toys of changing fortune; its pleasures, they are but bursting bubbles. Not so in the untried bourne. In the dwelling of the Almighty can come no footsteps of decay. Its day will know no darkening—eternal splendors forbid the approach of night. Its fountains will never fail—they are fresh from the eternal throne. Its glory will never wane, for there is the ever-present God. Its harmonies will never cease—exhaustless love supplies the song.—*Spurgeon*.

"SEARCH THE SCRIPTURES."

CHAPTER III.

We will now in this chapter answer the question, "What is God?" as we understand it by the assistance of the same God, of whom we are to speak; and may he enlighten our understanding "that we might know him the only true God," who is the giver of life eternal; for there is no other subject in the universe more worthy of investigation than the same, "What is God." What are we to understand by the word God, will be our first question.

As Bro. G. N. says that "the word God is from the Anglo-Saxon root good," and "meaning the concrete of good," he means that it is the same as good, or has no other meaning but good. That is the doctrine of all the so-called Christians, meaning that God has no existence, no body, no parts, but the name only—good, or God. This is also the doctrine of the Catholics, as they say that "God has no hands, he is incorporeal, and a spirit." It is only the word and not any substantial existence. But how can there be any good if there is nothing in existence? "In the beginning good (God) created the heaven and the earth." Gen. 1:1. "And good called the dry land earth." After the "He" good had done the work, "then good saw that it was good." Gen. 1:10. "And good (God) said, Let us make man in our image, in the image of good (God) created he him." The brother says "God is an emanation of He." Not so, there was a she good also created. "Male and female created he them." Gen. 1:27. As man was created in the likeness and image of God, then as man is image and likeness of God, and as God (good) has no body nor any existence, but only a word (good); then men also have no body, nor existence; hence, we men and women have no substantial existence; we are only in fashion of the good that created us. After that good said unto them "Be fruitful," (to good). How could he speak if he had no substantial body, mouth, nor a tongue in the mouth?

Prof. C. Stowe D. D., says, on page 31 of the Creation, thus: "According to the analogy of all revelation, these transactions were not narrated to him (Moses) in words for him to write them down as he heard them, but he (Moses) saw these transactions all passing before his eyes in prophetic, or rather ecstatic vision, and he wrote them down just as he saw them."

I would like to know where the Professor found that out, or where the revelations are he speaks of to prove it? The history of the creation shows that God has a body as truly as we men and women have. "And they heard the voice of the Lord God."—Gen. 3:8. "And he [Adam] said, I heard thy voice."—Verse 10. Now, if God was only the word "good," without any substantial body of existence, without a mouth, or a tongue in his mouth, he could not produce any sound, or voice. Again, his voice is to Moses in Ex. 6:3. "And I appeared unto Abraham, unto Isaac, and unto Jacob." For proof, see Gen. 12:1; 15:18; 17:1; 35:2; 48:3. And in Ex. 33 chapter, the Lord God hid Moses in

the cleft of the rock, and talketh familiarly with him; which he could not do if he had no body or existence. In the 34th chapter the Lord God descended in the cloud, and stood with Moses there and proclaimed the name of the Lord. Verse 6: "And the Lord passed by before him and proclaimed the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth." In the 19th chapter of this book, we ought to understand it more perfectly, as soon as Israel came to the wilderness of Sinai, Moses went up unto God; and the Lord called unto him out of the mountain, giving orders what his people were to do, and the Lord's voice was heard by all the Children of Israel. He also promised to come down in the sight of all the people upon Mount Sinai; which he did on the third day in the morning, in thunder and lightnings, and the voice of the trumpet, that the people trembled, and the mountain quaked greatly, as the Lord God (the same God who said "Let us make man in our image") descended upon it in fire. And when the voice of the trumpet sounded louder and louder Moses spake and God answered him by a voice. Hence God must be a personal, a corporeal God, and not a word only.

On page 41, Book of Mormon, it is written: "And if there is no God [a corporeal one], we are not, neither the earth, for there could have been no creation of things; neither to act, nor to be acted upon; wherefore all things must have vanished" [or there could have been no creation].

We will now go back to the word "God," to find out what the word "God" means, as far as the word itself is concerned. The brother says that "the word God is from the Anglo-Saxon root, good."

If we wish to find the Anglo-Saxon root, we must go to Germany to find it, as they came from that country to the island now called England, and that language is now composed of every other language in the world.

The word God may be from the word good, I will not deny; but it will make no difference where the word came from, so long as we know what is meant by the speaker. But if it was necessary that the word should mean good in English, then it ought to do so in every other language. (?)

I will give my reader the word God in a few different languages here, so that when any of these words are spoken by any one person it be will understood that the Ruler of the Universe is meant by the speaker: God, Got, Gud, Deu, Dei, Boh, Bogh, Eli or E-li, Eloheim, Alah, Iiümaallaa. There are but five chief languages, viz.: Hebrew, Greek, Latin, Germanic and Slavonic. The English is a compound of all these.

God, Got, Gud are of the Germanic sound. Deu, Dei are of the Latin; and Boh, Bogh are Slavonic. Eli or E-li, Elohim, Alah and Iiümaallaa, are Hebrew. I have no Greek here.

It is believed that the most ancient language was the Shemitish, from Shem, the son of Noah. This was then divided into three dialects. These are what the French Prof. A. De Quatrefage, in Paris, calls the "Three fundamental forms of human languages:—monosyllabic languages, in which each word has but one syllable; Agglutinated languages, in which the words are added together; and, finally, flexible languages, which resemble the langua-

ges now spoken in Europe."—Natural History of Man, p. 52.

Seventy families are supposed to have been at the confusion of Babel, in which each of them received their dialect; and from that time until now, languages have been multiplied over the world in great numbers. And as the English is of all other languages, it is not easy to find out the root of each word.

We shall now see what the Bible says about the word God: "The Lord said unto Moses, See, I have made thee a God to Pharaoh; and Aaron thy brother shall be thy prophet."—Ex. 7:1. And in Ex. 4:16, the Lord said that Aaron was to be a mouth to Moses, and Moses was to be a God. (This is no Idolatry). In chapter 22, verse 28, same book, it says, "Thou shalt not revile the gods [judges], nor curse the ruler of thy people." In verses 8th and 9th thieves must be brought unto the Judges (gods).

Heads of families, chiefs, rulers, and judges were in ancient times called gods; and the Priesthood were also called gods, and the mighty.

When our Lord Jesus was in the temple at Jerusalem, and he was speaking to the Jews of himself being one with the Father, they took up stones to stone him, so he answered them, "Many good works have I showed you from my Father; for which of those works do ye stone me? And the Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods?"—John 10:30-34. Ps. 82:6.

Ps. 82:1: "God [Jesus] standing in the congregation of the mighty he [Jesus] judged among the gods." [The Jews]. Vs. 6: "I [the Lord Jesus] have said ye are gods, and all of you are children of the Most High."

The prophecy of this (82d) was fulfilled in this very day and hour.

The Lord Jesus is the God and Judge. For proof see 1 Tim. 3:16. "God manifest in the flesh." He is "judge of all the earth." Gen. 18:25. "The Father judgeth no man."—John 5:22. And that will be "God's judgment." Deut. 1:17; 2 Chron. 19:6.

J. A. STROMBERG.

AN INTERESTING DISCOVERY.

An order was recently issued by the Sultan, for removing the old walls and fortifications of Jaffa (Joppa). In cutting a gate through a water battery at an angle of the sea wall, built by Vespasian, and directly in front of the reputed house of Simon, the tanner, the men came on three oval-shaped tanners' vats, hewn out of the natural rock, and lined with Roman cement, down very near the sea, and similar in every respect to those in use eighteen centuries ago. There is also a fresh-water spring, flowing from the cliffs close by, long known as the town spring. This discovery at least proves that the house on the rocky bluff above, and from which steps lead down to the vats, must have belonged to some tanner; and as, perhaps, not more than one of that trade would be living in so small a place as Jaffa, some probability is given to the tradition that this is the identical spot where the house of Simon stood, with whom Peter was sojourning when he saw the vision and received the servants of Cornelius.

NOTES ON THE LAMBERT AND WILLOUGHBY DISCUSSION.

TAKEN BY ELDER E. T. DOBSON.

THIRD NIGHT.

LAMBERT—second speech.

Gentlemen Moderators, Ladies and Gentlemen:—We nowhere read of the cunning of the Lord, but of his wisdom, knowledge, majesty and power. But we do read of the cunning of the devil. It has been my lot to stand up before my opponents two or three times in defense of the truth, and I find in nearly every case when they run out of argument they then descend to such low cunning to reach the minds of those not interested. It indicates to me that he has the inward assurance that he has lost ground.

The brother has been warning you, by telling you to be on your guard, for the Latter Day Saint element may take off some of your children in the whirlpool; (turning to Mr. Willoughby); Sir, no man can thus take advantage of the prejudices of the people in order to turn them against us, without it being noticed by me.

Here are the statements in Genesis, just as I gave them, and am I responsible for them? At the same time the commandment was given to multiply and replenish the earth, they were also commanded to *subdue* the earth. How, we ask, could they *subdue* the earth before the earth was cursed, and before it brought forth thorns and thistles? Where are the posterity, if you please, before they were cast out of the garden of Eden, and yet they were commanded to be fruitful and multiply before they were placed in the garden. This merely shows that the commandment was given to be carried into effect in the future. I understand I have the privilege, in this my closing speech on this proposition, of refuting my opponent's arguments. We will now turn to Ecclesiastes 9, the strong hold of the Adventists. The rule of interpretation which is applied to one sentence in a passage must also apply to every other sentence throughout the passage. Then let us apply his rule of interpretation of the passage throughout. "For the living know that they shall die; but the dead know not anything, *neither have they any more reward; for the memory of them is forgotten.*" You will notice that they cannot have any more a reward, and we assert fearlessly, that if they are entirely forgotten, neither God, angels, nor men know any thing about them, consequently they can not have any resurrection. But if we take the clause "neither have they any more a portion forever in any thing that is done *under the sun,*" then they *know not anything under the sun.*

"There is no device in the grave." We never claimed there was. Man is called man after he is dead, it is true. But we can take the same rule of interpretation, *i. e.* without any qualification and prove that man does not *know anything living.* "And with Absalom went two hundred men out of Jerusalem that were called; and they went in their simplicity, and they *knew not anything.*"—2 Sam. 15:11. If you can believe this means *unconsciousness*, then you can easily believe that *you are unconscious now!* Job, 14th chapter, where he speaks of man dying, his sons coming to honor and he knoweth it not, evidently refers to the

body. "But man dieth and wasteth away. Yea, man giveth up the ghost, and where is he? As the waters fail from the sea and the flood decayeth and drieth up, so man lieth down and riseth not, till the heavens be no more, and they shall not awake nor be raised out of their sleep. . . . If a man die shall he live again; all the days of my appointed time will I wait till my change come."—Job 14:10.

Waiting is a state of expectancy. Therefore Job must remain conscious in the intermediate state.

He undertakes to show us that man cannot praise God in the grave. We did not come here to prove that man could praise God in the grave. We call attention to Psalms 115:17, 18. "The dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and forever more." The fact that the Psalmist states that he will bless the Lord from "this time henceforth and forevermore," teaches plainly a consciousness between death and the resurrection.

We will now notice Psalms 146:4. "In that very day his thoughts perish." What thoughts perish? Evidently certain thoughts they had in opposition to God would perish. The more we read, investigate, and examine into the matter, the more we are convinced that there is not a word of unconsciousness in the Bible.

He says if we had read right in 1 Peter 3:18-20, we would have seen that it was the same spirit that raised up Christ from the dead, which went and preached to the Antediluvians in the days of Noah. Let us see, 1 Peter 3:18-20: "For Christ also hath once suffered for sins the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the spirit, by which also he went and preached unto the spirits in prison which sometime were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was preparing, wherein few, that is, eight souls, were saved."

What was this quickening power? The Spirit of God. And by this spirit he (Christ) went and preached to the spirits in prison. Some, not all, lived in the days of Noah. Our Savior uses language like this: Blaspheming against the Holy Ghost shall not be forgiven in this world nor in the world to come. Why use this language, "nor in the world to come," if there were no sins to be forgiven in the other world?

The declaration of the angel was, I bring you glad tidings of great joy which shall be to *all* people. Some pass from this life without being privileged to hear the gospel. What shall be done with them? Is not this glad tidings of great joy to be to *all* people? This shows that it is probable for the gospel and forgiveness of sins to be preached in the other world.

My opponent further says that the transfiguration as seen by Peter, James, and John, was not literal, it was only a *vision.* Then they did not hear the voice from the cloud. He says that he took the position that "the man whom Paul knew 'above fourteen years ago, who was caught up to Paradise,' was Christ, whom Paul saw on his way to Damascus," just to draw me out but he does not believe it himself. What do you think of such

men who advance argument which they do not believe themselves? Believes not what he says! Then he believes perhaps, that man is conscious between death and the resurrection.

We had some argument last night against pre-existence. He claims that we misconstrued the scriptures, "a body hast thou prepared me," by supplying the word "for" making it to read "for me." I may have quoted "for me," but I read it right. Supposing I was destitute of a home, and I had no place to take my family to shelter them from the cold, and some one taking pity on me should build me a house to live in, and in speaking of it I should say, "A house my friend has prepared me;" would it not be understood that a house was prepared *for* me? Christ says, "I came out from the Father and come into the world; again I leave the world and go unto the Father." He gives me credit of having the power of oratory. I never claimed that. This breath of life he says is given the child at birth, and at death is taken back to God. That this element constitutes the child's life, when born, and at death goes back to God. Then, according to his argument against us, God sanctions crime; For he is just as responsible for giving this breath of life to the illegitimate child as for giving the spirit. [Here was a remark on the penalty paid by Adam that I did not get].

Time called.

WILLOUGHBY. Closing speech.

Ladies and Gentlemen: I appear before you again to make my closing speech. You have heard the closing speech of my opponent. He accuses me of ridicule. Perhaps I am guilty. He has a great deal to say about the position we took on the twelfth of Corinthians. I did not take the position because I thought it was the correct one. I just did it to draw out my opponent. He has not proven his position by one solitary "Thus saith the Lord." We have proven by "Thus saith the Lord" that man does not know any thing when he is dead. On the creation he has not defined himself. I think the creation is just brought to view in the first chapter of Genesis, and recapitulated in the second chapter. Our brother thinks it means another creation. He has brought this argument before you time and again. It was necessary for him to keep up his double man theory.

We shall sum up now to see what we have proved. And we shall find this idea of his, of a double man, falls to the ground. Here in the second chapter where the plant and herb are spoken of it is simply going back to the third day with the narration. The word man, he says, is applied to the inner man and the outer man. Then, "inner man," can apply to dust of the ground, for "man" was formed of dust. But we find only one man carried through the creation and through the scriptures. And if "man" means "inner man," then the inner man goes down to the dust. Job says man dies. I, therefore, say man dies. I am in harmony with Sheldon. The brother does not understand it. It is just as applying water to the wheel of a mill and taking it away. The water is no part of the mill, neither is the breath of life a part of the man. It is element, not man. God formed man out of the dust of the ground. We have quoted you scripture after scripture to prove the negative

of this question. But we can say without a blush that our opponent has failed to show that man is conscious between death and the resurrection. This breath, or spirit of life, is no part of man. What is man? Man was formed out of the dust of the ground, and God breathed into his nostrils the breath of life, and man became a living soul. Not that he put a man into a man. He says I resort to low cunning. If he chooses to call it devilish, let him call it so. It is Bibleish.

In the creation, as recorded in Genesis second, you are thrown back to the third day, to our notion. Read this way and it is all plain. It is all harmony. Man was to eat bread all the days of his life in sorrow. He did so, and then he died. Does this not make it out that man is a unit? Will you believe it? It is true. I say it is a lie of the devil that man shall not die. We must wait till the resurrection before we may expect to receive his glory and be with Christ.

We will say something about this transfiguration. We believe it was a vision, yet it was real to them, *i. e.* it appeared to them to be real.

BRO. LAMBERT.—“Did God speak?”

WILLOUGHBY.—They *thought* they heard God in the vision, but I don't believe God spoke in reality. It was a vision of something real and tangible that shall be hereafter.

Our brother quoted that we should be “changed by and by.” Then we will come in his glorious kingdom. This vision was concerning the coming of that kingdom. They saw Moses and Elias in the vision. It was not real, for Moses was not resurrected yet; but it was an antetype of the resurrection. Christ received of this resurrection. He was raised by the Spirit of God. It was the same spirit which preached to them in the days of Noah.

We say man is a unit. And when man dies he goes down to the grave. Abraham's people all lie there, “Call for him and he will answer thee.” Where? *In the grave.* Let us look at these things. We are plunged into death by the action of our foreparents. As in Adam we die, so in Christ we shall be made alive. Then we shall know something. Then will be the reality of that vision. What they beheld in vision was an antetype, a shadow. This is the substance. Man was plunged in death. He was raised in the vision. Don't be so afraid of dying. There will be a resurrection. Job did not know anything about modern theology.

Our brother says man does not go into the grave; his spirit goes away. Well he must fill up his time with something. You see the fallacy of the brother's arguments. If there is a spirit in man it ought to know every thing before it existed here. In children this inner man knows nothing but what it has learned here. A little pressure of the skull causes the inner man not to know anything. A fever has this effect also. We will go back to Corinthians. Man dies, and Paul says, “If Christ is not risen then we shall not rise. Our hope is vain.”

Time called.

Close of the discussion on the first proposition.

No one knows the weight of another man's burden, nor tastes the bitter of his tears.

PERSONALITY OF THE SPIRIT.

ELKHORN CITY, Neb.,
March 8th, 1878.

Bro. H. A. Stebbins:—I see in the *Herald* of March 1st, 1878, a dialogue on the gospel, entitled “Latter Day Saint and Friend.” Who the author is I do not know, but I fail to understand the Holy Ghost as he represents him, (it). Please ask the author to reconcile his Holy Ghost with the fifth lecture on faith in the Book of Doctrine and Covenants, and oblige your brother in the gospel of our Lord Jesus Christ,

C. W. F.

SACRAMENTO, April, 1878.

Dear Editors:—I thank you for the favor of sending me the request of Bro. Curtis, and I will try and answer it in the spirit of meekness. I had no thought of stirring up strife or contention; but as the committing to paper what had for the most part occurred in conversation, afforded me considerable pleasure, I thought that heaven might bless it to somebody else.

The personality of the Holy Ghost, I do not remember to have ever doubted. I could never conceive of conscious intelligence existing in an unorganized state. And, as it is nowhere visible in matter, and “*the things on earth are the likeness of things in the heavens,*” I can not think it exists in the spirit world.

From the language I often hear about God being a Spirit; and being everywhere present, I sometimes think that some of my brethren still cling to the old dogma, that God's “center is everywhere, and his circumference nowhere,” consequently without body parts or passions; still admitting that man was made in his image, implying, of course that man is physically and spiritually like God. Hence, Moses said, “I saw him with the eyes of my spirit.” Then the spirit of man, made in the image of God, has eyes, as well as his body. And as eyes are members or parts of a human being, or person; do not the eyes of the Lord, that are as a flame of fire, prove the personality of the the Spirit of God?

Or what occasioned that mighty rushing wind that was realized, when the Holy Ghost entered the room where the saints were praying for the fulfillment of the promise of the Father? Was it not the velocity of those divine intelligencies, in their glad haste to fill the mission to them delegated, immediately after the ratification in heaven of the blessed Redeemer's meritorious work? And those cloven tongues, sitting upon a hundred and twenty persons, bespeaking not only perfect organisms, but their adaptation to the inner and outer man, fitting the disciples for the work of the ministry, to the Church and to the world; to the Jews and to the Gentiles; to be with them always, even when they should be variously located, and at remote distances from each other; to rest upon them like the glory of God upon Moses; to fill them with all knowledge, bless them with all wisdom, to lead them into all truth, making unlettered fishermen versed in the knowledge of God, acquainted with past history, not only of this world, but of events that transpired before its foundation, and equally capable of unveiling the destinies of future ages, and, if need be, to carry the disciples from place to place, as in the instance of Ezekiel, Jeremiah, Nephi, Philip, Jesus, and others.

And how forcibly are we reminded of the words of the blessed Jesus: “It is needful for you that I go away; for if I go not away the Comforter will not come, but if I go away I will send him unto you.” A divine person, possessing all knowledge, comprehending all things, ever with each of the disciples, leading them by the hand, and upholding them by his right hand! Such knowledge was too wonderful for the Psalmist; and is still too wonderful for the human mind uninspired of God; nevertheless, when blessed as Paul prayed the Ephesian saints might be, to comprehend the breadth and length, and depth and height, and to know the love of God that passeth knowledge, through being filled with all the fulness of God. Then the truth of the Redeemer's promise is indeed realized, for Jesus can be really present by his divine agents, in all the plenitude of his divine favor; conferring blessings upon all his saints, according as they have faith to receive; and at the same instant, although such congregations might number thousands of thousands, and distant from each other thousands of miles.

We read that Spirit is light; and that light, or Spirit, is life; without light there could be no life. But light is universal. We know of no part of space without light. We talk of light and darkness; but we mean radiance and shade. There is as much light in a room shut up, as in the same amount of space without enclosure; but the inside is shade. We call it darkness, or pitch darkness. There is no radiance to develop the light. The blaze of a candle would make the light in that room partially manifest; but the brilliancy of a superior lamp more so; but let in the bright rays of the orb of day, and the light is manifest indeed. The light was in the room before, but not the radiance. So it is in the deepest caverns of the earth, where radiance never enters. Light is there, for life is there. Fishes live in subterraneous waters, without physical eyes. Could they live without light? Though radiance is denied them, light is not denied them. And it is doubtful if they have any sense of physical shade.

God is said to be the light of the sun, moon, and stars; as well as the power by which they are made; or, in other words, he made those brilliant radiators to demonstrate universal light. The stars aptly illustrate the inferior radiators of a mental character in the sectarian world; the moon that of the terrestrial class, while the sun, with its gloriously radiant beams, sheds heat, and light, and joy, and happiness, on all sentient beings; and growth, fruitfulness, maturity, color and beauty, on all inanimate nature. How like to this is the Holy Ghost! Its teachings are day-beams! Its radiance is celestial! The wisdom of its scholars reaches to heaven. It takes the things of the Father and the Son and makes them plain to the weak things of the earth. May we never suffer ourselves to be enclosed in a dark room, nor be satisfied with theological candles nor lamps of human invention! May we never by sin separate ourselves from God, nor by our iniquities cause him to hide his face from us! But may we ever keep the Spirit near unto us, so that we may feel his influence, and hear his whisperings, saying, “This is the way, walk ye in it.”

On April 2d, 1843, Joseph Smith said: “The Father has a body of flesh and bones, as tan

gible as man's; the Son also, but the Holy Ghost has not a body of flesh and bones, but is a *personage of Spirit*."

1 Nephi 41:2: "I beheld that HE was in the FORM of MAN; yet, nevertheless, I knew, that it was the Spirit of the Lord; and HE spake unto me as a MAN speaketh with ANOTHER."

It would be superfluous to say, that the Spirit did not assume that human character, or form, for some special purpose known to himself, since the prophet has intercepted that hypothesis, by saying, "The Holy Ghost is a personage of spirit." And Nephi, like Jesus, uses the personal pronoun, and the male gender: "*He* was in the form of a *man*," not a woman. So the Father, Son, and Holy Ghost, and we may add, the whole order of priesthood, including apostles, prophets, seers, revelators, high priests, elders, bishops, priests, teachers and deacons, are not only personal beings, of the same great family and kingdom, but are all of the masculine gender.

With every consideration of love and respect, I subscribe myself a very humble brother, and a lover of all saints,
E. H. WEBB.

ERRATA.—Page 37, 30th line from the top, instead of "below," read "beloved."

SENSIBLE VIEWS ON THE INDIAN QUESTION.

General Brisbin, who was with Terry as major of the Second cavalry, in an interview with a correspondent of the *Chicago Tribune*, attributed the Sioux war to the results of our pernicious treaty system.

He does not know of a single treaty ever made with an Indian tribe by this government, which has not, in some particular, been broken. "There may have been such, but none within my knowledge. By treaties we keep the Indian in a constant state of confusion and doubt toward his government. We call the chiefs together, recognize their tribe as a separate power, and offer to treat with them. Yet the chiefs know very well the white men have lied to them so often that they will probably lie again, and so attach little importance to what they sign. They sign, generally, for the presents offered at the time, and do not know if they will ever get anything more. They know that if they do not sign the white man will take their land anyhow, and so make a virtue of necessity."

"How are the treaties broken?"

B.—"Our settlements are continually spreading; no matter where the Indian goes, white men soon come along and go upon his land. He notifies the white man to get off, and more come. Presently the Indians kill a few, and the troops are ordered out. Of course the Indians defend their villages and there is fighting. Finally a new treaty is patched up, the Indians sent off somewhere else, and the white man is allowed to keep their land."

"Is there any way of preventing this?"

B.—"None that I know of. In this country the people are the government and will do as they please. The east and west are widely divided on the Indian question. The people of the east are in favor of a humane and generous policy toward the Indian, while the people of the west are unanimous in favor of wiping out and exterminating the Indian."

"What makes the Indians so bad?"

B.—"It is born and bred in them, and the natural instinct of the savage to steal and murder is encouraged by the government. It sends out men who are to act as agents of the Indians and carry out treaty stipulations; but most of these spend their time in defrauding, demoralizing and abusing the Indians in every conceivable manner. I do not believe one-half, possibly not more than one-fourth, of the supplies annually voted by congress ever reach the Indians. The abuses that are perpetrated by these agents are perfectly shameful, and still it goes on from year to year, and there appears to be no relief from these public thieves. Why, if I were an Indian, I would whet my tomahawk and sink it into the brain of the first white man I met. If one has to choose whether he will die by starvation or fall fighting, he had better fight for his rights like a man than starve like a dog."

"Are there any noble Indians, general, such as we read about in the books?"

B.—"Yes, plenty of them, and greater chiefs now living on the plains than ever were Powhattan, Logan, Red Jacket or Tecumseh. I think Sitting Bull, as a warrior, is a greater Indian than has ever appeared in America. The late campaigns on the Yellowstone show that he is equal, if not superior to the best generals in managing battles. A few years ago he was a blanket Indian, without influence or wealth, and by his own energy he has raised himself to the head of the most powerful Indian tribe on the plains, and is the acknowledged leader of all the hostiles. Red Cloud will compare favorably to any chief that ever lived, and Spotted Tail is not far behind him in ability. I remember Washakie, chief of the Shoshones, who, if he had been born white instead of red, would have been a leader of the people in any state—a governor or a senator. In personal appearance this chief strongly resembles the Father of his Country as painted by Peale; tall, straight, white-haired and dignified, he is the personification of a noble red man. He has dined at my house, and I never entertained a more agreeable old man. He will not eat until he has washed, dressed his hair, and pared his nails. He is polite to ladies, and children are his delight, going to him instinctively as to a friend. It is almost impossible to disturb his repose, while his placid replies in council would do credit to the most dignified senator. He has great abilities, and treats every question presented to him with such comprehensive knowledge as to astonish white men. He is brave as Julius Caesar, and in every sense a savage statesman, orator, warrior."

"What do you think could be done with the Indians?"

B.—"First, I would abolish all treaties, and give the Indians to understand that they are part of the people of the United States, and not separate nationalities. They should be made subject to the laws, the same as white men, treated justly, and punished when they offend. The great nations should be allowed to send their chiefs to Washington, and be heard before congress at every session when they desired to represent the wrongs or wants of their tribes. Congressmen would then have an opportunity of hearing from the lips of those chiefs their desires or grievances, without the intervention of the interior bureau,

or Indian ring, and could act intelligently and justly. The Indian's idea of power is that of a warrior, and for that reason I would have only military men for agents. A man who never fights is to the Indian the most despicable of men."

"Then you think the Quaker policy is a failure?"

B.—"Undoubted, and it ought never to have been tried. What we want to do is to gather the Indians on small reservations—so small, in fact, that white men would not dare disturb them. No, we give little bands of a few hundred persons reservations, hundreds of miles square, and the cupidity of white men leads them to steal the Indians' land. I think 160 acres of good land to each head of a family would be ample, and then if a white man attempted to take one foot of this land I would 'go for' him. The boundaries of the reservations should be clearly marked by mounds, posts, etc., so that the Indian would know just where his land lay, and he should be told to report if any white trespassed upon his land."

"How would you secure these reservations to them?"

B.—"By law, and not by treaty. As many as possible should be sent to the Indian Territory, and the rest put on small reservations, with permits to hunt upon unoccupied United States land."

Some tasty bits of sentiment come to the surface of our high civilization in these latter days. One of these is the flourish that is made of the fact that the scalp of "Yellow Hand," the Indian chief killed by "Buffalo Bill," is to be sent to Washington, and his head forwarded, preserved in alcohol. That head and that scalp will have a meaning and a lesson for future generations which we do not realize very keenly at present. They will signify more than Indian treachery and barbarism. And the statesmen of the future will contemplate those bloody trophies with no great pride for his ancestry.

A FEW MORE HINTS ON CONDUCTING PRAYER MEETINGS.

Good order is more essential to good prayer meetings than most anything else. Let us all assemble ourselves at a regularly early hour; allowing sufficient time to rest, warm ourselves and to enquire of the health, etc., but further than this, we should not enter into any conversation except such as would have a direct tendency to prepare our minds for the meeting. Now at this point, having had time to quiet ourselves and our children, we can all listen to the chapter or Psalm which is being read, without being interrupted in our hearing, thereby drinking deeply in one spirit. Each one then take part "one by one," quietly and deliberately, and the probability is, that it will be a good meeting.

But will it be if a number of the Saints meet half an hour or so early, and put in that time talking politics, money-making, etc.; then others commence dropping in, one or two at a time, till meeting is most over, tired, cold, muddy, stamping their feet in the door, walking up the aisle to the stove, warming, undressing, going to their seats, and asking some good brother

who is *trying* to enjoy the meeting about his folks and the state of the weather, etc. The children running about over the floor, stamping their heels till they can be heard all over the house, knocking on the stove and seats, contending with each other and crying over some plaything, till the meeting has been so interrupted that the Spirit is not felt among them; two or three dogs barking out doors and under the floor, and perhaps one or two others waiting inside for the sexton to open the door till they can get out and join in the chorus, and the sexton is kept busy opening and closing the doors, running the dogs out, till he gets no good of the meeting; however, his disappointment is not greater than many others of a nervous disposition who have sat still all this time, wearied out, wishing the meeting to break up.

Now, brothers and sisters, I do not give these hints just for the sake of writing, but seeing the necessity for a reformation in this conduct, I write them. Says one, "Oh, well, you must make some allowance, for all people are not constituted in their tastes alike." Very well, will you make some allowance for those persons who are more nervous than you are? Says one, "You said something about children romping over the floor, knocking on the stove and seats with a stick. 'A child is a child.'" Yes, and they will always be such children if we don't teach them better; we see some persons in their teens and twenties that keep up this same romping in and out. Now, mother, it is easier for us to teach our children to be quiet and respect our meetings while they are small, than to allow them to have their own way till they have grown older, and then have to use more severe punishment. Is this bringing them up in the nurture and admonition of the Lord? Z.

PERIHELION AND PESTILENCE.

I send you a newspaper clipping, which shows that science dreads the coming pestilential periods which will visit the earth, and this agrees with the revelation which says, "after your testimony cometh the testimony of earthquakes, storms," etc. The "learned" dread that which is coming, but can not avert it, because they are too slow to repent. It appears that they who observe the "word of wisdom" have the promise to come through unscathed.

JOHN SMITH.

PERIHELION AND PESTILENCE.

If there is anything in "astrological eriology," we are approaching one of the most pestilential periods in earth's history. Since the commencement of the Christian era, the perihelia of the four great planets of the solar system—Jupiter, Uranus, Saturn and Neptune—have not been coincident. But this is about to occur, and, in the language of Dr. Knapp, who has traced the history of the greatest epidemics that ever afflicted the human race to the perihelia of these planets, there will soon be "lively times for the doctors." The theory is that when one or more of the large planets is nearest to the sun, the temperature and condition of our atmosphere are so disturbed as to cause injurious vicissitudes, terri-

ble rains, prolonged droughts, etc., resulting in the destruction of crops, and pestilence among human beings and domestic animals.

Dr. Knapp has collected a mass of statistical data, all going to show that perihelion periods have always been marked by unusual mortality, and that sickness and death have invariably corresponded with the number of planets in perihelion at the same time. The revolution of Jupiter around the sun is accomplished in a little less than twelve years, of Saturn in a little less than thirty, of Uranus in about eighty-four, and of Neptune in about one hundred and sixty-four years. If it be true, therefore, that the perihelia of these planets occasion atmospheric conditions unfavorable to life, pestilential periods should occur once in a dozen years, and aggravated and still more wide-spread epidemics at longer intervals. In tracing the history of epidemics for more than two thousand years, Dr. Knapp finds the facts in all cases to validate the theory. Thus, in the sixth and again in the sixteenth centuries, three of these planets were coincident in perihelion, and those were the most pestilential times of the Christian era.

But soon we are to have, for the first time in two thousand years, all four of these planets against us. They will be at their nearest approach to the sun in or soon after 1880, so that for a few years, say from 1880 to 1885, the vitality of every living thing will be put to a severe and trying ordeal. Some persons think they see, in the signs of the times, evidence of the great disasters, in the immediate future. The excessive heat, the unexampled cold, the prevalence of flood and disasters at sea, the general failure of the potato crop, the wide-spread chill fever among human beings, and the equal prevalence of the epizootic among animals, are mentioned as among the premonitions of the rapidly approaching of the perihelion.

Well, "to be forewarned is to be forearmed." Accidents excepted, we know very well that the persons of more vigorous constitutions and more hygienic habits will have the better chance to survive whatever adverse influence the extraordinary perihelia will occasion. It is well known to physicians that, in all pestilences, plague, typhus, small-pox, cholera, murrain, etc., the intemperate, the dissipated, and those whose sanitary conditions were bad, furnished the victims.

We do not write to alarm any one, nor to make a sensation. We state the facts which all history attests. Readers can judge for themselves what importance to attach to the subject. That the conjoint perihelion of all the large planets of the solar system, one of which, Jupiter, is a thousand times as large as the earth, must disturb our atmosphere and temperature very considerably, is probable; that this disturbance must be injurious to health and life is certain; and that these periods have heretofore been pestilential, is a matter of record. How much we shall suffer during the next dozen or fifteen years, depends very much upon how nearly we live a life in accordance with the laws of life.—*Science of Health*.

Has any one wronged you? Be bravely revenged; slight it, and the work is begun: forgive it, 'tis finished.

We might forget that there was any suffering in the world if we never had any.

MR. MOODY'S DOCTRINES.

For many years before I embraced the gospel I was impressed with the fact of the similarity of the methods employed by modern religious sects in making converts, and that practiced by Scribes and Pharisees of early days.—Matt. 23:15. But I could not exactly understand how the numerous converts of our day were made two-fold more the children of hell than before. But since having been taught of Christ, I have learned that the similarity in this respect is as exact and striking as in the other. Proselytes made by Scribes and Pharisees were of all people the most hardened to the teachings of Christ. Says the Master, "The publicans and harlots go into the kingdom of God before you."—Matt. 21:31. So now, those who believe nothing at all in Christianity are more inclined to listen with attention to the truths of the gospel than those who have embraced the systems composed of the doctrines and commandments of men.

The writer of the following article virtually says the same thing in regard to the results of the labors of Mr. Moody:

"I have been patiently waiting for some one else to speak, hoping that the public attention might be called to the serious defect in Mr. Moody's doctrine. But no one has ventured to do so, and I can wait no longer. Measured by his wonderful effect in awaking the consciences of sinners to a lively repentance, Mr. Moody leaves little to wish for; but measured by other scriptural results he is deficient. He is preaching with great power the Bible doctrines of 'repentance from dead works, and of faith toward God * * * and of resurrection of the dead and of eternal judgment.' But by what authority does he dare to omit 'the doctrine of baptisms and of laying on of hands?' In Hebrews 6:1, 2, these six are co-ordinated as comprising 'the foundation.' How, or by what right can the six be reduced to four? Who can say that four are concerned with man's salvation and the other two are not.

"Turning to the Savior's commission, and examining His words to the apostles, we find that baptism is closely bound up with the promise: 'He that believeth and is baptized shall be saved.' Looking on the apostolic work in the Pentecostal season we find them preaching and practicing what the Savior had enjoined. Compare that revival with this. In certain points they agree. Guilty sinners are 'pricked to the heart,' and there goes up the self-same heart-rending cry, 'Men and brethren what shall we do?' But now observe the difference. Then Peter said unto them, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Mr. Moody has but half the answer, 'Repent——.' Compare also the results in each case. 'Then they that gladly received his word were baptized,' but now not one is baptized. Surely one must feel to say, 'What God hath joined together let no man put asunder.'

"Mr. Moody is fearless in setting forth other doctrines on which evangelical Christians disagree; is he afraid of the opinions of any sect touching the form required in baptism? I can not believe it of him. But by shaping the gospel to suit the world instead of conforming the world to the teaching of the gospel, he is only

making it harder for others to convince men of duty. It will be hard to bring men to baptism when Mr. Moody is gone if he persistently teaches that this, though plainly an ordinance of Christ, is practically of no moment. I can not find either that he has anything to say of the laying on of hands, as set forth for a completion of the work of communicating the Holy Ghost subsequent to baptism in Acts 8: 16, 17.

"I say these things in the interest of an undivided gospel and in a deep sense of their importance."

JAMES H. VAN BUREN."

As you see, after saying some commendatory and flattering things in regard to his efforts, he says: "But by shaping the gospel to suit the world instead of conforming the world to the teaching of the gospel he is only making it harder for others to convince men of duty." If he means by this that Mr. Moody is preaching another gospel, (Gal. 1: 8), and that the result is to blind and pervert men, why does he not say so plainly? Why should we bid God speed to those whom we know have not the gospel of Christ.—(2 John 10).

"Shall I, for fear of feeble man,
The Spirit's course in me restrain?
Or, undisguised in deed and word,
Be a true witness for my Lord."

GEO. BURNHAM.

MIDDLETOWN, Conn., May 1st, 1878.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, June 15, 1878.

WHICH WILL RECEIVE HIM?

SOME two or three years ago Mr. M. D. Conway, the well known traveler and writer, contributed an article for a newspaper in which he stated that a short time previously he conversed with the Rabbi Lillienthall at Cincinnati, Ohio, upon the subject of the Jewish and Christian religions, during which the Rabbi said that "Jesus Christ was a great man and a great Jew," and that if he should appear on earth to-day "he would be invited by the Jews to preach in their synagogues, but would be crucified in all the churches of the Christians."

Now, at the first thought, this remark might be considered as a very strange and a very strong expression to make, in view of the power and popularity of Christianity, and of the love for Christ professed by those who claim to be his followers; and, no doubt such an opinion would be pronounced as very egotistical, and as uncharitable in the extreme, as one prompted by the ill-will felt by one class of religionists towards another and radically different people, or else by the personal ill-feeling of the speaker towards them. But Mr. Conway understood it to have been only the candid opinion of the Rabbi as to the difference there would be in the reception accorded to Christ by the Jew and the Gentile, should he again appear among men in the form and manner that he did before.

And, on consideration of the things at which the Rabbi doubtless looked, his opinion loses its appearance of being unwarrantably harsh and severe, and its seeming strong tone of partizan egotism and bigotry. For we understand that he reached his conclusion only after due reflection upon the condition of the Jewish world eighteen

hundred years ago, and after study and investigation of the causes that led to the rejection, persecution and crucifixion of Christ by that people: namely, their condition of apostasy and departure from God's ways, and from the guidance of his prophets and the spirit of inspiration and revelation. And then he compared their condition with that of the present religious world, in its evidently similar state of darkness, as to God and what his truth is, and he saw a like disclaiming with the Jews of old, to any present guidance of inspiration, or of knowledge of what is to come, other than they may be able to guess at, or to interpret from past writings.

He also saw the similarity between the fruits of Jewish sectarianism and those manifested by the modern forms of it, in their assumed relationship towards God and their bearing towards their fellow men, and thus judged what results might be expected (from those already seen) should Jesus of Nazareth, by any possibility, appear the second time as he did the first. Hence we believe that he gave his opinion in view of these things, and not from any bigotry of race or desire to extol one people to the depreciation of another.

And his thought does take form as being worthy of attention as a warning to all classes, lest that day *should* come up upon them unawares, when they will not be masters with power to reject and crucify him, but when *he* will be the one to choose whom he will, or to cast out whom he will. And if any do thus take notice and investigate as thoroughly as the Rabbi has done, his bold statement will not seem nearly so extravagant, nor so much of an exaggeration of the possible results that might attend upon a visit from the divine being named; especially so if we can indeed imagine him as coming in the lowly form and humble guise in which he came to the Jewish fathers, one wherein he seemed but fitted as a mark for the scorn and contumely of the rich and proud of any age or race, one in which it could seem but probable that he would be set aside and rejected of men, whether they were Jews or Gentiles, ancient or modern; we say that it does not seem so strange if we can imagine him coming in this manner, instead of with the manifestation of power which he will really exhibit at his second coming as a judge, a ruler, and a king, when he will *command* honor and obedience, instead of humbly beseeching it.

Nevertheless, it is a startling thought for the Christian world, containing, as the expression does, the accusation in spirit, unworthy really to a direct charge, that the Christian churches have not enough of the Spirit of God, of revelation, and of heavenly knowledge, to know the things of God any better than did the speaker's Jewish fathers, who are so condemned for not recognizing Christ; and who were so reproved by him for not discerning "the signs of the times," signs and events, too, that had been foretold by prophets of old, just as the times that now are have been foretold by Christ and the apostles, as well as by the former prophets, but still which are as unrecognized and unknown as those were then.

Furthermore, he doubtless considers that this age is equally and as peculiarly fitted to reject the Savior should he come, as were the people of that age, there being in a marked degree, great divisions in the religious, the social, and the political world, and there existing the extremes of

both scepticism and credulity, some asking more than reason requires and accepting nothing, others being easily led by blind or designing leaders, just as was the case then; but, withal, having no certainty, no criterion to guide them, having rejected the prophets and the Spirit of revelation.

It is a proud and fastidious age, not only in society ways, dress, education, and manners, but also as to its religions and who may present the claims of these to them in acceptable style and manner, including a closer scrutiny of their standing in society, and of their dress, education, manners and general acceptability before the world, than an humble and lowly person, like Jesus of Nazareth, could satisfy. In fact the Rabbi might say that no less, but much more, proudly do the noble and wealthy Christians of to-day wrap their garbs of superiority of refinement, culture, and of religion around them, than did the proud Jewish race of two thousand years ago. They boasted of "Abraham as their father and Moses as their law-giver," yet recognized not the God who sent those men.

Also the Rev. Henry Ward Beecher, in recognition of the unprepared condition of the world to receive and welcome Christ, and with ideas similar to those of the Rabbi, expressed himself in a sermon some two or three years ago as follows:

"If Christ should come to New York this morning, he would not find any more followers than he did 1800 years ago. * * If Jesus Christ should come from heaven and stand in New York to-day and oppose us, as he opposed all the legends and traditions in the synagogue of the olden city—if he opposed us in the same way, he would have a small following."

Confessions like these seem to be forced from the lips of men to-day, perhaps contrary to their own wish or intention, but by the testimony of the overwhelming power of God witnessing to them so that they can not help bearing record of the apostate and darkened condition of Christendom to-day, that it has not enough of God's light either to guide or to interpret the word of prophecy already written. Therefore Mr. Beecher was constrained to prophecy that the world of Christ's professed followers would neither accept him should he come, nor endure the opposition that he would bring to their religious "legends and traditions," nor receive his reproofs and condemnation of their creeds, any better than did the Jews.

He realized that it is a day of refinement, of attractive religious service, of fashionable ritualism, of rich, grand and exclusive style in everything, the worship of God included, and that in consequence of all these, with the lack of heavenly knowledge that, therefore, little or no chance existed for Jesus of Nazareth, especially in the face of the aversion and scorn which is felt for those of humble origin, for those who have not the wise and learned of earth to endorse them, for those whose teaching has reproof and solemn warning in it, whose fame and name is not already established as one patronized by the ruling class, or elevated to a seat among those honored of men, honored no matter whether their doctrine and teaching is scriptural, reasonable, or of saving power or not.

Mr. Conway wrote that the remark of the Rabbi brought to his recollection a curious event that took place not long before in the county of Devonshire, England, where he had been traveling. The Rev. S. W. Young, a clergyman of the Church

of England, wished to make his congregation realize the circumstances and surroundings connected with the life of Christ while he was on earth, and so clothed his meaning and illustrated it as to give Christ's life a present reality, in order to free it from the lifeless manner it seemed to be held in their minds, namely as a tradition, almost a mythical narrative of only legendary value. Therefore he essayed to bring the life and experiences of Christ and his disciples to their comprehension, by representing them as living men in their midst, and in humble garb and lowly form.

He spoke of Joseph and Mary as common villagers, and of their son Jesus and his brothers as those who might have been born in a Devonshire fishing town; of Jesus as having been brought up like others of his station, at the ordinary avocations of life and its daily toil, with other lads and young men; of how afterwards he took to preaching in the Devonshire hamlets and roads, and at last went up to London itself to preach there. He made it as vivid as truth permitted by the actual experience of Christ on earth, and asked his congregation how they would have treated this wandering, roadside, and hamlet preacher and his doctrine, if he actually came in their time, and thus lived among them. He, himself, suggested the probability that such an one as Christ would be taken before a magistrate and charged and sentenced as being a vagabond and a lunatic.

Mr. Conway gives the sequel of this incident by relating how the probability suggested by the preacher was confirmed to him. For the congregation were angry and attacked his realistic sermon, and haled him to the rector of the parish, who delivered him to the Bishop by whom he was silenced for advancing such thoughts.

Herein is seen how strong is the resistance to the idea of a real, present Christ, and if he should come how could he be recognized more than then, except he came as a conqueror, a king, subduing the nations of people by the majesty of his presence and power, compelling acknowledgment and recognition of his sovereign person, and of his divine right to rule? Only that which it is prophesied he will exercise can possibly cause the world at large to even listen his voice, to say nothing of giving to him honor and reverence.

It might be asked, would the Church of Jesus Christ of Latter Day Saints recognize him, should he come in humility, any better than others? To this we say that if it, as a body, or if the individuals of it should retain the Holy Spirit, by which the doctrines of Christ are certified to them, and if they were watchful, wise and careful, listening to the words of those who came proclaiming to have authority, but testing their theories and claims by the word of God, by the doctrine already presented by revelation, and by the Holy Spirit within them, they would undoubtedly know him; but if it did not, or the individuals did not, then in pride and darkness they would or might be like others and reject him. The Scriptures warrant this testing; and the people of God ought always to be able to discern the difference, that is the body should have that power of discernment. "If any come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed."—2 John, 9th verse. "To the law and to the testimony; if they speak not according to this word, it is because there is

no light in them." Hence the Lord God himself, who has given the Holy Ghost to his people, has thereby, and by the word already written made them the judges of the truth and of all who claim to represent it, inasmuch as they live up to the privileges granted by Him who said that these should "guide them into all truth."

THERE is not, at present writing, June 12th, any prospect of changing the HERALD to a weekly with the July 1st issue, as some have hoped to see done; for only one hundred and fifty names have been sent in of those who would take it as a weekly who do not now, and at the the trifle advance in the price for double the issues we should have have five hundred new ones in order to meet the additional expense. Through the activity of the brethren, whom we hereby thank most heartily, quite a number have been induced to take it as it is, who did not do so before, but not enough to even make half the number needed. Could the Board of Publication have put the advanced price at \$3 per year it would have taken less increase, but it was not thought best to do so. Many, very many, wish to see it a weekly, and a zealous and paying brother in Nevada says that he will take it weekly or daily.

QUESTIONS AND ANSWERS.

Question.—Is it right to let every body partake of the sacrament when they come to the meeting, if they say they are Latter Day Saints, whether we know them or not?

Answer.—Yes. Unless you know something against them. It is not likely that they will say they are members of the Church unless they are such.

Q.—Has an Elder, Priest, Teacher, or Deacon a right to give a letter of removal without letting the branch know it?

A.—No. If any such officer gives a letter, he should at once report it. Nor should any such officer give a letter in any case where there is a doubt as to the good standing of the member who asks for it, or to whom it is to be given.

Q.—Was Adam, before his fall and while he had access to the Tree of Life, mortal or immortal?

A.—We answer by asking, If immortal, why should he partake of the Tree of Life? If mortal would partaking of the Tree of Life keep death away? If neither mortal, nor immortal, would not the partaking of the Tree of Life continue life in the participant; and would not refraining from partaking give occasion for the approach of death? And how far were the conditions changed after the fall, and man debarred from partaking of the Tree of Life?

Q.—If the Savior had died a natural death, would the atonement have been the same?

A.—We are not warranted in stating that the atonement in its completest sense, would have been effected had not the blood of Christ been shed by man; for he was to give his life for man, and the blood is the life of the flesh. No violence is done to the sacred character of Christ, nor to the efficacy of the atonement, if it be stated that when Christ took upon himself a body of the nature of Abraham's seed, the man Jesus Christ became mortal and was subject to death; that when the Abrahamic man died the subjection to death was perfected, and the Christ was free from his bondage to death; but as the law required the

shedding of the blood of the ransoms offered for sin, so was the blood of Jesus shed, and the law kept inviolate, that both under the law and the gospel Christ might be justified, sanctified, and glorified; the atonement be complete and He be *all in all*.

Q.—Will there be children born during the Millennial reign?

A.—We do not know. But, that it is probable is inferred from some passages of scripture. We believe that a knowledge of whether there will, or will not be children born during the Millennium will not affect our salvation.

"If striving to be gods angels fell;
Aspiring to be angels men rebel."

EDITORIAL ITEMS.

SOME brother in Stockton, Cal., sends us a *Workingman*, of May 11th, containing notice of the Two-Days' meeting at that place. Brn. D. S. Mills and H. P. Brown are announced to be present.

By card from Bro. T. J. Andrews, of San Francisco, California, we learned that he would pass through Plano on the 27th of last month. We waited at the Depot on that day till the train passed, but did not see Bro. Andrews. By card from Omaha, written on the way, we learned that by mistake at San Francisco, his tickets were for the Rock Island road, and so we missed him by some forty miles or so. Himself and family are going over to Old England for a look at the old scenes. Our good wishes attend them.

The Saints at Kewanee, Illinois, have succeeded in purchasing the M. E. Church in that place, lately sold by that society on the occasion of the their building a larger and more elegant place of worship. It was a stroke of good policy on the part of the Saints, and we hope much good will result. Having moved into town, there must be no more bickering or quarrelling, or their neighbors will be sure to see it, and then the preaching will not have so good effect,—that is, if there has ever been any grumbling and quarreling there. Bro. Holt wrote on 21st of May: "We have a strong team here now, Brn. Patterson, Short, and McDowell."

A letter from Bro. Frederick Ursenbach, St. Gall, Switzerland, dated April 28th, conveys the news that he is strong and steadfast in the faith. Though he is eighty-four years of age, he does what he can to tell what the faith of the Church is. May the good Spirit ever attend our brother is my prayer.

Bro. Edward R. Gants, writing from Buxton, Ontario, gives a rather more discouraging view affairs in that branch than one who reported it some little time ago. From removals, and desertion they have really less than seven members in good standing. The Saints there remember with grateful hearts the efforts made by the joys of the Spirit.

Letter from Bro. Magnus Fyrand, May 18th, signify that Bro. Chambers and himself had arrived at Ogden, Utah, and were greeted cordially with a bright prospect of doing good. They met Bro. Nelson, of Bozeman, Montana, also on his way to his field. Bro. Nelson is fully awake to the South Sea Mission; has made sacrifice, and goes at his own cost to aid the work. Now we want a good young man, or two of them, for Australia, to accompany some one in the fall; or to go sooner if practicable, and the work will move on.

Bro. Joseph Smith left Plano, May 31st, for Coldwater, Michigan, where a conference was held June 1st and 2d. Thence he was to go to Canada, to attend a conference, June 8th and 9th, in company with Brn. W. H. Kelley and G. A. Blakeslee. He baptized one in Indiana, south of Coldwater, June 3d.

Bro. T. R. Williams, of Coalville Branch, Iowa, writes with pleasant feelings concerning the work of Bro. J. R. Lambert at that place in preaching, baptizing, and organizing a branch, as noted in Bro. Lambert's letter, last issue. Bro. Thomas G. Williams preached at the school house Sunday, May 19th, and intended to announce another meeting when some of the Methodist society laid a claim that they had concluded to use it every Sunday thereafter. To this those belonging to neither class objected, and stood for equal rights in the use of public buildings. The result was that it is to be occupied on alternate Sabbaths by the Saints and the Methodists, which of course is fair play; and it is cheering to know of communities where religious tenets do not bias the minds of the chief citizens to favor one class to the exclusion of others. It is too much the custom in many places to do so. Bro. Lambert is said to have left an excellent reputation for himself and the cause. The brethren of the branch are trying a new place now, preaching there on the Sabbaths that they do not have the Coalville house.

Bro. W. W. Blair wrote from Coldwater, Mich., June 5th, that he had baptized two there the 2d.

Bro. B. B. Anderson, of Audubon, sends a "Chronological Directory," for which he has our thanks. It was compiled in 1817, and contains a condensed account of important events to that date.

Brn. M. T. Short and J. F. McDowell went from Amboy, Illinois, to Kewanee, May 21st, and were preaching there. Bro. Short intended to go to Osceola, Stark county, the 25th. They both felt much gratified over the result of their labors near Amboy, and grateful for the aid received and for the fellowship and hospitality they enjoyed while among the Saints.

Bro. Abednego Johns, of Genoa, Nevada, wrote May 17th of having traveled in the ministry this spring with Brn. David R. Jones and Thomas Millard. They had full houses everywhere. He had just been invited to speak in Genoa on the life and ministry of Joseph Smith.

Bro. D. W. Johnston of Moore, Ontario, writes that though but few are left in that branch, yet they meet every Sunday and rejoice together.

Sister Cassie Warren writes that she and her husband have located in Mitchell county, Kansas, their address being Glen Elder. She would like to know the Saints, if any live near them or can come and see them.

Bro. C. M. Wilder, of Dowville, Iowa, writes that the attendants on the preaching of our Elders are among the most intelligent of our community, and that they seem deeply interested. Bro. J. R. Lambert (when he is at home) and Bro. C. E. Butterworth, have been doing a good work and prejudice is giving way rapidly, many admitting that our doctrines are reasonable. Four were baptized recently.

Bro. P. Clawson, of Scipio, Utah, anticipates good results in his region, if the Elders of the Reorganization come in there to preach, as many are weary of the *regime* that has been.

of the Saints held in a grove at Pleasant Ridge, May 25th and 26th. The writer speaks in praise of the services and the sermons; and he says that the spirit of peace and enjoyment prevailed throughout. The grove belonged to Mr. Bosley who favored our people with its use.

Sister Catharine Whitaker, of Fontanelle, Iowa, writes in gratitude for nine years of pleasure had in the word and work of God. At the beginning she was healed of disease after an illness of a year and a half. She mentions Bro. A. Kent's labors, and the branch organization at Fontanelle, and says that they need a young and active Elder to preach the gospel there and in the vicinity regularly, for people wish to hear it. Bro. Briggs Alden does all that he can, considering his advanced years.

Bro. Magnus Fyrando wrote from Salt Lake City, Utah, May 29th, that during their week at Ogden he and Bro. Chambers held five meetings, baptized three young men and organized a branch of eight members. They have a promise of good openings in several other places, and feel well in their mission, believing that the lovers of truth will receive the gospel.

Bro. J. H. Lake wishes the Saints concerned to take notice that there will be a two-day meeting at Keokuk, Iowa, July 13th and 14th.

Bro. C. G. Lanphear wrote from Green Center, Nobles county, Indiana, that he was preaching there. He spoke several times in Stark county. Bro. J. Huntsmen and family are to move to the south-western part of Ringgold county, Iowa, where they have purchased land. Bro. Lanphear has been traveling on foot considerable for one of his age, but feels that the cause is good. May he have a good reward hereafter, and lack no necessary comfort here.

Bro. James Parks, near Wilmington, Illinois, writes that Bro. Peter Devlin, of Braidwood, has been preaching the gospel in their school house, and Bro. Francis Lofty has an appointment there. Bro. Parks had the pleasure of being with the Peoria Saints at their meetings on Sunday, the 2d inst.

Bro. O. E. Cleveland, near Staunton, Virginia, reports that the signs are better for a gospel work in that region. He intends to do what he can, but would like the assistance of an experienced Elder. The field for labor there increases and a thorough effort would no doubt be effectual in saving souls. He has some hopes of Bro. L. R. Devore coming to labor there.

Sister L. C. Rightman, of the Hazel Dell Branch, Missouri, expresses her joy in having obeyed the gospel of Jesus Christ and in meditating upon the beauties and blessings thereof, having received of the precious gift that was promised, which writes the law of God on her heart and confirms her faith daily. She esteems the presence of the Spirit as of more value than all earthly enjoyments and pleasures, for the power is as heavenly manna to the hungry soul.

Bro. Elias Land, of Limestone county, Texas, reports that Brn. Jenkins and Bryan have been preaching in various places in that region, and has hopes that a branch will be organized there soon. Bro. Land will preach all that his circumstances permit, but months of sickness in his family has to this time hindered him. He asks for the prayers of the Saints.

The Harlan (Iowa) *Herald* contains some notes from a correspondent about a district conference

Bro. M. T. Short wrote from Aledo, Ills., June 6th, that he baptized four at Kewanee the 4th, and that Bro. T. W. Smith was to baptize others there the 5th. Brn. Short and McDowell were just commencing a series of sermons in the Congregationalist chapel at Aledo.

Bro. Briggs Alden, of Fontanelle, Iowa, writes that he was invited to occupy the Congregationalist chapel at that place during evenings, but some obstruction came in the way, and by permit of the mayor of the city the town hall was secured and used. The new branch prospers.

Bro. J. R. Lambert wrote last from Portlandville, Iowa, that his health was very poor again. He was alone in the ministry and had too much to do for one man. He expected to start for Nobles county, Minnesota, June 3d.

Sister Jane Lush, near Emerson, Mills county, Iowa, writes that many of their neighbors desire to hear the goipel preached, and that she and her husband would cordially welcome the Elders and Saints at their house, if any will come, or if those traveling that way will stop with them.

Bro. George Gould of Clitherall, Northern Minnesota, reports that the prospects are good this year for a plentiful harvest in that land where failure has been for two years past. We sincerely hope that it will be so, and that it will be a year of restoration for the brethren.

Sister Sarah L. McVay, of Buttsville, Missouri, and alone in the faith, in that place, wishes to be remembered in the prayers of the Saints that she may be strong to do her duty and in the hope of the gospel. She is a sister of Brn. I. N. and Alfred White of Iowa. May she abide in the joy of the Master.

Bro. F. M. Sheehy sends us a *Kansas City Journal*, containing a six-column account of the tornado which struck Richmond, Missouri, June 1st. It is a vivid description of a sad and terrible event. Within eight minutes the best part of the town was desolated, one hundred buildings destroyed, fifteen people killed, over one hundred wounded, and four hundred made homeless, the most of them penniless, their houses and everything they had being blown away. We notice that David Whitmer, the man who stands as the surviving witness of the Book of Mormon plates, was injured and his house, worth \$1500, was destroyed. We regret to hear of his misfortune to person and property, at his age in life.

Bro. Robert Holt writes that Bro. M. T. Short baptized four and Bro. T. W. Smith seven, during one week at Kewanee. The *Courier* of that place gives two-thirds of a column account of the district conference held there June 1st and 2d.

We return thanks for papers received to R. M. Elvin, Wm. Street, F. C. Warnky, T. R. Hawkins, Wm. Anderson, E. C. Brown, Frank Sheehy, D. S. Mills, and some one unknown for a *Sacramento Record-Union*, and another for a package of Argonauts.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

May 24th.—The tenor of the Czar's proposals, as brought to London by Count Schouvaloff, is not yet made known, but it is believed that the terms are liberal, and that they contain important concessions by Russia.

At five o'clock yesterday afternoon a tornado struck the town of Mineral Point, Wisconsin, and wrecked it, destroying some two hotels, the school houses, also business houses, residences, etc., killing and wounding a number of people. At and

near Madison the storm of wind, rain and hail, was also severe and destructive. At Oregon some farm houses were blown down, and a few people are reported as killed or wounded. Two horses were taken up by the wind, carried a distance, and then were dashed to the ground with such force as to kill them. At Ft. Atkinson the tornado blew down houses, barns, trees, fences, and other property, killing one person and wounding another. At Milwaukee the storm was also severe, and destroyed some property. At Quincy and in portions of Brown county, Illinois, a wind storm did damage, and three persons are said to have been killed.

At Galt, Ontario, a small steamer, through an accident to the rudder, was swept towards the dam, which is fifteen feet high, and went over. Seventeen young people on a pleasure excursion were on board, and eight of them were drowned. It was a very sad event for the town.

25th.—To-day's papers bring further accounts of the great disasters by wind storms in various places. At Mineral Point, Wis., nine persons were killed, and it is estimated that \$100,000 worth of property was destroyed. At Mt. Vernon several were killed and wounded, as well as at Oregon, Paoli, and Montrose, Wis., and much property was destroyed. Near Ft. Atkinson, the same result. Three persons killed were turned entirely black, through some agency of the elements.

The prospects for peace in Europe said to be "brightening hourly."

A Negro murderer hung at Farmersville, Florida, yesterday.

27th.—Foreign news: "Belief on all hands that harmony has been restored. Germany to issue invitations for a Peace Congress. England's demands evidently allowed by Russia, though the Powers are still talking on some question of detail."

The loss of life by the tornado in Dane county, Wisconsin, alone, is said to have been twenty persons and one hundred wounded, whilst the loss of property was incalculable in amount.

At Arlington, Illinois, forty miles west of Plano, yesterday, a young man cut the throat of a young lady whom he had been keeping company with, but who was forbidden the night before the murder to remain. After mortally wounding her he shot her father in the hip, attacked her mother with a large knife, wounding her, then shot at a man who came to the rescue, and ended his work by cutting his own throat.

28th.—The cholera has appeared at Morar, East Indies, and of forty one Europeans attacked, thirty died.

By an accident on the Baltimore and Ohio railroad, 250 barrels of kerosene were burned, five car loads.

Several people in St. Louis have recently been poisoned by eating smoked whitefish, some of them coming near death's door.

29th.—Earl Russell died last evening in London, aged 86 years. As Lord John Russell he entered Parliament before he was twenty one. He was Premier of England from 1846 to 1852, and again in 1865 to 1866. In 1861 he was elevated to the Peerage, with the titles of Earl Russell and Viscount Amberly.

Miss Vinnie Ream, who sculptured a bust of Abraham Lincoln, in Italy, for the Capitol at Washington, some years ago, and became by her art somewhat famous, was married last evening at Washington to Lieut. R. L. Hoxie.

31st.—There comes to-day an outline of the alleged agreement now made between England and Russia. Bulgaria is to be divided into two parts, that north of the Balkans to be governed by a Prince, that south to have a Christian Governor, with a government similar to that of an English colony; the Turkish troops to permanently quit Bulgaria; and Russia promises not to further advance her Asian frontier, and that she will not interfere with the claims of English creditors.

Some railroad machine shops at Peru, Indiana, were struck by lightning yesterday, and burned; loss \$100,000.

Four masked train robbers boarded a train on the Union Pacific railroad in Utah, and over-awed the conductor and passengers by firing some shots, and then they quickly robbed him and some of the

travelers, and left the train. The railroad company offers \$1,000 each for the arrest of the robbers.

William Cullen Bryant, the venerable and distinguished poet and journalist sustained a severe injury yesterday, in New York City, through falling on the stone pavements, caused by a sudden attack of concussion of the brain.

The delinquent tax list of Cook county, Illinois, (in which Chicago is situated), is so large as to make one hundred pages of nine columns to the page, set in small type. Its publication, it is estimated, will cost \$70,000.

June 1st.—A wind storm in Grundy county, Illinois, yesterday afternoon, did some destruction to houses, barns, bridges, etc. Several people injured, but none killed.

A dispatch from Boise City, Idaho, yesterday, reports Indians out, and killing men on Big Campas Prairie, and the cavalry going after them.

The Pope of Rome threatens to abdicate, because of being harrassed by the Jesuits, who wish him to pursue a policy according to their liking.

One murderer hung yesterday at Mansfield, O., and another at Bowling Green, Virginia.

Yesterday morning, off Folkestone, England, near Dover, two large German iron-clad war vessels had a collision. One went down immediately, her boiler bursting as she went. About five hundred persons thought to have been on board, and about three hundred are thought to have been drowned.

3d.—The Emperor William of Germany, who was recently assaulted, was again fired upon yesterday, in the city of Berlin, and was wounded in the arm and cheek by buckshot and small shot, by the would-be assassin, and in extracting them the aged monarch suffered considerable loss of blood. The man who fired them, Dr. Nobeling, was captured. He shot at his followers, and tried to commit suicide before being taken, but failed in his attempt. He confesses his crime, but refuses to tell his motive for attempting the life of the Emperor.

The steamer *Idaho* struck some rocks off the coast of Ireland, the 1st inst., and went to the bottom. Passengers and crew saved.

Day before yesterday the town of Richmond, Missouri, was visited by a cyclone, or tornado, which destroyed much of the place. Fifteen persons were killed, and over a hundred wounded. Fragments of buildings in the city were found fifteen miles away. Advices from the country tell how the growing crops and trees were destroyed, stock killed, barns blown down, but no lives lost. Also, at Quincy, Illinois, there was a hurricane, which did much damage.

The San Bernardino *Times*, California, of May 22d, gives account of what it calls a "right lively earthquake" in that city and vicinity the previous night. It was preceded by a loud roar, and the shake was said to be the most severe ever felt there. Houses were shaken to their foundations, plastering was cracked, and people generally were frightened.

The same paper says that the continued rain storms and heavy mists are doing much damage to the grain, entirely ruining much wheat by flooding and rusting it.

4th.—Severe rain, hail and wind storms are reported at Burlington, Iowa, and vicinity, by which growing grain was completely ruined in some places. Also, severe storms at and near Council Bluffs, Iowa; Omaha, Nebraska; Galena, Illinois; and elsewhere in the west.

The San Francisco *Chronicle* contains the following about cruelty to seamen: "Considering the small number of American ships afloat, the number of complaints made at this port of cruelty to seamen is remarkably large. Either the laws on the subject are not sufficiently severe, or their enforcement is not sufficiently rigid. The manner in which American seamen are ill-treated, tyrannized over, and often dangerously injured at slight provocation, is a positive disgrace to the nation. They are treated, as a rule, more like dogs than human beings. Some change for the better should be encouraged by the extreme punishment of brutal officers."

5th.—All the European Cabinets accept the invitation to meet in Congress at Berlin, Germany, the 13th instant.

More than fifty kinds of petrified nuts have been found near Colorado Springs, in Colorado. Many of them belong to a class now found only in the tropics.

The famine in China is still spreading destruction among the people. In one portion of the Empire there are seventy five millions of persons in a starving condition.

Four distinct races inhabit Hungary—the Slaves, the most numerous; the Germans, who are for the most part a mixed breed; the Magyars, and the Roumanians. There are also a great many Jews, who have increased and multiplied exceedingly of late years. For instance, in 1870, Pesth had only 10,000; now it is believed to have 50,000.

The Virginia Senate had a genuine sensation the other day, when William N. Stevens rose to express his views on the debt question. The honorable gentleman is a full blooded negro and was born a slave, but he had not gone far in his hour's speech before his brother senators opened their eyes in amazement to discover that there was a sort of black Demosthenes on the floor. When he had finished, Bradley Johnson pronounced it the best speech of the session, and John W. Daniel, the leading Republican of Virginia, upon being accused by a fellow-member of writing the thing for Stevens, declared, "I never expect to write anything so fine."

From Baltimore comes the account of a genuine case of leprosy. The patient is a native of New York, but lived for many years in Cuba. His condition is thus spoken of: "His hands and feet are covered with scaly ulcers, and his face is breaking out with large tuberculous sores, giving him a shocking appearance. The surgeons did not regard the disease as contagious or infectious. The man is lying in a ward occupied by other patients. He is in the second stage of the disease; says he does not suffer any pain, is cheerful, and converses freely."

The prognosis of the physicians of the hospital is that the disease is incurable, and the man must die a slow death. He enjoyed excellent health up to the time of attack. The United States must not expect to long escape this terrible scourge, which from the days of Moses has been the terror of Eastern countries.

7th.—The two attempts to assassinate the Emperor William have led to the discovery of a wide spread socialistic, or communistic, organization and conspiracy in Germany, and in other if not all the nations of Europe. A great many Germans are said to be inclined to a Republican form of government, and there seems to be a strong idea that the country is ripe for becoming such. They say that Germany as an Empire is poor, depressed, and wretched; while France, now for seven years a Republic, is prosperous, rich and happy. There is much fear and foreboding over the idea of a possible revolution and upheaval of the government and society of that country.

Gen. and Mrs. Grant are in France, and go next to Germany.

8th.—At Berlin, Germany, some students have been arrested, charged with complicity in the attempt to assassinate the Emperor. Nobeling, himself, the assassinator, has attempted suicide again. The socialistic development still causes much excitement in Germany. Also, in England numerous manufacturers have resolved to discharge such of their workmen as attend Socialistic meetings.

A terrible mine explosion occurred in Lancashire, England, yesterday, by which about two hundred colliers were killed.

10th.—Six divisions of the Austrian army will be on a war footing in a few days. Thus while the nations talk peace, and are to meet this week in a peace congress, yet all are preparing for war.

The Bulgarians are still wreaking vengeance on the Mussulmen of that land, burning their villages, and in general returning like evils for those received from them in the past.

The Emperor of Germany seems to be recovering from the attempted assassination. The Empress of Russia is seriously ill, and so is the Sultan of Turkey.

Father Genin, missionary among the Sioux for ten years, says that Sitting Bull and 28,000 Indians are likely to make a raid from British Ameri-

ca over into the United States this season. They are getting starved out there.

11.—One hundred thousand refugee Turks, who have fled from the Bulgarians and Turks, are said to be suffering starvation in the mountains. They send out word for aid and relief.

A woman at Burkeville, Virginia, June 9th, brained her husband with an ax, and when he fell to the floor she brought the keen edge of the ax down on his neck and completely severed the head from the body, so that it rolled away. She became enraged during a slight altercation at the breakfast table.

Nine car loads of Russian Mennonites passed through Plano for Nebraska, Sunday, June 9th.

A wind and hail storm near Augusta, Georgia, destroyed some property and killed three children.

Correspondence.

COUNCIL BLUFFS, Iowa,
May 11th, 1878.

Bro. H. A. Stebbins:—I presume you think me unkind, and if not so, very slothful, but when I offer my excuse I trust you will deem it a legitimate one. I have not seen Council Bluffs for nearly four months, and during that time I have been prostrated, wholly unfit for any business. I was very feeble during Conference last fall, and felt then that I would never attend another Semi-Annual Conference. I came home, and, by the persuasion of brethren and friends I consented to be treated by a new physician who was curing all, or was thought to be doing so by some. He seemed to build me up for a season, and then I went down with a crash, and clear down. All who saw me thought that a few more days would end my earthly career; and I thought so myself. I laid aside the medicine and once more resolved to try the great physician of soul and body. The Elders were called, and from that time I began to amend, and I am still on the mend. Language is inadequate to express my gratitude to my Heavenly Father. Yes, I feel that a new era has dawned upon me; and I hope that the time will soon come when I shall be able to take the field again. I will soon be out so that I can attend to business. With kind regards to yourself, Bro. Joseph and all the Saints. I am as ever, yours in Christ,

D. P. HARTWELL.

COLDWATER, Michigan,
June 6th, 1878.

Bro. Henry:—We had a good meeting at the conference. I went into Steuben county, Indiana and preached twice, Monday and Tuesday evenings. Bro. Scott meets Elder Miller of the Advents here, on to-morrow night, and for nine evenings, on three propositions: The Sabbath question; Adventism the church of Christ, and the conscious existence of man after death.

Bro. Kelley and I are off for Canada to-morrow. Feel well; one baptized in Steuben, two here.

Yours, J. SMITH.

SEDGWICK, Iowa, May 18th, 1878.

Editors Herald:—My visit to Mission, Kewanee, Millersburg and Buffalo Prairie, Illinois, and Burlington, Iowa, since Conference—was delightful and beneficial to me. Kind hearts gave me a hearty welcome, and willing hands administered to my wants; and for the good cheer thus afforded I submit, what I have so frequently felt,

"The friends that most cheer me on life's rugged road,
Are the friends of my Master, the children of God."

To them all, may grace and peace be multiplied. In the round I preached at Mission, Millersburg, Buffalo Prairie, and vicinity. I gathered no sheaves—but knowing that some must plant and others water, I trust to the Lord of the harvest to give the increase. Sunday the 19th inst., at Buffalo Prairie, I enjoyed with the Saints there a peaceful hour of prayer, testimony and praise to God. The gifts of the gospel manifested reminded me of the early days of the Reorganization, having the ring of a sweet toned bell. May He who holds the mystery of eternity and the destiny of nations, remember with much loving kindness the Reorganization, until, under

God, she shall have overcome the schisms that so shamefully divided and scattered the Church of Christ of Latter Day Saints; and praying that all feuds, discords and animosities among members of the Church, may find a speedy termination under the law, and that all may be imbued with the love of God that casteth out all fear, I am yours for truth,

Z. H. GURLEY.

BLUE RAPIDS, Kansas,
May 27th, 1878.

Bro. H. A. Stebbins:—I have only time to say that we enjoy good health, and the work prospers wherever the gospel is preached; harmony and love prevail among the Saints; the gifts of the gospel are manifested in our meetings, and great promises are made to the Saints on conditions of their faithfulness; prejudice is fast dying out, and, as a general thing, the people turn out well to hear the word preached, which I have been greatly blessed of the Lord in delivering. Some came from sixty to one hundred miles to our last quarterly conference, which was one of the best I ever attended. It was such a one as never will be forgotten by those who participated in its enjoyments. May the good Lord bless you and all with you, with everything that can conduce to your happiness here and hereafter forever, is my prayer, which I offer in faith in the name of Jesus; and I know it will be answered in blessings on your head.

JOHN LANDERS.

BANDERA, Bandera Co., Texas,
May 20th, 1878.

Bro. H. A. Stebbins:—As you have seen by letter from Stockdale, we had a good time there, and I have not a doubt but there will be several more accessions at that place when I return. I have just arrived at this place and commenced a series of meetings yesterday. From present indications there can certainly be a good work done in this mission, if the proper attention can be given to it. But my circumstances are such financially, that I fear I shall be compelled to return home immediately after my discussion in July. I am in debt, and my notes will be due this fall, and unless the Lord shall open the way for me, I shall have to return to my business to earn the money, not only to pay my debts, but to finish my house, and make it comfortable for the winter. I am satisfied that it will be for the good of the Church to sustain, or at least help to sustain, this mission till the work begins to take root, when it will be self-sustaining. For the work's sake I very much desire to remain here till the Fall Conference. And to this end that I may be permitted to do so, I desire your prayers. The work is sattered over so large a territory that it makes it a rather hard mission. The few Saints here are not rich in this world's goods, and it is about all they can do to meet contingent expenses. I hope the Church will send from the Fall Conference, either a young man without a family, or some man with a small one, to remain here for a year or two.

My health is usually good, for which I am thankful. With love to all, and hoping I may be permitted to hear from you again when convenient to yourself, I am yours fraternally,

D. H. BAYS.

ARCADIA, Kansas, May 29th, 1878.

Brother Henry:—Since Bro. B. G. Watson came he has been preaching almost every Sabbath, and has appointments now for every Sabbath, preaching two discourses each day. We are not yet able to tell what the result will be, but pray that the Lord will bless the seed sown that it may spring up unto eternal life. Bro. Watson has baptized two since he came. There are ten Saints here, and we expect to organize a branch soon. Brother John T. Davies is coming up to assist. We would be glad to have any Elder passing to give us a call. We are twelve miles south-east of Fort Scott. There is a good country here, and land can be had on reasonable terms. It is about one hundred miles south of Independence. It is a coal mining country, and furnishes employment for a great many men. We would gladly welcome any Saint that may desire to settle with us. Your brother in gospel bonds,

HENRY HAINS.

BRECKENRIDGE, Caldwell Co., Missouri.

Bro. Henry:—Since I last wrote I have baptized two. Bro. E. Curtis and I organized a branch here, known as the Grand River Branch, with ten members. We have good meetings, for the Lord blesses us with his Spirit. We are glad to see the steps taken by the Twelve and the Bishopric, for we feel that it is the very thing that should be. We pray that God will bless the Saints with the necessary means to keep the Twelve in the field all the time, for we see the needs of this more now than heretofore. We also hope that the spirit of union among the chief quorums of the Church will continue with them.

Any of the Saints will confer a favor by calling on us when coming either from the east or from the west. We live five miles north-east of Breckenridge, on Grand River. A steam circular saw mill would do well here. Bro. E. F. Wright wants some brother to bring a mill in here, for there is a good chance for some one in that line. Pray for us that our number may increase. Yours in the cause of Zion,

J. W. JOHNSON, President,
E. S. CASTO, Priest,
E. F. WRIGHT, Teacher,
G. W. CASTO, Deacon.

PROVIDENCE, R. I., June 1st, 1878.

Brn. Joseph and Henry:—I left home April 2d, with Brn. C. N. Brown and Wm. Bradbury. We went to Boston and had a meeting at the house of Br. E. N. Webster. The Spirit of the Lord was with us. April 2d, Br. Webster and myself started for the General Conference, and had a very pleasant time on our way. Arrived in Plano the night of the 5th, and found a resting place at Br. Joseph Smith's. The Conference opened at 10 a. m. the next day. We called upon Mr. and Mrs. Young of Plano, and received a strong invitation to stop at their house, and as Br. Joseph's was well filled I accepted the invitation, and on April 13th, Mrs. Young was baptized into the Church and kingdom of God by me. Mr. Young is also thinking about the work, and my prayer is that he will obey the gospel in a short time, so that they can walk together in serving God. The Conference closed on Sunday the 14th. There was much of the good Spirit felt at the Conference, and much good was done, and all went away feeling well and much cheered. Bro. A. H. Smith and myself left Plano and Sandwich on the 19th for Burlington, Iowa, and the next day we went down to Nauvoo to see his mother. Arrived that evening and were entertained by her and her husband. We remained until Monday afternoon, and I viewed the place, but it looked as if the people had been gone away from home for some time, but it is one of the best places on the Mississippi for a city. The Lord has done much to make the land beautiful. While there I became acquainted with some old-time Saints, Bro. Thomas Revell and family. They treated us very kindly. The visit at Nauvoo was interesting to me, and I received some knowledge from Br. Smith's mother that I shall always remember. It was good for me. Staying over Sunday we went across the river with Br. Revell to Montrose to meeting, and I was invited to preach, and I did so, having a very good time. Called on some Saints after meeting and then returned to Nauvoo.

On Monday, 22d, left for Burlington, and thence that night and the next day to Decatur county, Iowa, and Harrison county, Missouri, to Bro. A. H. Smith's home, finding his family well. I staid eight days in that part of the country, and made my home at Bro. Smith's, in Missouri, and at Bro. D. Dancer's in Iowa. I had a good time at both places and enjoyed myself much. Called on Bro. Banta, Sister Walker, Brn. Jones, Church, White, and a number of others in Iowa, and Bro. Henry C. Smith and others in Missouri.

On Sunday, 28th, I was invited to preach in the Lamoni Branch, and I had good liberty in preaching, and I thank the Lord much for his blessing. There was a large attendance. I found a good people in that land, and I left them feeling well. Came to Leon depot with Bro. Dancer, and thence to Burlington, arriving there at 6:30 A. M., May 3d. Went to Bro. Johnson's, and remained over Sunday, preaching twice that day. By the

help of the Lord, I had good liberty. At Burlington I found kind brethren and sisters.

Left May 7th, for Plano, being joined at Kewanee by Br. Joseph Smith, Brn. Gurley and Patterson being also at the train to see him off. During our ride he introduced me to Mrs. Ann Eliza Young, and I chatted with her about twenty minutes. She is traveling and lecturing against Mormonism, thus making her living. Arrived at Plano, I dined with Bro. Joseph, which is ever a home for all who are tired and hungry.

I left Plano the next day, and came to Bro. Blakeslee's at Galien, Mich. Bro. C. Scott spoke that evening. I remained two days and had a good time.

On May 11th, arrived at Bro. Jesse Seeley's, Savannah, N. Y., where I preached a number of times, and much interest was manifested. I left Savannah, May 21st, via Clyde, for Boston, arriving there the next day, and that night, at Bro. Webster's, having a meeting, a good one, the Spirit of the Lord being present in power, and many good things were spoken to a number of the members of the Boston Branch, and I received some encouragement. Next day, 23d, came home, and found my family as well as usual. Your brother in the gospel of Christ,

G. S. YERRINGTON.

LAWRANCE, Michigan,

May 25th, 1878.

Bro. Henry:—Came to this place May 18th; baptized one on the 19th; also visited Mattawan and preached twice; all seem to be pondering in their minds as to what these things will result in. Great interest manifested. I expect to witness the accession of others on Sunday the 26th. More anon.

C. SCOTT.

FREMONT, Steuben Co., Indiana,
May 25th, 1878.

Brother Henry:—I have just returned from Stark county, this State. I left Fremont April 15th, and arrived at brother Prettyman's on the 17th, and began laboring in that vicinity on the 18th. While in Stark county I spoke in seven different places, including the court house at the county seat. The field there is a good one, though it has been long neglected.

With one or two exceptions I found an interest wherever I went, the people were all anxious to hear more. Last Tuesday evening I spoke on the "perfect law," (James 1: 25); the next evening on the "restoration," (John 1: 25); and the following morning before I left I had the pleasure of baptizing brother Henry H. Cannon, a very promising young man for the work, for which I feel thankful to the giver of all good blessings. I expect to return there in July, and to labor until September, when I intend to go into school work for a season. I came from Stark county to this place day before yesterday, and found the saints all well and rejoicing in the work. I expect to go to the Coldwater conference next week. Hoping that this will find you in good health, I sign myself your brother in the gospel,

FRANCIS EARL.

JEFFERSONVILLE, Illinois,

May 24th, 1878.

Bro. H. A. Stebbins:—I have just returned home after a three weeks tour in White, Williamson, and Johnson counties, preaching the gospel. In the neighborhood of the Tunnel Hill branch (Johnson county) the people almost universally believe the gospel. In Marion the county seat of Williamson, I preached our faith fully, and some are believing but prejudice is pretty strong. In the country south of town there are several who believe, and some say that they are going to unite with us. In the vicinity of the Springerton Branch, White county, the feeling is good. The calls for preaching are more than we can possibly respond to. The district conference decided to keep me in the ministry more this summer than heretofore, by authorizing me to hire a hand to work at home, with the promise that they would help pay him. I am going to try and do my part as best I can. The Lord is blessing my effort.

Last Tuesday morning sister Webb was taken very ill. We prayed for her, but with no percep-

tible effect. We went to meeting and she got worse. Her husband was called home from the meeting. She was taken with severe and repeated spells of vomiting, and it seemed as if she could not endure it long. After meeting we went and prayed for her again, and she was instantly healed and got up and eat dinner; also went to meeting in the afternoon. The brethren felt to praise God for restoring the gospel in its power, and they declared their intentions to be faithful. Love to all.

G. H. HILLIARD.

NOCKENUT, Wilson Co., Texas,

May 20th, 1878.

Dear Herald:—I write you of how the cause is progressing in this part. Bro. D. H. Bays came and remained with us two weeks, during which time he delivered twelve discourses to good congregations, baptized five, and accepted a challenge from a minister of the Christian order to debate the points of difference between their faith and that of the Latter Day Saints. The debate is to commence July 1st, at Stockdale, Wilson county. We had quite a refreshing time hearing the word preached by our worthy brother, and he had excellent liberty in speaking. We now number eleven in a radius of twenty miles. We are not organized yet, but will be when Bro. Bays returns. There are three more applicants for baptism and we look for a goodly number when the debate is over. There is the greatest interest manifested here that I ever saw, and if the work could be continued here until we are fully organized it would be a great help to the cause spiritually, and financially also. Bro. Bays is an able man, and is just the one to fill the place. The opposing element are all intelligent, and he has defeated them in every attempt to oppose him so far; and we assure the Church at large that he is doing his duty continually. And it would be a great blessing to this part of the mission if he could stay until fall, but he says that he will have to go home just as soon as the debate is over in order to procure means for his family for winter. We here would readily respond to the call ourselves, but, owing to failures in crops, &c., we cannot just at present render the proper assistance; therefore we implore the Church at large to assist us in the matter, and to attend to Bro. Bays' financial affairs, as he is the right man in the right place. Ever praying for the advance of the truth, we are yours in bonds of peace,

WM. G. NORTH,
JAMES PEARSALL.

HARTFORD, Warren County, Iowa,
May 27th 1878.

Bro. Henry:—I am now preaching in Palmyra, and at a few other places. I baptized one young lady on yesterday, who belonged to the Christian Church. The truth has kindled quite a fire in their midst, and one of their ministers tried his skill in "preaching down Mormonism." I attended his meeting and asked for the liberty to reply from the same stand; but that was to much like business, consequently I was refused. I publicly asked him if he would affirm the position he had taken, and debate it before the assembly. He at first agreed to, but before the preliminaries could be arranged he drew back. It is a death blow to Campbellism in this part of the country. I feel that the Lord is on our side. Several are believing. Yours in hope,

I. N. WHITE.

LONDON, Ontario,

June 3d, 1878.

Bro. Henry:—On May 31st, baptized one more, and, on yesterday, Bro. Geo. Harrington baptized another. Three or four others seem near, and will, no doubt, soon unite. After our conference I shall go into new places of labor, God being my helper. All things considered, I believe that the London Branch is now in as good condition as I have ever seen it. There has lately been ordained one elder and two priests, so now I feel at liberty to go; and I intend to resign the presidency of the branch, and give it over to others.

We have a Sunday-school of about forty-five scholars, and next week I think we will send five dollars for *Hopes*, as we wish to give one free to every family. Yours in hope of a glorious triumph,

J. J. CORNISH.

MACON CITY, Missouri,

June 3d, 1878.

Editors Herald:—I have been filling a series of appointments and opening up new fields of labor in the North-East Missouri District. Br. Robert Thurtchley and myself not long since went into Knox county and preached in sister Jemima Calif's neighborhood. Although much prejudice existed there, our labors were attended with success, in breaking down the barriers and inducing a spirit of investigation, which, as I since learn, is bringing forth good fruits. I expect to return the last of this month to baptize several, and I believe that a branch will soon be organized there. I have delivered a series of discourses in Bro. Thurtchley's neighborhood, (Salt River Branch), with great liberty of the Spirit, and most glorious and cheering results. I never knew such a spirit of investigation to seize upon a whole community before. The people are reading their Bibles with a new interest; the meetings are well attended; and a glorious work is opening up. Yesterday I baptized three, and the prospect is, that many more will obey the gospel ere long. On next Sunday I expect to preach at College Mound, (a new field), and I have several other appointments to fill. Temporal affairs will occupy my attention for three weeks, after which I expect to be at liberty for six months, or probably a year, to occupy the field of labor in the Master's cause. I should also state that I have preached several times to an audience of colored people, who listened with close attention. I have preached also at my house, (Bevier), where I once led a dissolute life; many of my old companions attending. Bro. Page, of Hannibal, has been with me, and together we have passed a very enjoyable time. I ask the prayers of the Saints, that I may continue humble, and that the work entrusted to my charge may redound to the glory of God. Your brother in the gospel,

G. T. GRIFFITHS.

CAMERON, Mo., May 28th, 1878.

Editors Herald:—Our quarterly Conference is just past, and, to the disappointment of some, we had a good time. Peace prevailed, increased strength and renewed courage were the happy results. The word was declared in plainness, and the Saints enjoyed a rich repast in the social meetings. The work in this region is gaining ground;—many are investigating, and no doubt will soon unite with us. New fields are being opened, prejudice, we trust is wearing away, and we believe that a brighter day is dawning for this district, when a state of peace will prevail. We pray for it. We hope to see the *Herald* changed to a weekly for double the benefit will be derived. Yours in the one faith,

J. M. TERRY.

STOCKDALE, Wilson Co., Texas,
May 15th, 1878.

Editors Herald:—After some four weeks of labor in Red River county, I started to this place on April 16th. The little band of Saints at Walker Station, under the care of Bro. B. F. Daggs, are, I think, worthy of the name they bear; and I hope they may never do anything that may tend to bring reproach upon the cause they have espoused. I think it but right to thank them for their kindness to me while with them, and for means for my journey, without which it would have been difficult to reach this part of the field.

On my way I stopped, in Montgomery county, to visit old friends whom I had not seen for thirty years. I visited the old homestead, where the happy days of my childhood were spent. But how sadly changed! The house, then new, is gone; the old cedar tree under whose evergreen boughs I often played with brothers and sisters, and beneath whose inviting shade a loving and tender mother taught me to lisp the sacred name of Jesus, had, by ruthless hands, been torn away. That mother's voice is now hushed in death; but thank God not till her boy had received the everlasting gospel, which often would so eloquently fall from her lips. In this now desolate but once sequestered spot, is where father and mother first heard the sound of the gospel, and where my young heart was made to trust in God. But all these changes are but a sad reminder that we are all passing away; and that time with his mighty

hand is making manifest his power to lead us to the grave. And were it not for the hope we have, namely, that Christ will redeem us from the power of death, through the gospel, this life would be but as a frightful dream, and the children of men would indeed be most miserable. Then let us be faithful.

But to return. Since my arrival here I have visited Gonzales county and preached twice, which aroused some enquiry. I have just concluded one of the most effective meetings here I have held in the state. A series of ten consecutive discourses, in all of which I was signally blessed, has been attended with most encouraging results. It is said the meetings were the most largely attended of any that had ever been held in the place. Five have been baptized, three other names in, and a fair prospect for as many more.

There is a large church of the Christian order at this place, and from two to four of their preachers attended the meeting. At first they concluded to let us alone for the reason, as they expressed it, that we were "tearing sectarianism all to pieces." But when they saw that the storm of God's eternal truth was sweeping their sandy foundation from under them, they began to show signs of fight, and challenged us for discussion. Of course I could not respectfully decline, and the affair is to come off on July 1st, to continue about five days. We are called upon to meet their ablest man, and we delight in the task before us. Much depends upon this discussion,—if it results favorably, (so say the people outside), there will probably be organized a good branch here. So we desire your prayers that the truth may shine forth in all of its strength, and God's name be glorified.

I start to-morrow morning for Bandera, where I expect to have another good time. I do most earnestly pray that the Lord may incline the hearts of his people to sustain the work with their means as well as their prayers.

With regards to all in the office, and ever praying for the triumph of Zion's cause, I have the great pleasure to be your co-laborer, in gospel bonds,
D. H. BAYS.

ELVASTON, Hancock Co., Illinois,
June 1st, 1878.

Brn. Joseph and Henry:—It is five years to-day since I was baptized, and I have been blessed with the spiritual blessings to a great extent, and I still hope and trust that I may be faithful. My mother died the 5th day of March, and she was strong in the faith. She was in so much pain about twenty-four hours before she died that she called on God to take her, if it was his will. He took her when her time was served, and she went like she was going to sleep. I feel that she will be one who will come forth in the first resurrection. We have meetings every two weeks. God's Spirit is with us. Your brother in Christ,
GEORGE V. WALLACE.

BURNSIDE, Illinois,
June 3d, 1878.

Bro. H. A. Stebbins:—The conference of this district has just closed. We had a peaceful time, although the weather was somewhat unfavorable. There is to be a two days' meeting at Keokuk, July 13th and 14th. Will you please note it in the *Herald*. I have just returned from a short preaching tour, and, on the 29th of May, I baptized four at Bentonport, Van Buren county, Iowa, and there were others believing. Shall remain at home for a few days, and then shall go as the way shall open. Respects to all enquiring friends. Yours for truth,
JOHN H. LAKE.

Honesty is the truth of the heart, and the truth of the lips; it is true heart feeling, poured forth in true utterance, whether of word or of deed. The life of an honest man is harmonious. The honest integral heart is strong and sound rock, on which men may build securely.

An individual may stand high in the estimation of the community in which he lives—he may even sway the destinies of an empire; yet this does not of itself entitle him to the appellation of great. He only is truly great who is truly good.

Better be alone than in ill company.

Conferences.

Eastern District, Wales.

A conference was held at Ogmere Valley, May 12th, 1878; Thomas Venable, presiding; John Jones, clerk.

Branch Reports.—Ogmere 37 members, including 10 Elders, 8 Priests, 3 Teachers, 1 Deacon. Aberaman not reported.

The elders and priests reported.

Resolved that the conference should be divided into two districts; one including Ogmere Valley, Ystrad Valley, and the surrounding neighborhoods, and the other including Aberaman, New Tredegar, and their surroundings, the whole under the presidency of Thomas Venable, John Jones to be the secretary of the Ogmere District.

That we uphold by our faith prayers and actions all the authorities of the Church in America; also Thomas Taylor as President of the British Mission; Robert Evans, of the Welsh Mission; Thomas Venable, of the Eastern District of Wales.

Time and place for holding the next conference not decided.

Colorado District.

Conference convened at Hutchinson, Jefferson county, May 4th, 1878; John Ellis in the chair; F. C. Warnky, clerk.

The first session was occupied in prayer and testimony; a good spirit prevailed.

At 2 p.m., Elders John Ellis, R. Standerling and F. C. Warnky reported; also Priest G. O. Kennedy and Teachers Joseph Graham and Charles Bishop. Rocky Mountain Branch reported 25 members, including 2 Elders, 1 priest, 1 Teacher; 1 baptized.

A motion to sustain Br. Thos. Stewart as president of the district was lost; also a motion tendering a vote of thanks to him for his labors as president was lost.

C. Bishop, J. Ellis and G. O. Kennedy were appointed to investigate grievances.

At 7 p.m., the committee appointed at last conference reported, and were discharged.

Whereas, Br. T. Stewart acknowledged at our last conference that he had made untrue statements to Br. Joseph Smith about Br. Warnky, therefore be it Resolved that we request him to make the proper restitution to Br. Joseph Smith about Br. Warnky.

Sunday, at 2 p.m., prayer by Br. F. C. Warnky. Sacrament and testimony meeting. G. O. Kennedy ordained to the office of an Elder.

At 7 p.m., prayer by Br. G. O. Kennedy. Elder R. Standerling reported that he had labored some in connection with Br. Ellis; was willing to do what he could.

Resolved that we sustain G. O. Kennedy as president of the district, and F. C. Warnky as clerk. F. C. Warnky was sustained as missionary.

Preaching during the session by F. C. Warnky and John Ellis.

Adjourned to meet at the call of the president.

Spring River District.

A conference was held at the Columbus Branch, Kansas, March 15th, 1878; J. T. Davies, president; J. A. Davies, clerk.

Branch Reports.—Pleasant View 74; 1 received by letter, 1 ordination, 1 died. Joplin 15; 2 baptized. Columbus 28; no changes. Mound Valley, Galesburg, Jacksonville and Armstrong Academy not reported.

The spiritual condition of the Pleasant View, Columbus, Galesburg, Mound Valley and Indian Creek branches were reported; most of them prosperous.

Elders J. T. Davies, James Dutton, W. S. Taylor, W. S. Loar, Wm. France, B. Davies, S. Maloney, E. W. Depue, C. W. Short and D. S. Crawley reported. Br. Maloney had baptized one. Priest Curtis Randall, Teachers R. Bird, and O. P. Sutherland, and Deacons C. Bird and — Barmore reported.

Bishop's Agents Report.—"Received tithing of Pleasant View \$6.00; freewill offering of Columbus \$3.10; Joplin \$5.00; Jacksonville \$6.00; Mound Valley \$4.75; on hand last report 15 cts—

total \$25.00. Paid to I. L. Rogers \$5.00; A. J. Cato \$1.00; J. T. Davies \$11.00; on hand \$8.00."

Resolved that J. T. Davies report this district to the General Conference by letter; also requesting the Elders in Conference assembled to decide as to who is the "man child," spoken of in Rev. 12: 5, and what is the "rock" spoken of in Matt. 16: 16.

That there shall be a two days' meeting at Galesburg July 6th and 7th.

That we advise the Oronogo and Webb City Saints to be organized into a branch as soon as practicable, and that they notify the district president to be present for that purpose.

Preaching by Elders W. S. Loar, J. T. Davies and D. S. Crawley.

Adjourned to Pleasant View Branch, July 19th, 1878.

Watsonville Conference.

A conference was held at Watsonville, California, April 27th and 28th, 1878; J. F. Burton, president *pro tem.*; I. A. Tuck, clerk.

Prayer and testimony meeting.

Afternoon: D. S. Mills in the chair. Elders D. S. Mills, J. F. Burton, Daniel Brown, L. S. Hutchins and Russel Huntley reported; also Priests I. A. Tuck and James Smith, and Teacher L. E. Hutchins.

Branch Reports.—Watsonville 62 members, including 3 Elders, 1 Priest, 3 Teachers; 1 removed.

Resolved that this conference does most heartily condemn the practice of dancing by any member of the Church.

That we heartily sustain and endorse W. W. Blair's "Joseph the Seer," and recommend it to the Saints.

That we will sustain the Board of Publication in publishing the *Herald* as a weekly.

Evening session: Preaching by J. F. Burton.

Sunday: At 10 a.m., prayer and testimony meeting. At 11 o'clock, preaching by D. S. Mills. Evening, by J. F. Burton.

Adjourned to meet as the president may appoint.

North-western Kansas District.

A conference was held at Blue Rapids, May 11th, 1878. G. W. Shute, president; Wm. Smith, clerk.

Elders Landers, Shute, Roberts, Jamieson, Van Fleet, Adams, Vail and Perkins reported.

Branch Reports.—Blue Rapids 31, including 1 High Priest, 4 Elders, 1 Priest, 1 Teacher; 1 baptized, 3 received, 1 expelled. Nobletown 32, including 2 Elders, 2 Priests; 4 baptized, 1 ordination. Solomon Valley 20, including 1 Elder, 1 Priest; 2 received.

Resolved that the district endeavor to raise \$50 to aid the president of the district during the next three months, and request him to labor in the ministry as much as possible.

Two-days' meetings were appointed at Blue Rapids, Delavan, Nobletown and Solomon Valley. Missions were appointed to Brn. Landers and Perkins, and all others were requested to labor as much as possible.

Preaching during the session by Brn. Jamieson, Adams, Shute, Perkins and Landers, with a sacrament and prayer meeting, at 2 p.m., on Sunday.

Monday morning the conference convened, and after a short prayer, testimony and ordination meeting, adjourned the Nobletown Branch in Dickinson county, August 9th, 1878.

Weber District.

A conference was held at Wanship, Utah, April 28th, 1878; Geo. M. Robinson, president; Wm. L. Mitchell, clerk.

The Ephraim Branch was reported as being in a very poor condition. Br. John Phillips said that there had been no meetings held for a long time, most of the men being away from home at work. Some hard feelings and bitterness exists between some of the members. Wanship reported by Geo. M. Robinson in a fair condition; hoped it would mend a little. Some feeling exists with some.

The treasurer reported the finances of the district.

The clerk reported that seven members had been baptized on Bear River, by Elder John Grimmert, since last conference.

Adjourned to Henneferville, August 4th, 1878.

Pittsfield District.

A conference was held at Pittsfield, Pike county, Illinois, March 16th and 17th, 1878; J. Goodale, presiding; Emma E. Williamson, clerk.

Branch Reports.—Pittsfield 43 members; 2 baptized, 1 removed by letter. Alma 20; 1 baptized. New Canton, same as last reported.

Financial: Pittsfield, on hand and received \$41.30; paid out \$28.15; on hand \$13.15.

Elders C. Mills, H. Huffman, and Priest J. Miller reported. The brethren expressed an abiding faith in the work and a hopeful anticipation of its prosperity in the near future.

Resolved that we send Br. Cornelius Mills to represent this district at the Annual Conference, and that he be instructed to try to secure the services of an elder for our district, for a term of weeks.

At 7:30 p.m., a prayer and testimony meeting. Preaching on Sunday morning and evening by Br. J. Goodale.

Adjourned to Alma Branch, August 7th and 8th, 1878.

Southern Nebraska District.

A conference was held at Nebraska City, April 14th and 15th, 1878.

At 10:30 the word was preached by R. J. Anthony; at 2 p.m., prayer and fellowship meeting; at 7:30, preaching by Henry Kemp, followed by a testimony meeting, in charge of Levi Anthony and R. M. Elvin.

Monday.—Elders Reports: Reports of Officers: President R. C. Elvin had visited most of the branches and baptized three. Secretary Robt. M. Elvin reported having upon record 12 branches, aggregating 548 members. Five branches have been disorganized.

Treasurer J. W. Waldsmith reported: "Jan. 14th, 1878, on hand \$5.00, received \$17.45—total \$22.45; paid to the ministry \$20.30, balance on hand \$2.15.

Bill of secretary read, allowed, and ordered paid.

Elder James Perkins reported by letter, baptized 1; Nelson Brown by letter, baptized 2; R. J. Anthony in person, baptized 8, received \$19.25. S. Longbottom Knud Johnson, J. W. Waldsmith and R. M. Elvin reported; also Priest S. C. Grass.

Branch Reports.—Nebraska City 114, including 2 High Priests, 10 Elders, 4 Priests, 2 Teachers, 2 Deacons. Moroni 18, including 1 Elder, 2 Priests, 1 Teacher, 1 Deacon; 1 received by letter. Plattsmouth 12, including 1 Elder, 1 Deacon. Platte River 21, including 1 Elder, 1 Priest, 1 Teacher; 2 baptized, 2 removed, 1 expelled. Blue River 15, including 2 Elders, 2 Priests, 1 Teacher, 1 Deacon; 4 baptized, 3 ordinations. Palmyra 39, including 2 Elders, 2 Priests, 1 Teacher, 1 Deacon; 5 expelled. Rock Bluffs, no report.

Financial Reports: Nebraska City, on hand and received \$54.82; paid rent \$38.85, ministry \$11.05; balance on hand \$4.92. Platte River, received \$11.20; to ministry \$9.75; on hand \$1.45.

R. J. Anthony, Robt. M. Elvin and Knud Johnson were appointed to try the case of Stephen A. Meacham for unchristian conduct.

Knud Johnson was chosen president of the district.

A vote of thanks was tendered Br. R. C. Elvin for his efficient labors in the district.

R. J. Anthony was sustained in his present field. Adjourned to Blue River Branch, at 10 a.m., July 28th, 1878.

San Francisco Sub-District.

A conference convened at 10:30 a.m., May 11th, 1878, in the Saints Meeting House, Stockton, Cal.: H. P. Brown, president; J. R. Cook, clerk.

Prayer by H. P. Brown, who also reported the prospects in our sub-district as being favorable, and he feels much encouraged.

Elders D. S. Mills, J. R. Cook, H. P. Robbins and Russel Huntley reported; also Priests J. Nightingale, Jesse Spurgeon, — Blake; and Br. J. Hayton, lately from Oregon, bore witness for the work.

At 7:30 p.m., preaching by H. P. Brown.

Sunday, at 9 a.m., J. R. Cook baptized sisters Matilda Pinkerton and Pauline Spurgeon; at 10:

30 a.m., D. S. Mills preached the funeral sermon of Br. Levi Rinker; at 2 p.m., confirmation, sacrament and testimony meeting; at 7:30 p.m., preaching by H. P. Brown.

Adjourned to Oakland, August 10th and 11th, 1878.

Central Kansas District.

A conference convened at Atchison, May 18th and 19th, 1878; David Williams, president; Wm. Williams, clerk.

Branch Reports.—Atchison 35 members. Good Intent 22. Netawaka 13.

Elders D. Munns, Geo. Thomas, H. Green, G. Chapman, A. Estes, D. Williams, W. Hopkins, G. George and W. Boyle reported in person, and Elders Jones and Jarvis by letter. Priests H. Stawpert and H. Parker; Teachers W. B. Thatcher and T. Bailey, and Deacon Pierce reported in person.

Preaching at 10 a.m. on Sunday, by Elders Munns and Green; sacrament meeting at 2:30 p.m.; preaching at 7 p.m., by Elder D. Williams.

Adjourned to Good Intent, August 10th and 11th, 1878.

Miscellaneous.**Appointment of Bishops' Agent.**

In accordance with the recommendation of the Wyoming Valley District of Pennsylvania, as certified by the officers thereof, I hereby appoint Elder Wm. W. Jones as the Agent for that district, trusting that he will have from the Lord wisdom and judgment for his duties in said calling, and that he will be diligent and faithful to his trusts; also that the Saints will be blessed in giving to the cause that the work of the Lord may be sustained, not only in said district, but throughout the land. ISRAEL L. ROGERS, Bishop.

SANDWICH, ILLS., June 16th, 1878.

INFORMATION GIVEN.—In answer to the inquiry made through the *Herald* of May 15th, I write that I have been informed to-day that Charles Gibbs died in Winchester, Scott county, Illinois, the last of November or early in December 1874. So says brother George Jarvis of North Alton Illinois. He died out of the Church, having been expelled sometime previous to his death. The principal cause of his death was cancer on the nose and lip. One of his sons is living near North Alton. Your brother, JOHN ROE.

Birth and Death notices inserted free; Marriage notices one dollar each.

Born.

POOLER.—At Ellsworth, Ellsworth county, Kansas, May 6th, 1878, to William and Mary Pooler, a son.

EWING.—Near Cortland, Illinois, April 20th, 1878, to Mr. Hyrum and Sr. Mary L. Ewing, a daughter. Name, Edith Estelle.

Married.

* DOUB—MATTHEWS.—At the residence of the bride's parents, Belfast, Lee county, Iowa, May 30th, 1878, by Elder John Matthews, Mr. Albert M. Doub, of Athens, Mo., to sister M. E. Matthews. May their happiness be ever as now.

SMITH—TAYLOR.—At the house of the bride's father, in Blue Rapids, Marshall county, Kansas, May 26th, 1878, by Elder John Landers, Bro. Mahlon Smith, of Clay county, and sister Mary E. Taylor, of Blue Rapids, Kansas. May their days be many, and during all their lives may they be devoted to the cause of virtue and righteousness.

Died.

PEASE.—Near Sandwich, Illinois, of old age, Bro. Sylvanus Pease, aged 87 years, 10 months, and 10 days. Funeral services by Elder W. W. Blair,—text, Psalms 116: 15.

SNYDER.—On Elk River, Shelby county, Iowa, May 22d, 1878, of inflammation of the bowels, Br. Samuel Snyder, aged 52 years. He was born June 20th, 1826, in Crawford county, Ohio; was baptized December, 1864, and lived and died in full faith of the latter day work. A few days before he expired he was administered to, when it was

given by the Spirit "that his sins had gone on to judgment, and that he would rise in the morn of the first resurrection, and stand on a redeemed and a sanctified earth." His last words of testimony were that the promise was true, and that he was dying with the assurance of a glorious resurrection. Services at his residence by Elders T. W. Chatburn and N. Booth.

PETHOUD.—At the home of her son, in Gage county, Nebraska, December 17th, 1875, sister Mary Pethoud. She became convinced of the truth under the preaching of Bro. James Gillen, and was baptized by Bro. Wm. A. Litz, some time in 1865 or 1866, and she was faithful unto death, though living away from the Church, and no Elder traveled that way. Her prayer was that God would send an Elder into that part, but death came and took her. She called her numerous family around her, and gave them a charge that they would have her funeral sermon preached by an Elder of the Church she belonged to, and she went to sleep in Christ, in hope of the blessing promised by her Lord. Her funeral sermon was preached by Elder R. C. Elvin, May 19th, 1878. The school house was crowded, and many could not find place in the house. The speaker reviewed the law of life and death, and also the hope in the promise of God. The first and second resurrections were clearly brought forth, so that all present could see the doctrine of the Church of Latter Day Saints; and the solemn appeal to the husband and children, and to the friends who were present, carried conviction that the future life in Christ can only be obtained by those who hear and obey that doctrine, and who live the life of Saints. Peace to our aged sister.

HATCH.—At Hartford, Van Buren Co., Michigan, May 22d, 1878, of sciatic rheumatism, Joseph Leroy Hatch, son of Bro. Orlando and Sr. Ellen F. Hatch, aged 6 years, 8 months and 8 days. Funeral services at the Baptist Church in Hartford, May 24th. Remarks by Elder C. Scott, from Jer. 31: 15-17, to a large audience of attentive listeners.

Addresses.

John Taylor, box 508, Hannibal, Mo.
John T. Phillips, Huntsville, Randolph Co., Mo.
Alex. H. Smith, Andover, Harrison county, Mo.
Arthur Levertin, Bothwell, Ontario.
Thomas Taylor, 283 Bell Barn Road, Birmingham, England.
Donald Maule, Secretary of the Second Quorum of Elders, Magnolia, Harrison county, Iowa.
Jason W. and E. C. Briggs, Wheeler's Grove, Pottawattamie county, Iowa.
Josiah Ells, Bridgeport, Belmont Co., Ohio.
Israel L. Rogers, Sandwich, DeKalb Co., Illinois.
James Brown, box 112, Gill Hall, Allegheny Co., Penn.
John H. Lake, Burnside, Hancock Co., Illinois.
J. C. Clapp, San Bernardino, Cal.
E. Banta, Davis City, Decatur co., Iowa.
E. C. Brand, Tabor, Fremont county, Iowa.
Joseph Luff, Seaton, Ontario.
Charles Derry, Logan, Harrison county, Iowa.
A. J. Cato, Cherokee, Crawford county, Kans.
William Anderson, Oakland, California.

As I approve of a youth that has something of the old man in him, so I am no less pleased with an old man that has something of the youth. He that follows this rule may be old in body, but can never be so in mind.

Let us never be afraid of changing our opinions, not our knowledge. That is a form of pride which haunts the more powerful minds—the unwillingness to go back from one's declared opinions; but it is not found in great childlike geniuses.

There is a Russian proverb which says that misfortune is next door to stupidity, and it will generally be found that men who are constantly lamenting their ill-luck are only reaping the consequences of their own neglect, mismanagement, improvidence or want of application.

To keep children from all kinds of associations, make home pleasanter to them than the street.

Censure is a tax a man pays to the public for being eminent.

The Saints' Herald

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Miss Bourgeois 1879

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING: FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
 "SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
 "HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 25.—Whole No. 397.

PLANO, ILLINOIS, JULY 1, 1878.

No. 13.

IF WE WOULD.

If we would but check the speaker,
 When he spoils his neighbor's fame;
 If we would but help the erring
 Ere we utter words of blame;
 If we would, how many might we
 Turn from paths of sin and shame!

Ah! the wrongs that might be righted,
 If we would but see the way!
 Ah! the woes that might be blighted
 Every hour and every day,
 If we would but hear the pleadings
 Of the hearts that go astray!

Let us step outside the stronghold
 Of our selfishness and pride;
 Let us lift our fainting brothers;
 Let us strengthen ere we chide;
 Let us ere we blame the fallen,
 Hold a light to cheer and guide.

Ah! how blessed; ah! how blessed
 Earth would be, did we but try
 Thus to aid and right the weaker,
 Thus to check each brother's sigh;
 Thus to talk of duty's pathway
 To our better life on high.

In each life, however lowly,
 There are seeds of mighty good;
 Still we shrink from souls appealing
 With a timid "If we could;"
 But the God who judgeth all things,
 Knows the truth is, "If we would."

THE GATHERING.

We have noticed, of late, an article in a Kansas City paper, in which it was stated that the temple lot in Independence, Mo., had recently been deeded to Mr. Granville Hedrick; and in connection with this it was intimated that an effort would soon be made to gather the Latter Day Saints to that locality. How much truth there is in all or any of this remains to be seen. But it will not be amiss to remind the saints that this man Hedrick once undertook, by revelation, to gather the Saints to that place, predicting that they would be gathered by a certain time, which utterly failed; and he also predicted a terrible war between the Northern and Southern States, which also failed. A few of the Reorganized Church were deluded by this movement, and suffered great disappointment, mor-

tification, and loss of property. We now propose to present a few essential and stubborn facts relative to the Saints gathering to "the centre place," "the place for the city of Zion."

In the first place there is no promise of its being built up unto the Lord till *near the close* of this dispensation, till *near the end of the generation* in which the latter day dispensation began.

In the last revelation that speaks of the gathering to the center place and its immediate vicinity, the Lord says that *before* the church should send "wise men, to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson county, that can be purchased, and in the adjoining counties round about, * * * let my army become *very great*, and let it be *sanctified* before me, that it may become fair as the sun, and clear as the moon; and that her banners may be terrible unto all nations." D. C. 103: 8, 9. The time for the church to send "wise men" to purchase these lands has not yet come, evidently, as the requisite conditions—the greatness, the holiness, and the mighty influence of the armies of Israel has not yet been attained, nor is it very near at hand. Another pre-requisite to the purchase of the lands by these "wise men," and its being possessed by the Saints, is the "great endowment" of the Elders.

The same revelation we have quoted from Sec. 103, given June 22, 1834—further says: "Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be *prepared*, and that my people may be *taught more perfectly*, and have *experience*, and may know more perfectly concerning their duty, and the things which I *require at their hands*; and this cannot be brought to pass until mine *Elders are endowed with power from on high*; for behold I have prepared a *great endowment and blessing* to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, [for these reasons], it is expedient in me that mine elders should wait for a little season for the redemption of Zion; for behold, I do not require at their hands to *fight the battles of Zion*; for, as I said in a former commandment, (D. C. 98: 4, also 34: 4), even so will I fulfill, *I will fight your battles*. Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints."

Here, then, is a commandment for the elders to wait the Lord's time, and the Lord's method, for the redemption of Zion, and the gathering to it, and the reasons are given.

(1), The transgression of the Saints hindered; (2), they must wait that the elders might become specially "prepared;" (3), that the Saints "might be taught more perfectly;" (4), and that they might "have experience;" (5), and "know more perfectly concerning their duty;" (6), "and [know] the things which I (the Lord) require at their hands." The Lord then proceeds to inform them of the only means by which these essential qualifications can be fully obtained. He says: "And this cannot be brought to pass until mine *elders are endowed with power from on high*."

It is, perhaps, needless to remind the Saints that these provided requirements have not yet been reached by the elders, and that they are not very near at hand. They have not yet received the necessary instructions relative to the redemption of Zion, nor have they been taught of the Lord the things which He requires at their hands in respect to the great and important work of gathering and establishing the Saints according to His method and time. The elders have not received their "endowment from on high," which they *must* do before Zion will be redeemed and the Saints gathered of the Lord.

From the revelations we learn further, that "the destroyer" would perform an essential work prior to the redemption of Zion, and the gathering to it. Of this it is said: "I (the Lord), do not require at their (the elders) hands to *fight the battles of Zion*; for, as I said in a former commandment, (98: 4), even so will I fulfill, *I will fight your battles*."—and in the next paragraph we are told something of *how* God will fight their battles;—"Behold the destroyer I have sent forth to destroy and *lay waste mine enemies*; and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering of my Saints."—D. C. Sec. 103: 3, 4. From what we have already seen, we learn that before the church purchases, through its "wise men," and before the Saints possess according to the laws of Zion the consecrated land, it must be cleansed of those who are the "Lord's enemies," and in effecting this "the destroyer" will "destroy and lay waste."

Has this predicted work of destruction been fully accomplished? When it is fully accomplished who will be most likely to know it first? Will it not be those whose duty it will be to *teach and conduct* the gathering? And inasmuch as the Lord gave revelation

and commandment, through the first Seer, in respect to the location of Zion, and her law, will He not give the needed instruction in regard to Zion's redemption, and the *time* and *manner* of the gathering to it through that Seer's successor?

This matter of gathering to, and building up Zion, and her stakes, is no trivial or common place affair. It must be done *in the Lord's time* and *in the Lord's way*. "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be by the things which they suffer."—102:2. "For according to the law, every man that cometh up to Zion *must* lay all things before the bishop in Zion."—52:3. "Zion shall not be moved out of her place, notwithstanding her children are scattered, they that *remain* (living) and are *pure in heart* shall *return*, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the *waste places* of Zion."—98:4.

The gathering *must* be done by those who are chosen for that work; and anything different from this will bring disappointment, disaster, and defeat. In proof of this we quote: "Neither shall anything be appointed to any of this Church *contrary* to the Church covenants, for all things must be done *in order*, and by common consent in the Church, by the prayer of faith."—27:4. Again: "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—81:3. The Lord says in respect to this matter of gathering *by authority*,—"There are to be certain men appointed, * * and they shall be appointed to purchase the lands, and to make a commencement, to lay the foundation of the city; and *then* (and not before) ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is *appointed unto him by the presidency*, and the *Bishop of the Church*, according to the *laws and commandments* which ye have received, and which ye shall hereafter receive."—48:2.

These sayings of the Lord should be kept always in view, and then the Saints need not be deceived. To attempt to gather contrary to these instructions, is to cast contempt upon the word of the Lord, and to invite his chastisement, and bring disappointment and ruin.

In harmony with the foregoing, we have the following:—"Inasmuch as there is land obtained, let there be workmen sent forth, (by them in charge), of all kinds, unto this land, to labor for the Saints of God. Let all these things be done *in order*. And let the privileges of the lands be made known, from time to time, by the Bishop or the agent of the Church; (and not by unauthorized, and irresponsible persons); and let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counselled by the Elders of the Church *at the conferences*, according to the *knowledge* they receive from time to time."—58:12. From this we learn that "order"—strict order—is to be observed in the gathering, and that "the privileges of the land" are to "be made known from time to time, *by the Bishop*, or the *agent* of the Church." And, further, that "the Elders of the Church" are required to do their *coun-*

selling about the gathering, "at the *conferences*, according to the knowledge they receive from time to time."

If these wise instructions had been strictly heeded, much division, discord, disappointment, and *loss*, would have been avoided. And until these instructions are faithfully and religiously observed, Zion can not, will not, be redeemed. By consulting sections 57:6; 72:5; 98:10, etc., in connection with what we have quoted, it will be clearly seen, (1) that "wise men," appointed by the Church, will be the only ones authorized to buy the lands upon which to gather the Saints, in Zion, and her stakes; (2) that the Presidency and the Bishop of the Church, will be the proper authorities to advise and direct in the gathering, when "the city" and "her stakes" are prepared; and, (3), that "the Elders of the Church," are not, individually, to give counsel relative to the gathering; but to do their counselling *collectively*, "at the conferences."

As further proof that the Lord will gather the Saints to Zion, and her stakes, in his time, and in his way, and in an orderly manner, and through proper authority, we quote further: "But verily I say unto you, I have decreed that your brethren, which have been scattered, shall return to the land of their inheritances and build up the *waste places* of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren; even their restoration to the land of Zion, to be established, no more to be thrown down; nevertheless, if they pollute their inheritances, they shall be thrown down; for I will not spare them if they pollute their inheritances. Behold I say unto you, the redemption of Zion *must needs come by power*; therefore I will raise up unto my people a man, who shall *lead them* like as Moses led the children of Israel, (and that was by direct revelation), for ye are the children of Israel, and of the seed of Abraham; and ye must needs be *led out of bondage by power*, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be."—Sec. 100:3.

Whoever this man may be, one thing is certain, he will be led of God, as was Moses; and he, under the inspiration of God, will *lead* the Saints. So long as the individual members, and individual Elders, undertake to advise, dictate, or *lead* in this matter of the gathering, they but exhibit their own folly and blindness, and work confusion in the Church, and bring condemnation upon themselves.

Inasmuch as Zion is not yet redeemed, and the way and means to gather to it not yet prepared, what are the *duties*, and *privileges* of the Saints in respect to gathering? To this it may be said, that the Saints are authorized to "gather together," "carefully," as much in one region as can be, consistently with the feelings of the people, and then to "talk not judgment, neither boast of faith, nor of mighty works," but "be very faithful, and prayerful, and humble before" the Lord; which if they do, the Lord says, "I will give unto you favor and grace in their (the peoples) eyes, that you may rest in peace and safety."—102:7. This

gathering should be to what was known as "the west," (D. C. 42:18), in 1831; "the western countries," (D. C. 45:12); to "the region round about the land which I (the Lord) have appointed to be the land of Zion." And it needs no arguments to prove that the same order, so far as can be, should be observed in any gathering authorized by the Church now, as that provided for the gathering to Zion and her stakes. Let every one learn their own duties, and then *do* them; and let all be careful to not intermeddle with the duties and privileges of others, and thus learn, and be taught and prepared for the "great endowment," and for the redemption of Zion, and for the gathering to Zion and her stakes, according to the law of Zion. W. W. B.

THE USES OF TEA AND COFFEE.

Question.—Is the use of coffee and tea with our meals injurious?

Answer.—They have been charged with producing dyspepsia, neuralgia, and other injurious effects upon the stomach, bowels, and nervous system generally.

I quote the opinions of the following well known authors upon this subject, and would add that my own personal and professional experience fully coincides with the views herein presented.

Dr. Johnson says: "We are convinced by many years' observation that very many of the diseases we are called upon to treat, as dyspepsia, nervous and sick headache, heart disease, epilepsy, neuralgia, paralysis, etc., etc., are the legitimate and certain fruit of these narcotic stimulants."

Hahnemann describes a number of diseases induced by these beverages, and assures us "that they are the most insidious and dangerous enemies, which slowly and silently undermine the citadel of life itself."

Dr. Bell says, expressly, that coffee has a "pernicious effect upon the stomach, bowels, and nervous system generally."

Dr. Shurtleff, of Boston, says "of all common beverages drank in society, coffee is decidedly the worst."

Mr. Graham declares that "both tea and coffee are among the most powerful poisons of the vegetable kingdom."

Dr. Combe observes, that "tea and coffee not only ruin the stomach, but seriously derange the health of the brain and nervous system."

Dr. Teste says that "coffee is responsible for six or seven tenths of the neuralgia we have to treat daily."

Question.—We often hear the term "tea drunkard." Will you tell us what class of persons are meant by it?

Answer.—Their number is legion; they are of both sexes, but more of women than of men. Instead of using tea in moderation, or as an occasional beverage, they swill it down three or more times a day, in quantities that are incompatible with health. They are as much slaves to the tea pot as the drunkard is to his bottle. They are tea drunkards. Tea, in anything but great moderation, is a poison capable of ruining the stomach, enfeebling and disordering the heart's action, shattering the nerves

and ruining the health and happiness of the victim. In a few words, without holding that the use of tea is as bad as the use of alcoholic liquors, one may well believe that the total abstinence reformers have, in their red-hot zeal against rum, encouraged an indulgence in tea-drinking which will have to be fought against with might and main to prevent the wholesale ruin of multitudes. A tea drunkard may be defined as one who drinks strong tea several times a day, who depends on it instead of food and rest for strength, and who can not go without it without bringing on distressing symptoms.—*Physiologist and Family Physician.*

THE NORTH POLE AND THE "SYMMES THEORY."

As the subjects included in the above caption have been of considerable interest to the Saints, and continue to be, as well as being of deep interest to the world, of which they bear witness by their Arctic explorations and by their writings upon the subject, we have thought it well to preserve some papers bearing upon it.

First we have the following from the son of the author of what is known as the "Symmes Hole Theory." He wrote recently to the editor of the *Louisville Courier-Journal* as follows:

PROF. SYMMES ON THE OPEN POLAR SEA—HE CONTRASTS HIS FATHER'S WITH THE NEWTONIAN THEORY.

As I am making an effort to have the "Symmes Theory" thoroughly tested by the Howgate Exploring Expedition, and so few persons understand what that theory is, I will undertake to state what it is, and show the difference between it and the Newtonian theory. According to the Newtonian, it is one vast solitude of eternal ice, clear up to the 90th deg. of north latitude. According to the Symmes theory (that is, my father's, Capt. John Cleve Symmes), the explorer will find that, after he passes the 80th deg. the weather grows milder; when he reaches the 81st deg. he will find some open water; when the 82d deg. is reached he will find much open water and great quantities of wild animals, and some water fowls; when the 83d degree is reached, he will find the open Polar Sea, that is 2,000 miles in diameter, and if he will go out into that sea when the weather is warm and genial, he will find the country that the Symmes theory says can be found, of large forests of timber, large rivers, and rich land, and the home of more wild animals than can be found anywhere else in creation, and water fowls in abundance.

Now, sir, I propose to give the experience of many explorers in the North, and if they don't prove that there is more truth in the Symmes theory than in the Newtonian, then the world may say, as they said of my father during his life, that his theory is "reared upon the baseless fabric of a vision."

I will briefly state the experience of Capt. Parry, who made five voyages up there, and after the experience he had I do not think any man can doubt for a moment which theory has the most truth in it. Parry knew nothing of the Symmes theory, nor did any of the explorers I will mention.

You will bear in mind that all the explorers start to go to the North Pole and expect to get there *on ice*. When Capt. Parry made his third voyage he was provided with reindeer and sleds so that he could travel speedily over the ice to the Pole. He could not get his deer beyond the 81st degree for the much *open water* he encountered; but he went on, making his men propel his sleds (which were small boats on sled-runners), and when he came to open water he used the little boats to ferry from one cake of ice to the next, and the further north he got the more water he found, and the milder grew the weather. When he got up to the 82d deg. he found the ice only four feet thick, and his only safety in a storm was in pulling his boats or sleds upon a cake of ice and thus outride the storm, and he began to feel some alarm, but he went on, and when he got up to 82½ he found the ice only three feet thick, but he encouraged his men to *go on north*, as he thought the ice would certainly get stronger; but when he got up to 82¾ deg. he could not find a cake of ice that would bear his own weight, and the sun so hot as to melt the tar out of the seams of his boats, and small flies came on board, and all open water north of him, so he had to turn back, and came safely home. How does that agree with the Symmes theory?

Capt. Ross, who made two voyages up there, says: "I stood on the bank of the open sea when it was calm and clear of ice, and experienced warm winds coming directly from the north, that melted the snow and ice about him and far south of him." How is that for the Symmes theory?

Dr. Kane's men found open water when up to the eighty-second degree, and "climbed a mountain 500 feet high, and gazed out on a great waste of waters and not a speck of ice to be seen, and a wind coming directly from the north that blew a gale part of the time for three days, and came so warm as to melt snow and ice far south of them. They found water-fowls in abundance, and their nests so plenty on the mountain-side that they could have gathered a wagon-load of eggs." They saw extensive grassy plains, and gathered many kinds of flowers.

Capt. Hill went into winter quarters with his vessel at 80 deg. 38 min., and from thence took a sled-ride directly north, and did not go but fifty miles before he came to an *open sea*, and encamped on the bank of it and spent two days, and while there wrote his last dispatch to the Secretary of the Navy, in which he says: "I find this a much warmer country than I expected, and it abounds with life—seal, game, geese, ducks, musk cattle, wolves, foxes, deer, bear, rabbits, partridges, teeming with snipe and plover, and all kinds of wading birds." Does not all this go to prove that there is more truth in the Symmes theory than the Newtonian? Yet we know everything about the Symmes theory, that has been lying dormant as it were since the death of its author in 1829. He petitioned Congress in 1822 and 1823 to fit out an exploring expedition for him, and in his petition said: "I will go as far north as I can get with the vessel and then go north by land, and will follow in the wake of the wild animals that go north *in the fall* from Greenland and return back there in the spring fat and leading their young, and when they go I can follow and

they will show me the way to the *new world* that I say can be found, that I intend to call Symmzonian."

Congress thought his theory "wild and visionary," and laid his petition on the table; but now they will fit out Capt. Howgate at an expense of \$50,000 to do the *very same thing* that Capt. Symmes proposed fifty years ago. Howgate is to land his men as near the eighty-first degree as he can, and then go by land in search of the North Pole; but instead of reaching the Pole he will find his way into Symmes' Hole, or all the experience of explorers will amount to nothing. There are 1,131,000 *square miles* of this world laying in the north yet undiscovered, and I want to accompany the Howgate expedition so that there will be no turning back when it is found that the Newtonian theory will *not carry the exploring party on ice* to the North Pole, but into "Symmes' Hole," where the climate is warm and genial, and where the big trees and the vegetables and flowers grow that come floating down from the *north* and lodge on the northern coast of Spitzbergen and Norway. All explorers in the extreme north will tell you that such is the fact. Where do they come from? Certainly there is no country laid down in the Newtonian theory from whence they could come. Yours with respect,
AMERICUS SYMMES.

Bro. M. B. Williams, of Middletown, Ohio, copies from the *Scientific American* the following as of interest on this subject:

IS THERE A HOLE THROUGH MERCURY? ARE ALL THE PLANETS RINGS?

Mr. Richard A. Proctor, the eminent astronomer and eloquent lecturer, gives a report in one of the English papers of his personal observations of the recent transit of Mercury, made with an 8½ inch reflector, and notes a very interesting, if not a remarkable, discovery. He says:

"A bright spot was seen in Mercury's disk. It appeared to me perfectly central and of a sensible magnitude. My eldest daughter, who observed with me, described it as a mere point, and quite central, as if the disk were a round piece of black card, and the bright spot were a hole pierced through with the compass point in striking out its circular outline. I noticed one feature in the bright spot which seemed to me decisive as to its subjective nature: when a small cloud passed over part of the sun's face, nearly the whole of which was in the field of view, the bright spot perceptibly waned into brightness, though not crossed by the cloud. This I noticed distinctly three several times. Another feature—perhaps a mere illusion—was that it seemed to me, as the spot thus waxed and waned into brightness, that it was triangular in shape. I could not distinctly recognize this peculiarity when the luster of the spot was steady. The aspect of the spot was not perceptibly modified when the telescope was released from the driving clock and Mercury allowed to approach the edge of the rather wide field of view."

We published in the *Scientific American*, several years ago, vagaries of a backwoods philosopher, to the effect that our earth had a central cavity of enormous dimensions, extending from pole to pole, through which the ocean waters ebbed and flowed; and he declared that whenever a ship could reach the north

pole it might sail placidly into the aforesaid cavity, and reach the bowels of the earth, where a strange race of human beings would be found living in peace and happiness; with other marvels in multitudinous numbers.

In view of Mr. Proctor's discovery, the knowledge that Saturn has planetary rings, the fact that when a milk pail is whirled like Jupiter, the liquid moves outward, leaving an opening in the center, who knows but Mercury has a hole through it, and that the bright spot seen by Mr. Proctor was simply the sun shining through the aperture? If Mercury is tubular, why not the earth be also? This is one of the questions that Captain Howgate or Mr. Bennett have before them for solution in carrying forward their polar expeditions.

The Virginia City (Nevada) *Enterprise* of a recent date containing the following:

THE THEORY DEVELOPED BY THE WILD
GEESSE.—INTERESTING EVIDENCE
OF AN OLD SAILOR.

About four years ago a farmer of Surprise Valley found in the crop of a wild goose a small quantity of grain, the like of which he had never before seen. He planted this grain, and it grew and flourished, producing more than a hundred fold. The straw and beardless head are said to resemble wheat, while the grain looks like rye, but is twice as large. The farmer has now many bushels of this cereal, and has sent samples of it to be planted in various places in California, where food for cattle is not easily obtained at some seasons, as the stalk of the new grain, when cut before it is thoroughly ripe, makes excellent hay.

An old sailor, of this city, after reading an item which has been going the rounds of the papers in regard to the new cereal, the substance of which item is given above, finds his memory refreshed. It brings to his recollection a circumstance he had almost forgotten, and has set him to thinking. He has thought it all out, and is now firmly of the opinion that there is an inhabitable land at the north pole.

The old man says he was one of the crew of the Investigator, Capt. McClure, which sailed from England in 1850, in company with the enterprise, Commander Collinson, in search of Sir John Franklin, and he certainly has in his possession one of the Arctic medals given by the English Admiralty to all persons engaged in these Polar expeditions from 1818 to 1855.

In September of that year the Investigator reached a land which Capt. McClure named Baring's Land, and three days after other land, which he named after Prince Albert, where about the last of the month, they were frozen in.

While at the last named land, the explorers observed many wild geese and other waterfowl flying southward. Some of the geese stopped at the place where the ship lay and several were killed by members of the crew. In the crops of some of these geese he recollects to have seen, and marveled at seeing, a considerable quantity of a grain such as the new cereal of Surprise Valley is said to be. As no such grain is known in the temperate zone, and as we have no account of a grain of the kind being found in any known region in the world, he is of the opinion that the geese obtained it in a region lying about the open Polar sea.

He says no man has yet gone so far north but he has found wild geese and other water fowl flying still farther to the northward. As the geese are undoubtedly wending their way to a well-known stopping place far to the north, there must be something for them to feed upon at the point where they stop. As wild geese no more live on fish than do tame ones, there must be, in the country to which they go, grass and other vegetation similar to that found in temperate regions. The wild geese that halt on the Pacific Coast make the grain fields their feeding place, and it is not likely that in the land about the Pole their nature is so changed that they feed upon mosses or fish.

Our old sailor believes that surrounding the open Polar sea is a country where trees grow, and where grows many kinds of grass, and no doubt few kinds of grain. The grain found in the crops of the wild geese is, he thinks, found by birds in a far northern temperate region, upon the verge of which men have probably looked, but into which no man has ever penetrated. He says no doubt all the country would be found waste and desolate for a time after passing the icy rim forming the southern shore of the open Polar sea, but believes that in sailing onward a great change would be found; that after a time a faint green would be found on the shores; that presently hills clothed with trees and verdure would appear, and that soon a fruitful and pleasant land would be found. This land and the islands of the sea he believes to be inhabited, and thinks it not improbable that the new cereal about which the people of this coast are now wondering, is there cultivated by a race of unknown men as a breadstuff.

TYPE-SETTING IN JAPAN.

The advantages of alphabetic writing are nowhere more conspicuously shown than in a large printing office. The compositor stands within easy reach of every character he may have need of, and a boy can learn the position of each in the case in a few hours. It is quite another matter where each word has a distinct character, as in China and Japan. A correspondent, describing the office of a Japanese paper, says that a full font of Japanese type comprises 50,000 characters, of which 3,000 are in constant use, and for 2,000 more there are frequent calls. The type is disposed about the composing room on racks, like those in a reading room, and the compositors wander up and down the aisles setting type and taking exercise at once. With so many characters it is no wonder that Japanese proof-readers have to be men of intelligence and high scholarship. The impossibility of telegraphing single character-words has kept this great instrument of civilization in foreign hands, and made it practically useless for the natives of China and Japan. To these the telephone is an especial blessing, which they are not slow to appreciate.

Repentance begins in the humiliation of the heart, and ends in the reformation of the life.

To-morrow is the day on which idle men work, and fools reform.

If you wish to keep your enemies from knowing any harm of you, don't let your friends know any. Doing nothing is doing ill.

PRAYER.

This much neglected devotional exercise, worthy of all acceptance, and of a most vigorous and diligent cultivation, holding, as it would appear, with all the followers of Christ, a relative position that the fulcrum does to the removal of a heavy weight; and, while we are proverbially a talkative people, and perhaps no more deficient in singing than others, it might prove a means of utility, to submit ourselves to an examination, that we may learn our true condition of solvency, as to the covenant which we entered into when we took upon us the name Saint, "stirring up our pure minds by way of remembrance," that we may ever be able to "hold fast to the iron rod," that we may not lag, droop, or faint by the way, that we may not lessen either our own or others zeal for good works. Let us take the sensible admonition, "to the law and to the testimony." "What I say unto one I say unto all."—D. C. p. 252. Adopting the above as the true rule by which we may apply the commandments of the Lord for our well-being and guidance. "Pray always, lest that wicked one have power in you, and remove you out of your place." If the emphasis of this last quotation is to the effect that we lose not our agency, that the wicked one may not have power in us, it is very important, if we are to become the "salt of the earth." The messengers of the covenant of life and salvation, are to be taught the things they shall teach, "by the comforter, through the prayer of faith."—D. C. 167.

Much seems to depend upon this God appointed duty, even our "victory," and establishment in Zion. O, Saints, shall we be slothful in the discharge of this duty, when the Lord commands activity, that He may cut His work short in righteousness. Awake to duty and be one. Our "inheritance" depends upon "the prayer of faith."—D. C. 178.

The incentive to pray deepens with our research of God's law. The incompatibility of man's action when contrasted with the divine will of God, illustrates our weakness, ignorance and need of an elevating and inspiring means of grace; which, thanks be to the Father, is found in prayer, coupled with the understanding of the revelations contained in the written word.

It is the *duty of all Saints* to pray, both mentally, in secret, and vocally in public. The first proposition, mental prayer, receives its sanction from the following: "Pray always and I will pour out my Spirit upon you, and great shall be your blessing; even more than if you should obtain treasures of earth and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness; or canst thou run about longer as a blind guide; or canst thou be humble and meek and conduct thyself wisely before me; yea, come unto me thy Savior. Amen."—D. C. 102.

"Ever lifting your heart unto me in prayer."—D. C. 120.

"Pray always lest you enter into temptation, and lose your reward. Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father. Amen."—D. C. 121.

"Pray always lest that wicked one have

power in you, and remove you out of your place."—D. C. 252.

The second proposition is accepted by all who believe in prayer, to the least degree. But now for vocal prayer, offered or made in public. There are many members of the Church who do not endorse vocal, public prayer, and fewer who practice the same.

"The priest's duty is to preach, teach, exhort and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, * * * and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties."—D. C. 96.

"And again I command thee that thou shalt pray vocally as well as in thy heart (secret); yea before the world as well as in secret; in public as well as in private."—D. C. 101.

"Behold, I manifest unto you, Joseph Knight, by these words, that you must pray vocally before the world, as well as in secret, and in your family, and among your friends, and in all places."—D. C. 104.

The simple plain statements above cited, it would seem should be satisfactory to all the household of faith, without argument or controversy; and in this day when there is such a legion of clamorous pretenders, it is highly essential that we give heed to the advice, "considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils."—D. C., p. 157. When billows of contention o'er us roll and the hearts of men tremble and fear, may our escutcheon be found in a simple but firm compliance with the law of God. Let us eschew the exanthema that distract the body politic, and rather cleave unto the irrefragable principles that are clearly and positively enunciated as the fundamental requirements of full salvation.

And now a few words to those Saints who are responsible before God for the training of children. I beseech of all parents, in the name of my Master, that you treat not lightly the word of God, in relation to your duty to your children, for many times has my heart been made sad, and in tears have I gone to the Lord to have mercy upon those sons and daughters of Saints, that were walking in the pernicious paths of sin. Learn by heart and keep inviolate the following instructions:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrines of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands; and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the

Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them, and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them, wherefore, let my servant Oliver Cowdery carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his PRAYERS before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen."—D. C. 200.

The foregoing is lengthy, but I could not forbear quoting all of it, because it is so full of valuable instructions and appropriate to this subject. Much more of equal interest might be added, and I trust that some one who has more time and talent will contribute to our comfort, joy and satisfaction. Amen.

FELIX.

ELDER CHARLES DERRY IN IOWA AND NEBRASKA.

Dear Herald:—Lest I be thought delinquent towards you, and unmindful of the wishes of your readers, I resume my pen to give a sketch of my labors in the cause of truth, but when I compare them with the success of some of my fellow laborers, (although I rejoice in their success), I am almost ashamed of my own meager, but truthful reports. Yet I try to find an excuse in the fact that my labors are not generally in thickly crowded populations among branches of the church, but out among those who are strangers to our doctrines; and that I have to be, as I generally have been, a pioneer, to hew down the trees, clear away the underbrush, bridge the chasms that error has made, break up the ground, sow the seed, and hope that others may gather in the harvest; and I rejoice in the hope that both sower and reaper may one day rejoice in an abundant harvest.

When I last wrote, I was preaching in North-Western Iowa, and in Dakota, when the necessities of my family called me home. After making arrangements for my family, through the kindness of some of the saints, I was invited to preach at Reeder's Mills, in Harris' Grove, Harrison County, the residence of brother and sister Wilkins, the only Saints in that place.

The invitation was mainly from outsiders, and when the Campbellites heard that I was about to preach there, they sent for their "great gun," W. A. Denton, to oppose me. He attended two of my discourses; and at the close of the second, informed the people that he had been sent to lecture there, and wished the use of the house. I had three appointments announced then, I told him that if the people wanted to hear him instead of me I was willing; but we would put the matter to vote. I did so, the majority voted in my favor. I then gave him one of my evenings.

He was not satisfied; but I would yield no further. He then, in an undertone, said, "he would examine the prophetic claims of Joseph Smith." The next day I preached twice at Woodbine, ten miles away, and having to walk most of the way there and back, and in addition I was afflicted with boils from which I had been suffering the past month, in consequence of which I was not able to attend his lecture, which took place on the next night, but I sent Bro. W. F. Donaldson, who took notes of his lecture and announced that I would reply to him on Tuesday night. I did so, and then attended his second lecture in that place. His text books were "Kidder's History of Mormonism," and Lee's confessions, sandwiched with his own pretended experience. It would seem that all the slang and filth that could be raked up between billingsgate and the gates of hell, was pressed into his service. I requested permission at the close to speak five minutes. He angrily refused. I waited until he dismissed the meeting, and then I arose and asked the audience permission to speak five minutes; when a thundering yes! came from all parts of the house. I proved him a base calumniator, and that he willfully misrepresented facts. I then informed him I would reply to him at length the next evening.

As an evidence of their appreciation of his efforts, when the audience was called upon to contribute means to pay him for his disinterested (?) labors, they gave him the magnificent sum of seventy-five cents. The disappointment depicted upon his face when he saw the few lonely nickles roll out of the hat upon the desk, would have furnished a fine subject for an artist. And, again, when in a threatening attitude, he, in not very reverential tones, ordered me to take back what I had said, which I respectfully declined doing; and he sat down with the resignation of a proved and defeated slanderer.

Having an appointment to preach a funeral sermon in Magnolia on Sunday, I announced that I would return to Reeder's Mills, and deliver four more discourses during the coming week. I preached twice in Magnolia to large and attentive audiences. Returned to Reeder's Mills on Monday, fulfilled my appointments, and also one on the Pigeon, by which time, from excessive labors and increasing pain, I was unable longer to keep up, and I returned home to rest until my leg was well.

Some expressed their belief in our doctrines and confessed they never heard such glorious truths before; some said they were ready for baptism; but others, who were believing, requested them to wait for them. I left with the promise from Elder Thomas Wilkins that he would hold meetings and attend to their wishes if any applied for baptism.

After three weeks' rest I started for Nebraska. On my way I preached in Council Bluffs, and twice in Omaha, where, as I was leaving, I was overtaken by James Brown, who lives some fifteen miles north-west of Omaha. He wanted me to go to his place. I found Congregationalists holding protracted meetings; but without interfering with them I preached five discourses, and saw one baptized by Elder N. Brown, who had been preaching there. Bro. Brown insisted that I must visit Platte Valley Branch. I did so, and preached three times. Good interest was man-

ifest in all these places, and it will no doubt be kept up by Elders T. J. Smith and Brown.

From Platte Valley I went to Columbus, where, as in all other branches, I was kindly received, and from which I was supplied with means to help me on to other places. There (Columbus) I had the pleasure of meeting my boy, whom I had not seen for nearly a year and a half. When I left him he was single and toiling wherever, and whenever he could find employ. Now he is blest with a loving and excellent wife, and a sweet pledge of their love in the shape of a little boy. A house earned and reared by his own hands, neatly furnished and as neatly kept; and better than all, I found the family altar erected in that cottage of love, and my heart swelled with gratitude to God who had heard a father's and a mother's prayers, that our teachings and example were not in vain—and I pray that their love may grow stronger day by day, and that the holy incense may ever ascend fresh and sweet to Him who has thus far ordered events for their good. Then indeed shall they be continually blest of God, spiritually and temporally.

In some of the branches that I have passed through, I find a lack of unity and a spirit of exaction; in some, a lack of energy, spiritual and temporal, traces of the green eyed monster. In others spiritual death, but commendable energy in temporal matters, in fact, I feared a pandering to this world to the exclusion of almost all spiritual matters. In one I found no Sabbath School, no young single people in the church, no children in attendance at our means of grace. Yet the Saints seem to be in the faith, confess their confidence in the work; but, must I say it, they seemed barren, dead, and fast withering away! I would to God I could portray a brighter picture; but my pen must be truthful if it trace this page at all. Think of it ye loved ones, for I do love you and the cause ye profess! No Sabbath School! Is it any wonder there are no young people in attendance at the means of grace, none in the church you profess to love, none even seeking to learn of the kingdom of God? Is there not a great wrong somewhere? At whose door will it be found? Parents, have you not had the moulding of the infant mind? Have you thrown around them the divine influences of the Christian graces? If so, how is it that without exception, in one particular branch, not a child is found in the house of God, and none have a desire to go? Can the world present greater charms than the kingdom of God? Has truth no charms to attract the youthful mind, or are we failing to present them in a proper light? A cold formality repels the youthful soul. Our holy religion must be presented in all its loveliness. We must let our children know by our example, that we believe and know the religion of Christ to be infinitely better than all the honors of men, the pride and vanity of the world, or the wealth thereof; and until they can see that we think so, it will be vain to tell them the work is true. Parents, it is your privilege, in a great measure, nay, your duty to mould the minds of your offspring; not by the rod, not by angry words, or rigid rules, nor by empty professions; but by lively examples of truth and righteousness, and God will hold you responsible for the performance or neglect of this great duty. Children are

close watchers and close imitators of the examples set. If the example is bad, they may not honor you, but they will be too apt to walk in your footsteps. If the example is good you will at least have freed yourselves from self-condemnation. "Train up a child in the way he should go, and when he is old he will not depart from it." The family circle should be the nursery for the kingdom of God; and if we would have our children become plants of renown we must make it such. The Sabbath School is an auxiliary to that nursery, neither should be neglected.

By the kindness of the Columbus saints, I was forwarded to Farmersville, Merriock Co., fifty miles west of Columbus, where Elder H. C. Smith had labored some in the past, and had baptized four young people, children of Sister Pemberton. There was to be a discussion there between the Pemberton family and the religionists of that part on the subject of "Mormonism." Question—"Resolved that Mormonism should be abolished from our glorious republic." It had been presented in a Literary Society, and the only ones belonging to our church, were sister Pemberton, two daughters and a son. Mr. Pemberton, however, was an "old time Saint," but not with us. Yet he had taken up the cudgel in our behalf. Sister Pemberton and her young son were also to engage in the defense, but she was anxious for help, and had written to Bro. Hudson, he requested me to supply his place.

I arrived in the neighborhood, made enquiries of the people; found the whole country alive with the "great question," some for and some against, and I arrived at the school-house just as they were maneuvering for the fight. House literally packed. None expected me. I was a stranger to the Pemberton family, as well as to the rest of the people; but brother Hyrum O. Smith having got there, he soon signaled me out, introduced me to sister Pemberton who lost no time in telling her family that help was at hand; and it soon became known that "A Mormon preacher" was there. One Baptist lady, whose husband was one of the principal disputants, and who was in hopes of seeing Mormonism demolished, had been very jubilant until my arrival; but all at once assumed a gloomy look, and when enquired of by another lady, as to the cause of the sudden change in her manner, she, in a manner more forcible than polite, pointed at me and exclaimed, "Don't you see that old Mormon preacher sitting there!" Several loud blasts were blown from "Ann Eliza's" horn, and "Horne's History of Illinois," by various speakers on the affirmative. The changes were continually rung on Polygamy and Mountain Meadow Massacre; ignoring, of course, the true principles and policy of the Church. The Church was ably defended by Mr. Pemberton, Lawyer Bruno, and Judge Martin; and your humble writer put in fifteen minutes, amid breathless silence almost. Three impartial judges were chosen and gave in their verdict for the "Mormons," amid deafening cheers, to the terrible exasperation of the pious abolitionists. One pious (?) man declared he could whip any judge who would decide in favor of Mormonism; but a friend quietly suggested to him that he would not do it. I then announced that on the next evening I would prove that Polygamy, etc., formed no part of Mormonism. I was immediately for-

bidden the school-house by one director, but the other two told me that I could have it. But several other school-houses being offered, I accepted them, and made several appointments. I preached eleven times in all, in that part (including the debate,) in four different school-houses, five of those were delivered in the school-house where one of the board threatened to club any man who entered. On Sunday last I preached twice in Central City, to good audiences, and am sure that prejudice has been allayed and friends have been made to the cause. Two said they would be baptized at Farmersville, at a future time; I gave opportunities then, but none went forward, and as spring had set in, and all were busy putting in wheat, I did not feel to remain any longer, and especially as I had numerous calls in almost every other part of my mission, where the population was more numerous, so I returned to Columbus, was treated kindly treated by the Saints, as indeed I was in all places. I had not the pleasure of seeing brother Galley, the President of Central Nebraska District, he being away visiting and preaching in other parts of the district; but I learned of his earnest zeal for the cause and of his unceasing efforts therein, and I pray God to bless him.

While I saw something in the branches to make me sad, I saw another that gladdened my heart. Long standing wrongs had been removed. Peace was restored in places from whence it had been driven away, by petty jealousies and arbitrary action. Many hearts now rejoice that a short time ago were sunk in gloom; and the light of a glorious future seems to dawn upon them, which God grant may be realized. No true child of God can rejoice in the downfall of another. The Church of Christ is our ark of safety, "We are all members one of another." "When one member suffers all the members suffer with it," and if there are any who do not thus sympathize, they are not, cannot be, members of Christ's body.

The longer I live, the more I feel the necessity of asking God to give me wisdom to act, and teach, aright. That I may teach in wisdom, exhort with earnestness, reprove with meekness, and, if necessary, rebuke in love those who err, ever realizing that my calling does not render me infallible, nor will it endue me with wisdom greater than my fellows. Hitherto I have learned that wisdom is the reward of anxious toil, in searching, earnest prayer in seeking, and by close observations of facts and measures transpiring every day. May God grant that unity of purpose, unity in the one faith, and a better realization of unity of interests may be our happy lot as a church to enjoy, is the earnest prayer of

COLUMBUS, Nebraska.

CHARLES DERRY.

SAYING smart things does not pay. It may gratify your spite at first, but it is better to have friends than enemies. If you can not make people happy, at least refrain from adding to their misery. What if this woman is not your ideal of womanly perfection, or that man your model man? Your mission on earth is not to remind them of the fact. Each of us has faults of his own or her own; in correcting them we shall find ample occupation. A "sting" or a "dig" never did any good—never helped any one to be better. One who falls into the habit of giving them soon looks ill-natured. It is not always easy to join the Mutual Admiration Society and be a good member, but at least one can hold one's tongue.

PAY THE PREACHER.

Editors Herald: I have just read your most excellent article, entitled "Positive Principles and Practical Purposes," and I regard it as being altogether timely, and very important. And I see no good reason why the whole Church may not put the thoughts and suggestions contained in it into practical operation. It has long been the opinion of the writer that there must be a change in the practical workings of our system, financially considered, before we, as a Church, can be placed upon a proper and safe footing. To day our financial condition is such that our ministry are totally unsafe in attempting to leave their wives and their children, to take the distant field for any length of time, from the fact that they have no assurance that the loved ones who depend upon them for support will be provided for. The general treasury of the Church being in a depleted condition, and a non-disposition on the part of those whose duty it is to sacrifice for the work, the out-look, to the Elder in the field, is anything but encouraging.

"Well," says one, "they must go out without purse and scrip, depending upon the Lord, for he has promised to provide." True; and he has given a law by which this provision shall be made. God fed but one Elijah by a raven, and but one poor widow's larder was ever replenished by an unseen hand. And it is unreasonable to suppose that gospel ministers—men who love their families (and those who do not are not worthy to represent the Church) should leave them without some assurance that they will be cared for. And more than this, it is unchristian; yes, even cruel, amid a land of plenty, to require them to do so.

Elders, like other men, have in their natures a vein of manly pride and true independence, and it is enough for them to have to put up with the frowns and buffetings of a gainsaying world, and to be made to feel their dependence on those among whom they labor for a morsel to satisfy the cravings of hunger, a place of shelter from the driving wintry blast, and a couch on which to rest his weary limbs, without being subjected to the humiliating torture of answering such questions as, "How does your family live?" Only a few days ago the writer had an appointment in a large town for a series of meetings, and, being unacquainted, he was placed under the necessity of explaining that out ministers preach without a salary, etc., when the gentleman addressed, a merchant, enquired: "If you receive no compensation for your services, how does your family live?" Of course an explanation followed, in which he was informed that we have no method by which a support is guaranteed, when the gentleman continued, "This is all wrong. A man who devotes his time to the ministry ought to be supported—and besides this, the Bible says a man 'who will not provide for his own household is worse than an infidel, and has already denied the faith.'" We felt humiliated.

The gentleman was correct. It is all wrong. And there certainly exists a great necessity to correct this error. And the question now

arises, How shall we proceed in order that this error shall be corrected? We answer. Pay the preacher a sufficient amount per annum for the reasonable support of his family, "according to their wants, and according to their needs." The reason we prefer the per annum arrangement is this: Many of the Elders are farmers, and to put them in the field for six months, or for any indefinite time, would be, in many instances, to throw them out of a year's work, and would result in embarrassment to themselves and distress to their families. And what is true of this class would apply with equal appropriateness to the tradesman or professor.

We are admonished to tread lightly, for we are invading the sacred precincts of a time-honored custom of the Church. But we must remember that circumstances alter cases, and that men and customs change; and while the laws of the Church are immutable, her usages may vary to suit the age in which we live. Please make the distinction between the laws and usages of the Church. While the law from Moses to John the Baptist was unchanged, the customs or usages of the children of Israel were various. And while the gospel law is as immutable as the throne upon which Jehovah sits, the usages of the church have changed, and must continue to change, to suit the various circumstances of men; for, true to the great laws of progressive development, the world of to-day is not what it was eighteen hundred years ago, and is not what it will be a hundred years hence, viewed from a social and civil point of view. We, to-day, do not wear the sandals and cloaks of primitive days. We do not, neither indeed can we, always observe the command to take but one coat. It might be well to remember that antiquity never gives validity to a claim, if that claim be not founded in equity.

Now is the demand that men should leave their families without an adequate means of support to preach the gospel (the minister himself going without purse and scrip, as the law directs) founded upon the principles of justice and equity? Lay preconceived opinion aside, and with a mind untrammelled think, and think below the surface. Let us consider, first: Do the laws of fraternity and conjugality even so much as permit such a thing? Let the fond father and doting mother, the affectionate husband and the devoted wife, come to the front and answer the question. And, secondly: Does any word that ever has "proceeded from the mouth of God" require it? Let the word itself answer. Here it is:

Newel K. Whitney (Bishop) was commanded to "take an account of the Elders, * * * and to administer to their wants." And these Elders were required to "pay for that which they receive, inasmuch as they have wherewith to pay, that this [amount paid] may be consecrated to the good of the Church, to the poor and the needy; and he who hath not wherewith to pay, an account shall be taken and handed over to the Bishop of Zion, who shall pay the debt out of that which the Lord shall put into hands. * * * Thus it cometh out of the Church."—D. & C. 72:3.

Thus it is made plain that the families of the Elders who are called into the field are to be supplied according to their "needs," and that an "account" shall be kept, and the Bishop "shall pay the debt" out of the funds of

the Church. But if an Elder is self-sustaining, his case does not come under the provisions of this law; but he is to pay for what he gets, and thereby help some one who is "poor and needy." Again: "Let the Bishop appoint a store-house unto this Church, [in Zion], and let all thing, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the Bishop. * * * Behold this shall be an example to my servant Edward Partridge [or any other Bishop] in other places, in all Churches."—Doc. and Cov. 51:4,5.

Thus it will be seen that at least every district in the Church should have a "store-house," in which should be kept all the tithes and offerings that belong to the Church.

"Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man."—D. & C. 70:3.

Since the above was given in 1831, the Lord has appointed Bishop's Agents to act in the various districts, whose duty it is to assist the Bishop in the collection and disbursement of tithes and offerings. And from what follows it will be seen that none are exempt from the requirement to "impair of your substance" not only for "the poor and needy" of the Lord's people; but likewise for the support of those who are "appointed to administer in spiritual things."

"And behold none are exempt from this law who belong to the Church of the living God; yea, neither the Bishop, neither the Agent who keepeth the Lord's store-house, neither he who is appointed in a stewardship over temporal things; he who is appointed to administer in spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship to administer in temporal things."—D. & C. 70:3.

From this then it appears that the Elder who is appointed to "administer in spiritual things," i. e., travel and preach the gospel, is as much entitled to his "hire" (wages—Webster) as the man who is "appointed to administer in temporal things." The Bishop is to administer in "temporal things," and what is his hire or wages?

"And the Elders, or High Priests, who are appointed to assist the Bishop, as counselors, in all things are to have their families supported out of the property which is consecrated to the Bishop, * * * or they are to receive a just remuneration for all their services. * * * And the Bishop, also, shall receive a support, or a just remuneration for all his services in the Church."—D. & C. 42:19.

We can not misunderstand this language. Not only the Bishop, but his counsellors, are to have a "support," or "a just remuneration for all their services." The Elder in the field is "worthy of his hire," as much so as the Bishop, and consequently entitled to a "just remuneration for all his services." "The laborer is worthy of his hire."—Luke 10:7. Do you really believe the Savior meant what he said when he made use of the above language? Or by this did he mean that the gospel minister is to go forth without even the hope of a mere pittance for the "wife," whom, if he does not "lead about," he has left at home (if he is so fortunate as to have one) to care for the "little ones." Put yourself, by imagination, in the faithful elder's place, and

you will be able to give something like a correct answer. In the light of the foregoing quotations, we can readily understand the force of the apostle Paul's quotation from the old law, and his application of it.

"Who goeth a warfare at any time at his own charges? [expense]; who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the ox that treadeth out the corn? Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes no doubt this is written. Do ye not know that they which minister about holy things live of the things of the things of the temple, and they which wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the gospel shall live of the gospel."—1 Cor. 9:7-14.

Then truly "the laborer is worthy of his hire." What does the word "hire" mean? It may be a verb, or it may be a noun, owing to the sense in which it is used. In the above text it is used as a noun, and means wages. When used as a verb, it means "to engage for wages." The true gospel minister will never engage *for* wages, but rather *for* the salvation of souls. While "the things that perish" (food and raiment) are absolutely necessary, the true man will labor for the welfare and redemption of a fallen race. Eternal life is no part of his wages; for this is a free gift from the Almighty.

To what then is the laborer entitled? As before shown, he is entitled to a "support," (and this does not mean a scanty allowance), or "a just compensation for all his services." What would be a just compensation for his services? We answer,—such a support as he could earn by his trade or profession. More than this he could not reasonably expect, and less than this would be an act of injustice to himself and family. God does not require a man to neglect the education and social culture of his children to go into all the world and preach the gospel, while the children of his brethren who either can not or will not preach, have all the advantages of education and refinement that competence, and in some instances, affluence can afford.

I know men who have spent the strength of their manhood's best days in the ministry of God's word, depending on promises and resolutions made, in far too many instances, only to be broken; and a repetition of which has brought disappointment and sadness to the heart, causing distrust and even doubt to spring up; and all because of the imperfect and inefficient manner in which our financial matters have been managed, in reference to the support of the ministry. Such men have labored on, hoping for better things, till beholding the destitution of their families, with not a glimmer of hope for the future, have been forced from the field. Let us quit this child's play, and arise to the full dignity of our manhood in Christ, and sustain those tried and true men in our ranks who have sacrificed, and are still willing to sacrifice, for the advancement and glorious triumph of God's work.

Let the General Conference from time to time call into the field a number of our most efficient workmen, and then let all the rest

of the Church go to work with a will and sustain them. And it is my humble opinion that a few efficient men, well sustained, will do more for the permanent good of the work than our entire force, laboring as we do at present. So firmly do I believe this, that I would gladly retire from the field and help to sustain abler men, who for want of support, are living in comparative retirement, laboring for the maintenance of their families.

These public servants need not receive any stipulated amount as a salary; but an estimate should be made as to what amount would be necessary for the comfortable support of their respective families, and then the Bishop can safely promise the necessary aid.

This need not in any way interfere with the local labors of districts or branches, but quite to the contrary, it would tend to stimulate them to healthy action. The number of laborers may be increased with the increase of the funds of the Church, and thus the work will move on to certain victory. D. H. BAYS.

BODY AND SOUL.

In our spiritual culture we too often disregard the conditions of the body, and the influence of material surroundings. God is alike the author of the body and the soul, and has established relations and dependences which are controlled by laws as unchanging as those of the Medes and Persians. While we tacitly, at least, admit that the spirit is from God and belongs to him, it might seem that we too often adopt a former idea that the body is from the adversary of souls, and that the mind is our private possession. On this principle we often resign the body to its supposed owner, allowing him, through it, to gain an ascendancy over the mind and soul. In other words, the soul is compelled to struggle with a body given over to Satan, corrupt, saturated with disease—the prints of sin as the violations of organic laws, a body as degraded and fallen from its original state as the soul, a body intended as an ally of the mind and soul, instead of their antagonist. This body, in its abnormal state, divested of its natural purposes, with its vitiated tastes and prodigal tendencies, must ever cripple mental activity, and serve as an incubus to the soul, rendering its development difficult and incomplete. Hence, the warring against the law of the mind, "bringing into captivity to the laws of sin in the members." Hence, darkness of soul, corresponding, in some measure, to the derangement of the body, or to its degradation and its change from its normal functions.

Paul assures us that the "body is for the Lord and the Lord for the body." He also says, reprovably, and as if in surprise, "What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? * * * Therefore, glorify God in your body and in your spirit, which are God's."

And then, impelled by a stronger motive, he says: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service." If such is a "reasonable service," a duty enjoined,

ed, a part of the work of the Creator, what must be the character of the average sacrifice offered to the good Father? To what extent will such service be "acceptable," when the body has been made a wreck by a life of profligacy and crime? What a sacrifice to be offered to a God of purity, when every fiber is tainted by the virus of licentiousness, every bone honey-combed by lust, every blood vessel carrying, instead of the life-giving principle of health, the foul seeds of corruption, the effete dregs of animalism, the whole body permeated with the rottenness, the through and through corruption miasma of libertinism? What a caricature should the body of a drunkard, bloated, alcohol-poisoned, weighed down by the germs of disease and impurity, diseased till its original identity is lost, should such a body be presented as an offering on God's altar? What a "temple" for the indwelling of the Holy Spirit, when thus saturated with such a foreign element, even a foe and at war with the vital domain, or when the stench of the "vile weed" oozing out at every pore, and when its poison contaminates every tissue.

Nor is it less certain that states of the body resulting from physical derangements or sin—as well as those produced by moral and physical transgression combined—are inconsistent with the highest degree of spiritual growth. The dyspeptic, with an over-taxed, jaded and worn out stomach, and a disturbed brain, can not illustrate the power of the gospel to control a violent temper and subdue inordinate lusts, present the amiable aspects of his religion as easily as one who knows nothing of the tortures of indigestion and gastric irritation. The victims of nervous affections, including neuralgia, can not be as "patient in tribulation" as he whose nerves are as God made them; certainly not with the same effort. As violent diseases of the brain may temporarily suspend animation and becloud the intellect, of course impairing spiritual conceptions, it follows that slighter derangements will proportionally modify the spiritual condition.

It must be true, therefore, that when the Creator's plans were subverted in the three-fold fall, when the body once so radiant with joyous vitality, so filled with vigor, so fortified by self sustaining power as to resist the attacks of the elements and live for nearly a thousand years, the whole being must suffer. The dwarfing of the body, the decimating of its powers, to a certain extent must dwarf the mind and soul, crippling and enervating both.

The "higher life" not in the utopian sense, is attainable, therefore under the most favorable circumstances, when the material structure is restored the most, nearly to its original perfection, when the mind is unfettered by material bonds, and when the spirit, untrammelled by a corrupt body, is brought into sweet communion with its great Author, in child-like submission obeying all of the laws of our being, the material and mental as certainly as the spiritual. These were all established by the good Father for our good, though the spiritual may have superior claims upon us, since they relate to our higher nature, the undying soul.

It is barbarous to compel children to eat fat meat, or any thing that they dislike; you might as wisely try to make a kitten eat white beans.

He is below himself who is not above an injury.

THE LOST TRIBES IN IRELAND.

The question, "What became of the ten lost tribes of Israel carried away into Assyrian captivity," has for many centuries called out the most ingenious theories from authors and scholars. Josephus believed that the lost tribes lived in his day somewhere beyond the Euphrates. Christian writers believe that they have found traces of the lost tribes among the people at the foot of the Himalaya Mountains, among the Affghans, among the Tartars, and among the North American Indians. History leaves the question in just the shape to be tantalizing and to offer free sweep for the imagination. It is not surprising, therefore, that the Rev. Joseph Wild, of Brooklyn, enters the field with a theory of his own. He believes that the ten tribes escaped to Ireland and that the Prophet Jeremiah, when he fled from Palestine with Teph, the King's daughter, went to Tara, in Ireland. He carried with him the Ark of the Covenant and the tables of the law. Teph was married to the King at Tara, and from her descendants came the house of Stuart. In Queen Victoria, as the descendant of the house of Stuart, Dr. Wild sees the fulfillment of the prophecy, "The seed of David shall not want a man upon the throne." Dr. Wild believes that Jeremiah was the true St. Patrick, the name St. Patrick being a corruption of the saint of the patriarchs.

In advancing the theory that the lost tribes went to Ireland, Dr. Wild says Hibernia is a Hebrew word, only slightly modified; that there is an admitted similarity between the Irish and Hebrew languages; that the Irish language is, in fact, a compound of the Hebrew and Phœnician, and that historians agree that there were two settlements in Ireland—first by the Phœnicians, and second by the children of Dan; that the Druid circles, altar-stones, and cromlechs all find ready explanation on the hypothesis that they were corruptions of ancient Hebrew religious ceremonies.

Quoting from Jeremiah, "Who are these that fly as a cloud and as doves to their windows? Surely the isles shall wait for thee, and the ships of Tarshish first." Dr. Wild aims to prove that the isles referred to were Ireland and the adjacent islands, and rests his case. The future of Ireland, under the prophecies, he argues, is to be grand, but only for Israel and the Cananitic proselytes. All else are to die or be scattered from the island.

Dr. Wild is pastor of the Elm Place Congregational Church, of Brooklyn, and declares that he has spent fifteen years in studying Hebrew, Greek and Irish history bearing on the question.—*Chicago Inter-Ocean.*

The sea is the largest of all cemeteries, and its numbers sleep without monuments. All other graveyards, in other lands, show some distinction between the great and the small, the rich and the poor, but in the great ocean cemetery the king and the clown, the prince and the peasant, are alike undistinguished. The same waves roll over all; the same sun shines, and there, unmarked, the weak and the powerful, the plumed and the unadorned, will sleep on forever.

When God has brought me into a dilemma in which I must assert a lie or lose my life, he gives me a clear indication of my duty, which is to prefer death to falsehood.

Pleasure is precarious, but virtue is immortal.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, July 1, 1878.

AWAY FROM THE SANCTUM.

PURSUANT to the resolution of the April Conference appointing the senior editor of the HERALD to committee duty in Canada, we left the office on the last of May, *en route* for the Bayham Branch, intending to visit the Saints of the Coldwater District, Michigan, at their conference, held in the Fowler School-house, some five miles from the city of Coldwater, one of the most beautiful places in Michigan.

Making a mistake about the departure of trains over the Michigan Southern Railway, we had the doubtful pleasure of tramping about the city of Chicago for a number of hours, but left in the evening at ten o'clock, reaching Coldwater at five the next morning. Leaving our satchel in charge of the landlord of the Bolster House, we strolled along the country roads, by the fragrant fields, in the fresh morning air, towards the place of meeting. A youth returning from a visit to a neighbor for a night, overtook us when nearly at our journey's end, offered us a seat in his buggy, and set us down at the gate of Bro. George Corless, a mile away from the school-house.

Ten years had passed since we visited the saints at Coldwater. Ten years make changes in men, as well as in inanimate things, and we do not blame sister Corless for failing to recognize in a tramping gray-bearded man, the dark-whiskered one who left her door ten years before for home. Brother George was not in when we called, so we told the wondering group that we would wait until meeting time, and go with them, without telling them who we were. However, just then brethren F. Earl and C. Scott, in company with Bro. Lockerby, drove up to the gate, and the former recognized us at once, and the mystery was over.

We met with the Saints at the school-house, at ten o'clock, finding brethren Wm. H. Kelley and W. W. Blair both in attendance. Brother Kelley was chosen to preside, and the business of the district was entered upon. The details, of course, will reach the readers of the HERALD in the minutes; but the kind association, the stirring testimonies and the doctrinal sermons and loving exhortations of the three days' session that we held; suffice it to say the Saints were edified and strengthened, built up and refreshed together in the peace of Christ. We were privileged to address the congregations, in connection with brethren Wm. W. Blair and Columbus Scott, on Saturday evening, Sunday, and Monday evening. Nothing occurred during the session to disturb the enjoyment of the spirit that was with us.

The brethren were up from Steuben county, Indiana, where Elders had raised up a little branch, in charge of Br. A. J. Smith; and on Monday, with Bro. Bradford Corless' team as our bark and Bro. Kelley as our helmsman, we went into the "Hoosier" State. We spoke at night in the Brown School-house, which was crowded full. We enjoyed a fair degree of liberty, and the people seemed to be pleased with the truth. On Tuesday night we spoke in the Rathbun School-house, which was filled almost to suffocation.

We spoke freely here of the office-work of the Spirit through the laying on of hands, and the Saints expressed themselves stronger from our visit.

There is here a faithful band of believers, earnest and engaged, and we were well pleased with our visit. A large family of Smiths are located here, and they are receiving the work; and the spirit of the work is making men of those who receive it. They live around the shores of Clear Lake, a beautiful sheet of water, some nine miles in circuit. One was baptized here, as also were two at Coldwater, the latter by Bro. Blair, the former by Bro. Kelley.

We returned from Clear Lake on Wednesday, Bro. Kelley having returned on Tuesday, being carried over by Bro. Adam Smith, one of the Steuben Saints, a young man who is earnestly endeavoring to walk according to the grace of God. One excellent thing we discovered in our visit at Coldwater and Clear Lake was, that whoever had been laboring there, it was apparent that they had taught, and the people had believed, that the gospel is reformatory, and that a change of life and purpose is necessary. This is having its effect upon those received into the Church, and they are diligently striving to exemplify in their lives the truths which they have received in the preaching of the word.

On returning to the Saints near Coldwater, we found the brethren at Bro. Bradford Corless', and in the afternoon Bro. Kelley agreed with Elder Miller, of the Battle Creek Adventists, upon the subjects and terms of discussion, with Bro. C. Scott to stand for our side of it.

We were kindly entreated and hospitably entertained among the Saints, and enjoyed the visit very much.

On Friday morning, June 7th, Bro. Kelley and self left Coldwater from the house of Bro. Edward Whaley, where we had spent the night, and taking cars at Quincy for the Dominion of Canada. Bro. Hiram Corless, an old-time Saint, upon whose farm Bro. Whaley is living, bade us a cheering "God speed," and with others offered the aid necessary to carry the gospel abroad.

We reached St. Thomas in the evening, traveling over the Canada Southern Railway, stopping for lunch and a three hours' wait at Monroe, Michigan, and crossing the St. Clair at Amherstburg, and after throwing open our satchels to the official inspection of the officers of her majesty Queen Victoria, to see that we carried nothing contraband, (is the gospel contraband?) or that was liable to duty, we found ourselves journeying in Canada. We were greeted on the platform of the depot, at St. Thomas, by Bro. Geo. Blakeslee, our fellow committee man, who had arrived some hours in advance of us, and were by him conducted to the house of Bro. J. A. McIntosh, where we received a welcome by Sr. McIntosh and her daughter, and where we made our abode during our sojourn in the city.

The toil of travel, the change of scene, the sight of strange faces, all made up such a bewildering panorama of memories that we were glad when the hour of rest came to us in a strange land.

On the morrow, Saturday, the 8th, we passed through a part of the lower coast and came to Corinth, near which the conductor of the train kindly stopped his train, and let the party of eighteen or twenty Latter Day Saints on board off at the crossing near to Bro. Christopher Pear-

son's farm, the place where the session of conference for the Kent and Elgin District was to be held. We were met at the train by brethren from London, Toronto, Blenheim and elsewhere, including Bro. George Cleveland, Presiding Elder of the District, and together we went to the place of meeting. The day looked unpromising, a slight rain was falling; and as the seats and stand had been arranged under a bowery erected in Bro. Pearson's orchard, it looked for a time as if we were to be disappointed in our expectations for pleasant weather. The hour arrived, however, the seats were arranged in the house, and the business session began. We were called to the chair on motion of Elder Cleveland, and presided during the session. The branches were quite well represented, and the reports showed a disposition on the part of the people in most places to hear; though it was apparent that in some places prejudice was great, and hard to overcome. In the Bayham Branch itself, brethren Shippy and Cleveland had met with serious opposition, and on one occasion, Bro. Cleveland narrowly escaped a mobbing. Now, notice of the meeting having been widely circulated, the attendance on Sunday, the 9th, was large, about seven hundred being present at the afternoon service. Bro. Kelley spoke effectively in the forenoon service, which effort we followed in the afternoon, to be succeeded by Bro. Joseph Luff in the evening. We trust that good was done.

The district was quite well represented, and the business was done in fairly good feeling; the prejudice has been strong, and various local troubles have prevented the full enjoyment of the gospel in its best extent. We finished our labors both in conference and in committee session on Monday, the 10th, and were willing to leave the work to the good influences of the spirit of peace we had enjoyed.

There were three families of Saints living near together, and these few kept the entire people; Bro. Christopher Pearson's house being the centre of labor and attraction. Here the table was spread, and crowds numbering from forty to one hundred and forty partook of his hospitality.

We were made the guest of Br. Thomas Bearse, son-in-law of Bro. C. Pearson, who lived a mile and a half from the conference ground, in the village of Corinth. On the Sunday the sun came out clear and bright, the prayer meeting was held in the house in the morning, but at eleven o'clock the seats in the orchard were filled, and a good season was enjoyed.

On Tuesday, the 12th, we left Corinth for St. Thomas, where we spoke in the evening in the Saints' Chapel; and on the evening of the next day we spoke in the Town Hall, a large hall in the center of the town. Our meeting was only moderately well attended, and our liberty was in comparison to the attendance. We have no reason to boast of either. The Saints at St. Thomas treated us well; and we left them with regret.

On Thursday we came to London, the handsomest and pleasantest city we have been in for many months. It is a large and flourishing city of twenty-five thousand inhabitants, situated at the confluence of the north and south branches of the Thames; is high, dry and healthy. The Saints here have a church house, which they built themselves, fairly situated, and a good room to speak in. They owe about seven hundred dol-

lars upon it, which they hope to be able to pay off this coming year. It will require quite an effort and great sacrifice on the part of all; but a sufficient sacrifice made at once will pay it all off, and the property is good for its cost. A large membership is almost sure to be built up here, if local jealousies do not destroy the work. One striking stumbling-block in the way of continued progress here is the great sensitiveness of individual Saints—a strange disposition to take offense; and considerable effort is required to keep from giving offense. This is a failing, a weakness, not a crime, and of course ought not to discourage. It needs to be overcome, and should never be permitted to retard the work, or disparage the labors of the Elders. The Saints are poor, as a rule; but thrift and energy to labor are found with the majority; their homes are pleasant, and God is served in sincerity. Prayer is usual morn and night, and conversation as a rule sober. Faith has been and is manifested among the Saints, and the gifts sought after and received; though we think that the "gift of wisdom" has been rather ignored for the gift of tongues, to the retarding of the reception of the witness of Jesus.

It is hard to get a hearing in Canada, especially in the city. Conservative religion (our father's) is considered good enough. Whatever assails that is regarded with suspicion. Mormonism is evil, as it is usually understood, and very few are willing to think that there is any good to come of it; hence they stay away.

Local jealousy is a night-mare, a hideous burden of injury, and no effort should be spared to overcome it. It spoils the best Elders we have in the field when they become so jealous, and cripples the efforts of those who may not have any of it in themselves, by causing them to labor under disadvantages lest they wound others who are jealously inclined. No one ought to be jealous of another's progress in spiritual increase and knowledge and in usefulness; it is a great mistake, and ought to be corrected.

The district known as the Kent and Elgin, was divided, the line of division running from Port Stanley, on Lake Erie, to Port Frank, on Lake Huron. Bro. George Cleveland, of Blenheim, resigned the presidency of the Kent and Elgin District, and Bro. Arthur Levertson was chosen to succeed him; Bro. Joseph Luff, of Toronto, was chosen to preside over the new district, which is called the London District. This was all accomplished in unanimity.

We have been here now, June 15th, three days with Bro. W. H. Kelley, Bro. Blakeslee having returned to his home on the day after the conference adjourned. We have visited several of the Saints, and have been made quite welcome among them. Bro. Kelley and self have held two meetings here, in the Church; one on Thursday and one on Friday evening, at which a fair attendance, and attention was given.

We find the work in Canada suffering from lack of laborers; and to a great extent by hasty action on the part of the ministry. The Saints are striving to walk worthy, are putting away tobacco, and in many instances keeping the Word of Wisdom quite strenuously. The sick have been healed in many instances; revelations, visions, dreams, prophecyings and tongues have also been given in a remarkable degree. Still there is much to contend against, the tide of opposition is only stayed by the the hand of the Lord;

and great care must be exercised, or great injury to the work will be done by undue haste and unwise ordinations and other acts. Bro. Davis reported the baptism of thirteen in Michigan; one was baptized at Bayham on last Sunday; and three, on Wednesday, at London; the former by Bro. Cornish, the latter by Bro. Davis. Brother Davis returns to Michigan, and brethren Luff and Cornish will take the field at an early day.

From here Bro. Kelley will go to Zone and Olive Branches; we to Toronto; after that, possibly to Blenheim and to Lindsay; thence to Gallien and home, well pleased with the trip as a whole, so far as we have gone.

Let God be true, and man be subject; let envy and strife be for those who love war; but let the Saints love the world as He who "so loved the world, that he gave his only begotten son to die that men might have life."

LONDON, Ont., June 15th, 1878.

Bro. D. H. BAYS writes encouragingly of the increasing and brightening prospects in Texas. His recent labors in Atascosa county he thinks will result in some baptisms. He has ere this this returned to Stockdale to meet some opponents in debate. The questions are as follows, as published in the *Sutherland Springs Chronicle*:

"PROPOSITIONS FOR DISCUSSION.

"1st. The scriptures teach that the laying on of hand is a principle of the doctrine of Christ and has for its object the impartation of the Holy Spirit unto baptized believers in Christ.

"2d. The scriptures teach that Apostles, Prophets, Evangelists, Pastors and Teachers, are necessary members of the Church of Christ.

"3d. The scriptures teach that the spiritual gifts in Mark's Gospel 16th chapter, and 1st Corinthians 12th chapter, are for the members of the Church of Christ to enjoy.

"4th. The scriptures teach that the doctrine of baptisms, *i. e.*, of water and of the Spirit, are the means of entrance into the Church of Christ.

"D. H. Bays affirms. Signed by J. C. Mathews for A. Marquis. If Marquis would not accept, he (Mathews) would."

WE are pleased to learn from Bro. S. S. Wilcox, of Shenandoah, Page county, Iowa, that the Saints have nearly completed a dwelling house at that place for the family of Bro. M. H. Forscutt. Like the families of others of the elders that of Bro. Forscutt has moved from place to place; but we wish to see the time when each will have a steady home. Bro. Wilcox says that they have a good hall to hold meetings in, and they have good ones and peace abides with them. Crops in that region look promising.

Bro. D. P. Hartwell, of Council Bluffs, writes that he is still gaining in health, and can attend to business some. He reports that Mr. Denton, with whom Bro. Forscutt debated last fall, intended to attack us in public discourse at Council Bluffs, Sunday, June 23rd. Mr. Denton must feel rather sore and irritated over the truth. Bro. Hartwell sends a *Nonpareil* containing a letter from Georgia about the debate between Bro. J. H. Hansen and Elders Williams and Johnson, of Utah. The writer considers that the battle was all in favor of the "Josephites," but evidently cares for neither religion, and very likely for none at all, by the way he writes.

Sister E. Dudley writes from the Humboldt Branch, California, that they have regular meetings and try to keep the commandments of God. May they be able through the Spirit to abide and to be strong in the Lord.

Bro. M. H. Bond, of Cadillac, Michigan, writes of the joyous and blessed testimonies that he has recently received concerning the Book of Mormon and the Book of Covenants being divine revelations. This knowledge fills him with the spirit of praise and thanksgiving to God for the assurance which he has given of his own personal existence, of Jesus as the Savior of the world, and of the latter day work being of heavenly origin. Bro. Bond teaches as he has opportunity. For the HERALD he says that he would like to have it weekly and pay double present rates.

Br. T. F. Stafford, of Lewiston, Illinois, preaches at five different places each four weeks on the Sabbath days, and there are urgent calls from other places which he cannot fill. He offers a home to any good, faithful Elder who will come to his aid. More laborers are wanted everywhere.

The Sacramento *Bee* of May 27, contained a notice that Bro. D. S. Mills would speak at Graham Hall that evening on the "Signs of the Times, or the Coming Struggle." The *Record-Union* has a notice of three services by Brn. Mills and J. F. Burton, at the same hall the Sabbath previous.

Bro. J. S. Christie reports that the Southern Indiana conference was largely attended by Saints and those without, and a lasting impression seems to have been made on many hearts by the word preached, which was with the power and in the demonstration of the Spirit of God. The Sunday meetings were held in a grove, and about five hundred people were present. The Saints were encouraged and strengthened.

Bro. Joseph Luff send a Toronto (Canada) *Advertiser*, which contains his half column advertisement of preaching in that city by Bro. Joseph Smith. The editor also notes the Bayham Conference, saying that there was a large concourse of people present, and that "a prominent feature of the session was the presence of Joseph Smith, the son of the celebrated founder of Mormonism. * * * It is proper to say that Mr. Smith is not a believer in polygamy, and is an avowed opponent of Salt Lake Mormonism."

Bro. Adam Fletcher, of Happy Hollow, Wapello county, Iowa, six miles west of Ottumwa, near Shock's Station, wishes that some of the Elders when passing through would stop off and preach, as some there are favorable to the doctrine and he believes that a branch can be organized.

Bro. Alfred Munn, of Butte county, California, reports favorably of the Saints there, and also says that he is attempting a compliance with his calling in the ministry, having found himself scourged because of excusing himself heretofore on account of temporal matters. We thank him for offers to seek subscribers for the HERALD and HOPE, and with pleasure accept his aid and that of all others who take an interest in so doing.

Bro. Joseph wrote from Toronto, June 21st, that the best kind of attention was being paid to the preaching in that city. He intended to go to Bothwell the 24th, thence to Lindsley and Blenheim, and then home via Galien, Michigan, July 2d or 3d.

Bro. C. G. Lanphear writes from Nobles county, Indiana, of preaching to attentive listeners. He also had a call to come fourteen miles north of Green Center.

We thank Brn. E. W. Knights, John Ellis, and T. R. Hawkins, and Sister D. W. Thomas for copies of Missouri, Colorado, Nevada, and Iowa papers received.

By reports to the Sandwich conference, June 8th, it appeared that fifty-four persons have been baptized in the Northern Illinois District during the four months since their last conference.

Bro. W. S. Loar, in Elk county, Kansas, is laboring in the ministry what time he has, and the people are interested in hearing.

Sister M. A. Christy, of Portlandville, Iowa, mentions some recent preaching there by Bro. J. R. Lambert, and she and the sisters there (five of them) rejoice in the truth and ask for the prayers of the Saints that they may help save the honest in heart. They hope for Bro. Derry to come when the evenings get longer.

On the evening of June 6th, we had the pleasure of attending the wedding of Bro. I. N. W. Cooper and Sister Melvina A. Skeen, the ceremony being performed by Elder H. S. Dille. Bro. Cooper is the Secretary of the Board of Publication, one of our office associates. After the congratulations were over the guests sat down to a bountiful repast and congratulated themselves therewith. We wish the happy pair, in the near and dear relationship of husband and wife, all the happiness should be included in this which should be the purest and best of ties which bind human hearts together.

Bro. F. C. Warnky wrote from El Moro, Colorado, June 8th, that he was advocating the cause there. Thence he was going home and thereafter to Trinidad, where he is to debate with a Baptist minister on the question "Resolved that the Baptist Church is the Kingdom of God as spoken of in Daniel 2:44, 45."

Sister Margaret F. Montgomery, of Yellow Banks, Madison county, Nebraska, says that the Saints in that region are few but they rejoice in and labor for the gospel of Christ, holding meetings every two weeks.

Bro. Richard Coburn reports that the Canada conference, held June 8th and 9th, was the largest yet held there.

Bro. Seth M. Bass, of Lawrence, Michigan, writes that the cause prospers in that region, and they have spiritual blessings in their meetings. He esteems Bro. C. Scott as "a good worker for the Master." People are investigating the doctrine.

Bro. T. W. Smith baptized five others at Kewanee, Illinois, June 15th. He left for Peoria the 19th.

Bro. I. N. White wrote June 18th that he was about starting from home (Edenville, Iowa) for a preaching tour. May he ever be zealous and find the way open for a successful ministry.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

June 12th.—The first of the railroad strikes for the season occurred at Quebec, Canada, yesterday, the strikers visiting the railway shops and driving away the workmen and demolishing doors and windows. As in a number of instances last year, it was not the working men but a mob of non-workers who made the trouble.

Bro. E. W. Knights, of St. Joseph, Missouri, sends a paper with account of the death of a few others at Richmond, Missouri, in consequence of mortal wounds received during the tornado of June 1st. The ruins of the city are being cleared away, and efforts made to rebuild.

13th.—The strikers of Quebec, Canada, threw the whole city into much alarm yesterday, and succeeded in stopping nearly all the laboring men from working. The mayor and other authorities were blamed for cowardice, and the manufacturers

threatened to sue the city for not affording sufficient protection to their men so that they could work. A mob of two thousand assembled and broke in one flour store and stole the contents of it. After the riot act was read the troops could fire and did so, some blood being shed, one being killed and several wounded. At the last accounts intense excitement prevailed.

The reported Indian depredations in Idaho, Utah and Nevada, are confirmed. The people are deserting their homes. Troops in California are ordered out.

William Cullen Bryant, one of the most noted and beloved of American poets died, at New York City yesterday. His age was about 84 years.

14th.—The Peace Congress of the European nations convened yesterday at Berlin. Prince Bismarck of Germany was unanimously chosen president of the assembly. Nothing important transpired.

The rioters in Quebec, Canada, were awed into subjection by the arrival of the Dominion troops; therefore no further violent demonstrations were made yesterday.

Gen. Howard, at Boise City, Idaho, with his colonels, majors and soldiers is preparing to circumvent the Indians. Thus far ten whites have been killed by the Indians.

15th.—Lord Beaconsfield made the opening speech at Berlin yesterday, defining the position of England on the San Stefano treaty between Russia and Turkey, and her objections to it. Count Schouvaloff of Russia replied briefly. The Jews, of England, France, Germany, and elsewhere have sent a delegate to the Congress to represent the deplorable condition of that people in Roumania and Bulgaria. Harmony and peace characterise the association in the Congress.

The strike in Lancashire, England is over, 2,500 looms and 1,000 operatives resuming work within two days past at Burnley alone. At Blackburn and elsewhere work is also expected to commence at once.

A strike of railroad employees seems now to be fully expected, sooner or later. It is said that the Chicago troops are ordered to be under arms from to-day (Saturday) until Monday, on account of a Communist picnic that may possibly cause trouble.

At Quebec, Canada, the mechanics and laboring men have gone to work again, at least about one thousand of them, the employers advancing the wages 15 to 25 per cent. The Montreal troops and volunteers are leaving Quebec, no further rioting being feared.

Three colored murderers were hung at Goldsboro, N. C., in the presence of six thousand people.

We notice in the Salt Lake *Herald* that the notorious Porter Rockwell died at his office in Salt Lake City, on Sunday evening, June 9th, of congestive chills. His age is thought to have been about 65 years. To the world he was known in the palmy days of Brighamite violence and deeds of darkness, as one of the triumvirate of leaders of Mormon desperadoes, Bill Hickman and Ephe Hanks being the other two, but his usefulness to his masters passed some time ago, by reason of his age and the change of circumstances. His death caused much conversation in Salt Lake City, concerning him and his past life. He is said to have been remarkable for his great fearlessness and personal bravery, and to have had all the qualities necessary for a pioneer.

The great tornado which swept through Georgia did great damage. Several lives were lost, and many persons wounded. Hailstones as large as hens' eggs fell with such force as to break through the roofs of houses. The hail fell in such quantities as to lay upon the ground for hours. Such a storm was a novelty for Georgia—not one to be appreciated.

Sitting Bull and the chiefs and men co-operating with him number 28,000 warriors. The whole army of the United States numbers but 25,000, and not a third of that number are available for service in the Northwest.

Eight hydraulic screw jacks, with one-hundred-ton power each, are being used to place in erect position Cleopatra's needle.

Henry Ward Beecher has signed with Tom Maguire, the Theatrical Agent, for ten lectures in

California. He is to receive \$11,000 in gold.

17th.—In the European Congress the indications are said to be that most of the other Powers will strive to restrict Russia's influence. Turkey prefers to stand by the San Stefano treaty in preference to running a risk on any other.

The Empress of Russia is recovering and the Emperor of Germany sat up nearly all day the 15th inst.

The Socialistic or Communistic gathering at Chicago yesterday was very large, about 3,000 men marching in the procession to Ogden's Grove, North Chicago, where other thousands of men, women and children were gathered for a picnic and carousal, and to hear speeches of rather an inflammatory sort, but there was no trouble or even appearance of any. The \$5,000 net profit made by the sale of beer, cigars and provisions does not go to aid the families of the poor, laboring men, whose rights the gathering claimed to advocate, but for the establishment of a Communistic journal.

18th.—Seventy-five meetings of cotton operatives in the Blackburn districts were held yesterday, and at fifty of them it was resolved to resume labor at the reduced wages; twenty-five did not so resolve. The weavers are more willing to go to work than are the spinners and carders. The mills will probably open to-morrow.

One hundred and thirty Socialists were arrested at Berlin, Germany, yesterday.

To punish Mexican marauders Gen. McKenzie crossed the Rio Grande which action the Mexicans resent and yesterday sent Gen. Canales and some troops after McKenzie and his soldiers.

At Pittston, Pa., several families have been poisoned by drinking the milk of a cow whose udder was bitten by a snake. Eighteen persons ill and one or more not expected to recover.

In Scott county, Illinois, a farmer is said to have plowed up an iron pot containing \$10,000 in gold coin.

19th.—Disraeli, in the Berlin Conference, is said to be determined in his opposition to the San Stefano treaty.

In Idaho and Nevada the Indians are out on the war path against the whites. The situation is considered as being critical for the camps and places where refugee whites have fled for shelter and mutual protection, and also for the small bodies of soldiers under Gen. Howard and other commanders. The Bannock and Shoshone Indians are the hostile tribes, and they are killing people, stealing horses, etc.

20th.—The Berlin Congress apparently making slow progress. No agreement arrived at regarding the Bulgarian boundary.

A disastrous flood has occurred at Caromardel, Australia, with great destruction of property.

Dispatches from Idaho and Nevada tell of serious Indian depredations. In one vicinity they have taken four hundred horses. The settlers in Powder River Valley have all left their homes.

21st.—At the Congress England and Austria are said to be united in insisting on the early evacuation of Bulgaria by the Russian, but Russia seems to be taking a firmer hold of that province with her army.

At St. Louis, Missouri, day before yesterday, a young man of 27 years, calmly and deliberately, walked up and shot an old man of 70 years, and, as he lay on the ground dying shot him once or twice more. An effort was made to mob the murderer, who had no real cause for the terrible deed.

At Monroe, Wisconsin, the same day, an honest old farmer was shot three times and killed, supposed to have been by tramping thieves. A band of horsemen organized for pursuit of the murderers.

A great scare exists in Northern Minnesota and in Burnett county, Wisconsin, that the Chippawa and other Indians in those regions, are going to rise up and kill the inhabitants and plunder the country. The people are fleeing from some parts.

The news from Idaho is that further outbreaks are expected, namely, in Paradise and Duck Valleys, and on Quinus River.

On the Mexican border the Indians are raiding.

22d.—Six murderers were hung yesterday, two at Chicago and one at Paris, Illinois; one at Chillicothe, Ohio; one at Little Rock, Arkansas, and one at Frederick, Maryland.

The Indian scare in Wisconsin is said to be without any real foundation.

Communism is said to be dying out in France but gaining ground in Germany.

A dispatch from Quincy, Illinois states that hundreds of tramps of the desperado sort are in that part of the state. They board the trains in numbers and force them to run as they please, and many of them being armed they go through the country stealing, and also demolish property to some extent.

An expedition for the recovery of the relics of Sir John Franklin has sailed from New York, on the schooner *Eothen*, which has been chartered to carry the exploring party to Repulse Bay, where they will remain until spring, and then cross the country on sledges to King William's Land.

Correspondence.

Kewanee, Henry Co., Illinois,
June 3d, 1878.

Bro. Joseph and Henry.—The conference of Kewanee District closed last night, session ably presided over by Bro. J. A. Robinson; minutes skillfully kept by Bro. J. H. Hopkins; every thing passed off pleasantly; business done promptly, and in good nature. Brethren present from Canton, Peoria, Princeville, Henderson Grove, Buffalo Prairie and Millersburg. Preaching by Bro. M. T. Short on Saturday night on "Latter Day Events," an interesting and able discourse. Bro. J. F. McDowell discoursed after an interesting prayer meeting, very instructing on the subject of the "Progressiveness of the Gospel of Christ."

Profitable and pleasant social meeting in the afternoon and sacramental occasion. Preaching at night by Bro. T. W. Smith—on the "Atonement of Christ." Conference held in the Saints meeting house, lately purchased of the Methodist Episcopal Society. We reached here on Saturday morning from Peoria and Piper City.

At Piper City I baptized five, beside the seven reported previously. They were baptized May 29th—making twelve in all. I ordained Bro. Silas M. Rogers, an Elder on the 30th and he was chosen to preside over the branch. Had good attention and full houses and left some who were "almost persuaded," and some who may be "almost" and only that, in this life.

I think the movement here on the part of the Saints, in purchasing the church vacated by the Methodists, will result in good to the cause and is a wise step. I hope the Saints will be able to pay the balance due long before the time comes around. And if any of the Saints outside of Kewanee feel a liberal spirit moving them, they can send any amount they have to spare—even one hundred dollars would not be refused), to Robert Holt, president of the branch. Yours fraternally,

T. W. SMITH.

Macon county, Missouri,
June 4th, 1878.

Bro. Joseph Smith.—I am enroute for Hannibal, having passed a very enjoyable time among the Saints at Bevier, and in the Salt River Branch. At the latter place I addressed a large audience on the prophetic mission of your father, and from personal knowledge I could vindicate his character from the aspersions cast upon it by enemies of the truth.

My purpose in this communication is to call the attention of young Elders to the experience of Bro. G. T. Griffith, as affording encouragement to such as hesitate in the duties of their calling, fearing they may not preach acceptably. What the spirit of God has accomplished for him, will not be denied others of like faith. Gomer T. Griffith is twenty two years of age and but little more than one year ago he was baptized and ordained. From drinking, swearing, running with dissolute companions, and partaking of their vices, he quit at once his evil practices, ceased to chew and smoke tobacco, practicing in lieu thereof the word of wisdom, and started out to declare the gospel of Jesus. He was, an illiterate coal digger. He is now, an able defender of the truth, and a fluent speaker. His conversion and intellectual improvement, is account-

ed wonderful by all who knew him, and is certainly a striking evidence of the great power of God, as exhibited among his children. His labors in Bro. Robert Thurtchley's neighborhood have awakened a great degree of interest, broken down the barriers of prejudice, and induced a spirit of investigation and enquiry, the immediate results of which are noted in the baptism of three on Sunday last. A cordial invitation was extended to your correspondent on the part of the citizens to visit them and talk of these matters. The brief time has been thus improved to some extent, and we have reason to believe that a goodly branch will be built up here to the Lord. Bro Thurtchley and the Saints in his charge have prayed earnestly for this hour, and are now rejoicing in the answer to their faith and prayers. Though few in numbers they are mighty in faith. Yours in the gospel,

EDWARD L. PAGE.

The following is from the *Macon Republican*.

"Gomer T. Griffiths, an uneducated coal digger who has had no advantages but many disadvantages, has persevered to make himself a preacher. He has been in Illinois a long time, and about two weeks ago he returned, and has preached very acceptably here several times. Of all Bevier boys he was the last we expected would be a preacher. We had the pleasure of hearing him last Thursday night, and we venture to say if he had an education he would make his mark in the world. He very much resembles Moody."

CANTON, Ill., May 30th, 1878.

Bro. Joseph and Henry.—Another of our fellow soldiers has fallen by the shaft of the enemy; but, thanks be to God, the victory will be short. Bro. J. Jeremiah has gone to rest, "sweet rest." From the time he was taken sick, he who had had so much for others, had none for himself, that he would recover. He fell asleep at Canton, Illinois, May 13th, 1878, at 10 o'clock, p. m. He was born February 20th, 1832, in the Parish of Llangilarch, near Swansea, Wales. He was married to Sister Mary James, of the Parish of Bedwellty, near Blackwood, Wales, January 31st, 1852. While in his native country he united with the Brigham Young faction, but was ignorant of their practicing polygamy. They emigrated to America, landing in New York in April, 1856, and within a few days found their way to Pennsylvania, and in a few months to Syracuse, Ohio, where they resided most of the time for six years. They have lived in New Haven, Danville, Henderson Grove, St. Davids and Canton, Illinois. Before he left Ohio he became satisfied that the faction with which they had united was practicing polygamy, and left it. Having learned of the Reorganization, he united with it, being baptized and ordained an Elder by Bro. Isaac Sheen, at Syracuse, Ohio, September, 1860. He was ordained one of the Seventy at Amboy, Illinois, April 8th, 1862. He has been an efficient officer and Elder; has labored much and been the instrument in the hand of our Master of a great and good work. Among his labors was a mission to his native land with Bro. J. W. Briggs. He has been president of a number of branches; of the one in Canton, for some seven years; and much respected and beloved by the Church and those without. He had preached and talked much recently upon the subject of the Resurrection. Some days before he died, he called his family around him, and said: "We have all been bad, but must try and be good; we can if we try." Taking the two boys by the hand, he said: "You have been very wicked; but I know you will be good some time, when you are grown." He then said: "I know the Book of Mormon, Book of Doctrine and Covenants and Bible are God's books; you must study them. I know the Church of Jesus Christ of Latter Day Saints is God's Church; you must stick to it. I have not been very wicked, but I wish I had done better. I am not afraid to die, but I have desired to live to bring up my children."

He then raised himself upon his knees on the bed, and prayed audibly, and desired each of them to pray, which they did, even to the smallest boy.

He had a dream during his sickness about the Church. He said the Church was not in the place she ought to be. That if she would arise to her

privileges God was willing to bestow rich blessings upon her. She must humble herself, and honor his law by obedience; and in doing this she would receive many great blessings, and be able to do a great work in the world.

Verily the wife has lost a good husband; the children a kind father; the Church a noble worker, and all of us a brother indeed.

The funeral discourse was preached Bro. John A. Robinson, of Peoria. Text, Rev. 14:13, from which he discoursed on the faith and hope of our brother, to a large and attentive assembly.

Yours in hope, W. F. SEWARD.

BEVIER, Mo., June 8th, 1878.

Bro. Joseph and Henry.—It makes me rejoice to read in the *Herald* the glorious testimonies of the Saints. Our conference was good, considering that the wet weather prevented some Saints from attending our conference. Our worthy district president, Bro. John Taylor of Hannibal, was present; also Bro. John T. Phillips, who preached both in Welsh and English. Bro. Taylor gave good instruction to the Saints in regard to their duties. Bro. Gomer T. Griffiths also preached for us during conference. Had the company of Bro. E. L. Page for a week or more after conference, and we received good counsel from him. The officers of this branch are awakening to the sense of their duties, in entering the field. Pray for them that they may go out in the strength of Israel's God.

The spiritual condition of the branch is favorable at present, better than it has been for a long while. May God help us, to live up to the covenant we have made. Bro. David D. Jones the presiding Elder of this branch is working faithfully for the interest of the cause. May we all be found working when the Master comes, and worthy to receive that glorious invitation "Come ye blessed of my Father and inherit the kingdom." Yours &c., JOHN T. WILLIAMS.

SANDWICH, Illinois,
June 13th, 1878.

Editors Herald.—Having lately returned from a tour to southern Michigan, I take pleasure in saying it was to us a very interesting one in many ways. The work in all that region is in a very flourishing condition. Brethren Kelley and Scott have baptized near twenty there of late, and the outlook is promising for further successful labors. They are energetic, prudent, and spiritual ministers, in word and doctrine.

It was our good fortune to preach at Galien, where near eighteen years ago, the late Bro. Jas. Blakeslee and myself first introduced the Reorganized Church into Michigan. Many pleasant old-time memories were revived during our stay. Our services were well attended, and we hope good may result from our efforts. Brethren Kelley and Scott have sown the "good seed" there with a liberal hand, which we trust will yet bear much fruit.

Bro. G. A. Blakeslee took us, May 25th, to Lake Michigan, near Troy, where we preached three times to interested congregations. Bro. Blakeslee baptized two on the Monday following. Others said they believed, and intended to be baptized soon. Brethren Kelley and Scott have a deep hold upon the confidence and affections of the people at this place.

We attended a most excellent conference at Coldwater, on June 1st and 2d. Here we met Pres. Joseph Smith, who was on his way to the Canada conference, June 8th and 9th.

The utmost harmony prevailed during all the exercises; the word was preached with power, and the crowded and intensely interested congregations seemed delighted and edified throughout the entire session. At this place we baptized a gentleman and his wife. The latter was deeply moved under a sermon we preached there one year ago, from John, tenth chapter. Although she had been a church member for many years, and her father a minister, yet from that time forward she felt that she had not yet entered into "the fold," or visible Church of Christ. This thought, with some remarkable spiritual manifestations given her, impelled her to "enter by the door into the sheepfold" under the administration of the writer, as was shown her in vision

near one year ago. Now that herself and companion are safe in the "one fold," we trust "the Great Shepherd" will keep them unto life eternal. Many in this region are believing, and we look for large additions to the Church there. Bro. C. Scott has engaged in discussion with Elder Miller, Seventh-day Adventist, at this place, and we hope to see the outlines of it in the *Herald* by-and-by. The Lord is "working with" his ministry, in power. W. W. BLAIR.

SHAWNEE PRAIRIE, Red River Co., Texas,
June 11th, 1878.

Bro. Joseph and Henry.—I did not make my stay in south-west Missouri and Kansas as long as I anticipated. The Blue Ribbons, the Good Templars and the workmen were each holding meetings every week, and, with a prayer meeting another evening, there was but little time left for us; therefore, I did not deem it wisdom to stay longer.

While in that county, I preached once in the Pleasant View Branch, delivered a temperance lecture, and preached once in the Methodist church at Oronogo, and baptized two. After which I reluctantly took my leave of the few Saints that reside at Oronogo and Webb City. May their zeal for the Master's work never grow less; and may every righteous act be amply rewarded by the Lord, who doeth all things well. I went from Oronogo to Columbus, thence to Cherokee and Oswego, from whence I sped away by rail across the beautiful prairies of southern Kansas and the Indian Territory. I arrived at Walker's Station, Texas, May 27th, having been detained two days and two nights, by breaks in the railroad, which were caused by the immense quantity of rain that had fallen during May. Thus, while visiting other states and nations, the destroyer has not failed to give Texas a hint that her subjects are not entirely forgotten. A severe storm passed through a portion of Lamar county, leaving in its wake desolate fields, which only a short time before looked as if plenty would crown the coming year. Wheat was almost ready to harvest. Corn bade fair for an extra crop. Said one who visited that country after the storm: "It looked as if nothing had been planted this season." A heavy rain also visited Red River county, doing damage to the amount of \$150,000 and this was hardly over before the principle part of Clarksville (the county seat of Red River county) was burned. Lightning is supposed to have been the cause. The loss is estimated at \$100,000. When we hear of such calamities the question arises: How will the Saints escape? Oh brethren and sisters, read the Doctrine and Covenants and see on what conditions the destroyers are to pass us by and not slay us.

Bro. Bays preached in this section a few times, and left a good impression, and I think that the seed sown while I was here last fall is beginning to germinate, and will soon be ready to harvest. Some have expressed themselves as being firm believers in the doctrine that we preach, but time will have to tell what the result will be. Desiring an interest in our prayers, together with all the faithful in Christ, I am fraternally yours, A. J. CATO.

NEWTON, Iowa,
June 7th, 1878.

Bro. H. A. Stebbins.—Our conference closed last evening. We had a very peaceable session; the preaching of the word was good, never better, and the attendance was very fair from outside. The Newton Branch have a nice hall. The Saints are going home this morning, feeling well. We are improving, thank God. There has been a great deal of preaching in this district, and we will gather the fruit by and by.

I am going up north, in Boone county, where I have an appointment. The people are most all Disciples. I know them, for I came out from among them; it is pretty hard to make them see the true gospel in all its bearings. I have preached east as far as Oskaloosa Station, and west as far as Adell, in Dallas county; but I can not begin to keep it up, in all the counties where I have made openings. If I did not have to work to supply myself, I would be able, I think, to fill

the best places, but all I have received from this district is one dollar in one year.

My love to Bro. Joseph and Blair. I shall strive to be faithful to my calling, ever praying for Zion's cause. Your brother in the one hope, N. STAMM.

PROVIDENCE, Rhode Island,
June 11th, 1878.

Bro. H. A. Stebbins.—I have just returned from conference, which was held at Fall River, June 8th, 9th and 10th. There was as large an attendance as I ever saw in this district, that is of the members of the Church. In our prayer and sacrament meeting there were fifty-five testimonies given, besides prophecies, tongues and interpretations, and the brethren who preached did so with excellent liberty. All went home well satisfied and encouraged in the work. Since our last conference, some twenty-five or twenty-six have been baptized in the district, fourteen of them in Providence. So you see there is a lively interest in the work. Prejudice is dying away very fast; the people are more willing to hear, and there are many near the door of the kingdom. We see the fruits of our labors appearing every day. Thank God for his blessings to us. I also pray that the good work which is begun may continue. Yours, etc.,

WM. BRADBURY.

RUSHVILLE, Schuyler Co., Illinois,
June 10th, 1878.

Bro. Joseph.—When your letter, regarding my mission, reached me, April 18th, I was holding meetings near Rushville, Illinois. After that I started for the Pittsfield District, stopping at Hill's Grove to preach a few discourses, and while there receiving notice from Bro. Jackson Goodale that arrangements had been made for me, I went to the vicinity of the Alma Branch, in Schuyler county, and opened on Sunday, May 12th, continuing till the 22d. I met with strong opposition, and was fiercely arraigned on the strength of quite an amount of testimony, after the *No. 19-Maria Ward-Gov. Ford* order; which resulted as usual, in making us more friends and fewer opposers. A challenge for a public discussion was presented, which I at once accepted; but the parties failing to secure a representative man, on the affirmative of this proposition, the debate was a failure.

Here I baptized Bro. Thomas Kent and wife on the 23d, and at the confirmation Bro. Kent received the assurance of the Holy Spirit that, inasmuch as he was baptized, he should, in the Father's own time, be called to proclaim the same gospel that he had just obeyed. He is a noble young man, and one who has a bright prospect before him, if he remains faithful and true to his covenant and his God.

I continued laboring at several places in the south-western part of Schuyler county until June 9th, and that day I baptized another precious soul, a young lady. I closed meetings that evening, having preached twenty-eight discourses. Throughout that portion of Schuyler, and also from Brown county, I received many earnest solicitations to come and preach in both old and new places; and I am sure an earnest effort in that portion of the country will be effectual in opening a great door for the spread of the gospel.

Everywhere I find more openings than can be filled, and that Macedonian cry, "Come over and help us," can be heard upon every side. I earnestly pray that the hands of our efficient laborers may soon be liberated, by the whole Church doing their duty financially; then many of those urgent calls, to which none can now respond, can then be answered, to the great advancement of the latter day work, and to the calling of many precious souls out of spiritual Babylon. I am off to-day for a week's rest and visit at home. After a short time in McDonough and Hancock counties, I shall return to this field, and with the help of God, shall continue to do all in my power to assist in the onward march of our Redeemer's Kingdom.

I have been constantly in the field since March 7th, and I have traveled over five hundred miles, have delivered eighty discourses, attended twelve

prayer and testimony meetings, and baptized six persons; and I am happy to say that I have seen the power of God manifested in a wonderful manner in administering to the sick, even to the full restoration to health of those grievously afflicted. Bro. J. H. Lake writes of having lately baptized four persons at Bentonsport, Iowa. Your brother in the bonds of the new and everlasting covenant,
JOSEPH A. CRAWFORD.

THORNTON, Limestone Co., Texas,
June 10th, 1878.

Bro. Henry:—Bro. Jenkins and I have been preaching in several places in this country, and the prospects are fair that a good work will be done here. I had the pleasure of leading Bro. Hawkins into the water, June 2d, and I hope that others may soon follow. I shall leave this place for Cheeseland as soon as I can. People are anxious to hear in Anderson, Houston, and Cherokee counties. Bro. Jenkins cannot go farther, and Bro. Bays is in western Texas. Yours in the truth,
JAMES W. BRYAN.

Conferences.

Pacific Slope Mission.

Conference convened at Kohler's Hall, West Oakland, California, at 10 a. m., April 6th, 1878; D. S. Mills, president; Peter Canavan, Secretary; John R. Cook, assistant.

Prayer by Wm. Anderson. Hymns 55 and 19 were sung.

Reports of districts.—The California district was represented by Bro. Mills, who reported the work in the district as encouraging and onward; although as far as he was concerned he had not pushed forward the work to the world as he would have liked, but intends to thrust in his sickle for the next seven or eight months. No reports from the Oregon and Nevada districts.

Sub-districts.—Alameda and San Francisco; H. P. Brown, President, stated that he had made an effort to preach at Stockton and Watsonville; there is a good feeling among the people. He had not been to San Francisco. The San Francisco Branch is still disorganized.

2 p. m.—Minutes of the last conference were read from the SAINTS' HERALD of January 1st, 1878.

Sub-district reports continued.—Butte sub-district, represented by Wm. McLean, the president. Los Angeles sub-district; Joseph Burton, president; 1 branch of 113 members, and 20 scattered members. Sacramento sub-district, represented by E. H. Webb, president. Plumas sub-district, Wm. Potter reported not having visited his district. Santa Cruz sub-district, John Carmichael, president, reported by letter.

Bro. Mills read a communication from Bro. Wm. Hart, requesting proper letters of removal. A motion that Bro. and Sister Hart's letters, given by Bro. T. J. Andrews, be accepted, was tabled.

Resolved that this conference grant proper letters to Bro. and Sister Hart, which will enable them to join any other branch to which they may apply; it appearing that they were members of the San Francisco Branch at the time of its dissolution.

This motion was pending when conference adjourned till evening.

Evening.—Met at the Masonic Hall. Preaching by H. P. Brown.

Sunday, April 7th.—At 10:30 a. m., in Kohler's Hall, by request the funeral sermon of Sister Laura Roberts was preached by D. S. Mills. Text: Rev. 14: 12, 13.

After the sermon a short recess, when there was held a sacrament and testimony meeting.

One baptism during the interval.

Evening.—George Rice was confirmed a member of the Church. Preaching by Joseph Burton. Text: 2 Cor. 5: 20.

Monday, April 8th.—The resolution pertaining to Bro. and Sister Hart's letters called up, and a motion to table it entertained, which prevailed.

J. M. Parks, president of the Petaluma sub-district, said he had not been able to travel over his district on account of the heavy rains. His labors were confined to the branch at Santa Rosa.

The following preambles and resolutions carried:

Whereas differences arise among brethren in different parts of this Mission which cannot be adjusted without the intervention of the authorities of the Church, and

Whereas many of the members suppose the Annual and Semi-annual Conferences are courts of original jurisdiction for the settlement of these differences, therefore,

Resolved that it is the sense and understanding of this conference that said conferences have not original but appellate jurisdiction, and be it further

Resolved that said conferences will not entertain and try such matters unless they come before said bodies on appeal.

Branch Reports.—Watsonville: 63 members, including 3 elders, 1 priest, 3 teachers; no changes. Daniel Brown, president; I. C. Tuck, clerk.

Sacramento: 59 members, including 5 elders, 1 deacon; 12 baptized, 2 expelled, 2 ordained. Marcus Lowell, president; E. H. Webb, clerk.

San Benito: 20 members, including 1 elder, 1 priest; no change. J. H. Lawn, president and clerk.

Santa Rosa: 70 members, including 5 elders, 1 deacon; 5 received. Jacob Heger, clerk.

Alameda Creek: 62 members, including 1 seventy, 5 elders, 1 priest, 2 teachers, 1 deacon; 1 received, 2 removed by letter 1 died. S. B. Robinson, president and clerk.

Stockton: 47 members, including 2 elders, 5 priests, 1 teacher, 1 deacon; 1 removed, 1 cut off, 1 died. H. P. Robbins, president and clerk.

Jefferson: 21 members, including 1 elder, 2 priests; no change. John Carmichael, president.

West Oakland: 48 members, including 1 high priest, 7 elders, 1 priest, 2 deacons; 2 received and 1 removed by letter, 2 died. John Roberts, president; P. Canavan, clerk.

Davisville: No total given; 6 received and 1 removed by letter. J. B. Price, president.

Nortonville: 22 members, including 3 elders, 1 priest; 2 received. Thos. R. Davis, president.

Santa Maria: 22 members, including 1 elder, 1 priest; 6 baptized, 12 removed by letter. J. R. Jeffries, president; N. W. Best, clerk.

Elders Reports.—Henry Lawn, John Carmichael, John Range, and N. W. Best, by letter; Owen Smith, John Roberts, Daniel Brown, E. H. Webb, J. B. Price, Wm. McLean, S. B. Robinson, Peter Canavan, D. J. Phillips, George Oman, A. Haws, and J. M. Parks, in person.

1:30 p. m.: Elders William Potter, Jacob Adamson, Peter Betts, Thomas R. Davis, Joseph Vernon, John Watkins, John R. Cook, William Anderson, Russell Huntley, and Owen Dinsdale, reported; also priest John Nightingale, teacher Job Hall, and deacons John Stromberg and William Betts.

Present: 1 high priest, 24 elders, 4 priests, 1 teacher, 3 deacons.

John Roberts, the Bishop's agent, reported having received from March 1st, 1877, to 1st, 1878, \$232.78; paid out \$223.25, leaving on hand \$9.53.

The committee appointed to confer with the President and Secretary of the Church respecting the propriety of doing away with the Pacific Slope Records reported; the correspondence was submitted to the conference, and the report was accepted, and the committee discharged.

Bishop I. L. Rogers' circular to agents was read.

Resolved that we sustain Richard Allen as Bishop's agent for the San Bernardino sub-district;

That the Yolo sub-district be added to the Sacramento sub-district, to be called hereafter the Sacramento sub-district;

That we heartily endorse and hereby recommend Bro. W. W. Blair's pamphlet, "Joseph the Seer," to the Saints of this Mission, and to all people;

That we uphold and sustain Bro. Joseph Smith and his counselors as presidents of the Church of Jesus Christ of Latter Day Saints, and all the authorities of the Church in righteousness.

Whereas, errors have been committed by certain elders in performing the marriage ceremony between parties without licenses, contrary to the laws of this state, wherefore, Resolved that this conference unqualifiedly condemn such conduct,

and warn them that a repetition of the offence will be attended to by enforcing the discipline of the Church.

Whereas there exists in the land various organizations of different nature, and from present appearances troubles of a fearful character are coming, therefore we feel it to be our duty, prompted by the Spirit, to call the attention of the Saints to this particular; therefore, Resolved that all Saints, the priesthood in particular, refrain from meddling with or encouraging in any way any movement of what is known as the labor movement, or any such like organization.

That the Pacific Slope Mission retain its secretaryship, and that the secretary be authorized to keep a correct record of the minutes and transactions of all deliberations of the Pacific Slope Mission; and that the sub-districts in the Mission send a full report of all their proceedings to him four weeks prior to the sitting of the Annual or Semi-Annual Conference of the aforesaid Mission.

Whereas, a misunderstanding has arisen in regard to the name given to the San Francisco and Alameda sub-districts at the time of their combination, therefore, Resolved that the counties of San Francisco, San Mateo, Santa Clara, Alameda, Contra Costa and the Stockton Branch, in San Joaquin county, be known as the San Francisco Sub-District.

The following presidents of sub-districts were sustained: John Carmichael, of the Santa Cruz; E. H. Webb, of the Sacramento; H. P. Brown, of the San Francisco; J. F. Burton, of the Los Angeles; J. M. Parks, of the Petaluma; Bradbury Robinson, of the Humboldt.

Resolved that all the presidents of districts not sustained by vote of conference are null and void.

That we sustain D. S. Mills as President of the Pacific Slope Mission.

That P. Canavan be retained and sustained as Church Recorder and Secretary of the Pacific Slope Mission.

That the monies arising from the collections at this Conference which are left after paying the expenses thereof, be placed in the hands of John Roberts, Bishop's Agent, for the support of the ministry of the Pacific Slope Mission.

Whereas, in consideration of an article in the *Saints' Herald*, under the caption of "What an Elder Heard by the Wayside," and inasmuch as said article has a direct insinuation upon the character of the Saints in this Pacific Slope Mission, therefore, Resolved that we hereby do express our disapprobation of the said article, as not expressing the character, or views of the Saints of this Mission.

That this conference appreciates the faithful labors of Elder Gland Bodger in Australia, and ask the blessing of God upon that Mission.

Evening: Preaching by H. P. Brown. Subject, Women as Co-laborers with the Man in the Work of the Gospel.

Owen Dinsdale, who had been received into the Church several conferences back on his original baptism, was baptized during the intermission, and confirmed and ordained an elder at this meeting. Several who were sick were administered to.

Adjourned to meet at Washington Corners, Alameda county, California, October 6th, 1878.

Fremont District.

A conference was held at College Hill School House, Fremont county, Iowa, May 18th and 19th, 1878; D. Hougas, presiding; Wm. Leeka, clerk.

Branch Reports.—Shenandoah 85 members; 5 received and 2 removed, 1 expelled, 1 died.

Plum Creek 82; 2 received by letter. Error in last report; should have been 80 members instead of 81.

Mill Creek 28; 1 received.

Elm Creek 27; 4 baptized.

Farm Creek 26.

Elders W. Baldwin, J. Leeka, John Goode, J. V. Roberts, G. E. Deuel, Wm. Gaylord, A. T. Mortimore, D. Hougas, R. J. Anthony, George Kemp, Moses Gaylord, S. S. Wilcox, Simon Dike, Sen., and Wm. Leadingham reported in person; J. R. Badham and E. C. Brand by letter; Priests P. Tempest and J. T. Wolsey, and Teacher Simon Dike, Jun., in person.

One hour was spent in free discussion.

Report of Bishop's Agent: "On hand May 25th,

1877, \$1.50; received \$42.25—total \$43.75. Paid out \$57.65; due Agent \$13.00. Wm. Leeka, Agent."

Financial Report of Shenandoah Branch: "Received during the quarter \$13.40; paid out \$11.95; on hand \$1.45. J. R. Badham, financial clerk."

Missions were assigned to A. T. Mortimore, L. Donaldson, S. S. Wilcox, Wm. Leadingham, W. Baldwin, Wm. Gaylord and G. E. Deuel.

May 19th.—Preaching by R. J. Anthony, at 11 a.m.; after which about two hours were spent in prayer and testimony meeting. Preaching by G. E. Deuel, at 7:30, p.m.

A good feeling prevailed during the whole session. One child blessed.

Adjourned to Shenandoah, August 10th, 1878, at 10 a.m.

North-East Missouri District.

A conference convened at Bevier, Macon county, Missouri, May 18th, 1878; John Taylor, presiding; John T. Williams, clerk *pro tem*.

Branch Reports.—Bevier 67 members, including 7 Elders, 2 Priests, 5 Teachers, 1 Deacon; 1 baptized, 11 received by letter, 3 expelled. Financial Report of Branch: Received during quarter \$65.76; paid out \$60.02; balance on hand \$5.74.

Hannibal 20, including 3 Elders, 1 Teacher; 1 expelled. Money on hand \$5.65.

Salt River 12, including 1 Elder, 1 Teacher; 2 baptized.

Elders John T. Phillips (of the Seventy), David D. Jones, John Taylor, Gomer T. Griffiths, Chas. Perry, John T. Williams and John F. Thomas reported; also Priests Frank Mussel and James Davis, and Deacon Samuel Moss.

Br. John T. Phillips addressed the Saints, giving them instructions on their duties.

Preaching at 7:30 p.m., by Gomer T. Griffiths.

Resolved that we sustain Br. Gomer T. Griffiths in his labors in the district.

Sunday 19th: At 10 a.m., preaching by R. Thutchley and John Taylor; at 2:30 p.m., sacrament meeting. Strong testimonies were given, and the good influence was felt among the Saints. A collection was taken to defray indebtedness of Bevier Branch. At 6:30 p.m., preaching by John T. Phillips and John Taylor.

Resolved that we recommend Br. Rob't Thutchley for Bishop's Agent of this district.

Adjourned to Bevier, August 10th, 1878.

Little Sioux District.

A conference convened at Magnolia, Harrison county, Iowa, June 1st and 2d, 1878; Phineas Caldwell, president *pro tem*; Donald Maule, clerk.

Branch Reports.—Spring Creek 36, including 4 Elders, 1 Teacher, 1 Deacon; 5 baptized, 1 Deacon ordained.

Little Sioux 118, including 3 High Priests, 2 of the Seventy, 5 Elders, 3 Priests, 3 Teachers, 1 Deacon; 2 baptized, 1 cut off.

Magnolia 123, including 1 Seventy, 8 Elders, 2 Priests, 2 Teachers, 1 Deacon; 18 removed by letter, 17 of them to organize a new branch.

Unionburg 35, including 9 Elders, 1 priest, 1 Teacher, 2 Deacons.

Buena Vista 21, including 2 High Priests, 1 Elder, 1 Priest, 1 Deacon; 1 Deacon ordained.

Six Mile Grove report returned to the branch for correction. Union Center, no report.

J. C. Crabb having arrived, was sustained as president of the conference.

D. M. Gamet reported the spiritual condition of the little Sioux Branch as improving; Phineas Caldwell, the Magnolia Branch, good; J. M. Putney, the Union Centre Branch, good; John Chambers, the Spring Creek Branch, good; Lucius Streater, the Pleasant View Branch, good.

Elders John Thomas, Wm. Chambers, P. Caldwell, J. C. Crabb and A. W. Lockling reported in person, and J. M. Harvey, David Chambers and J. R. Lambert by letter.

Report of Bishop D. M. Gamet, to May 28th, 1878: "On hand last report in goods \$12.00; from Levi Gamet \$10.00, Ann Johnson \$5.00, Almema Vredenburg \$2.00, Levi Gamet \$8.00, Br. and Sr. Johnson \$10.00, Sr. Strauss \$5.00, Almema Vredenburg \$5.00, Sr. John Johnson \$10.00; paid to the ministry \$67.00, to the poor \$29.70; bal-

ance on hand \$37.30. D. M. Gamet, Bishop."

J. M. Putney, Elijah Cobb and John Lytle were appointed to audit the account, and report at next conference.

Some two-days' meetings were appointed.

Building committee reported.

Resolved that elders administering baptism confine themselves strictly to the letter in the Book of Covenants.

At 7:30 p.m., prayer and testimony meeting, conducted by J. C. Crabb and P. Cadwell.

Whereas, the practice of promiscuous dancing by some members of the Church has been practiced, therefore be it Resolved that such practice be and is hereby deprecated.

Sunday: At 10:30 a.m., preaching by C. Derry. Sacrament administered by P. Cadwell, D. M. Gamet and W. Chambers; at 3 p.m., preaching by J. C. Crabb.

Resolved that the decision of the President of the Church be accepted, that in the absence of the Branch President the Priest shall preside; in the absence of the Priest, the Teacher shall preside; in the absence of the Teacher, the Deacon shall preside.

Evening: Preaching by Charles Derry.

Resolved that we accept the improvements made in and around the Magnolia meeting house, and that we express our thanks for the same to the brethren and friends for making said improvements.

Adjourned to meet at Spring Creek Branch, August 17th, 1878.

Miscellaneous.

Notices.

BISHOP'S AGENTS APPOINTED.—In accordance with recommendations received from the following districts, as certified by the officers thereof, I hereby appoint the following brethren as my Agents in said districts:—Elder Robert Thutchley in the North Eastern Missouri District. Elder James J. Kaster in the Independence District, Missouri. Elder Edwin C. Wildermuth in the Western Wisconsin District. Elder Marriner G. Maudsley in the Eastern Iowa District. Bro. L. P. Russell having resigned. I pray that there will be given to them the counsel and aid of the Holy Spirit for all the duties and responsibilities of their office, and commend them to the Saints of their districts as ready to receive funds for the support of the work therein and at large. Israel L. Rogers, Presiding Bishop.

TWO DAYS' MEETINGS.—The following will be held in the Independence District, Missouri: At Kansas City, July 6th and 7th, by brethren J. W. Brackenbury and S. O. Waddel. At Wyandotte, 13th and 14th, by brethren Frederick Campbell and J. W. Brackenbury. At Belton, 20th and 21st, by brethren Schroder and J. W. Brackenbury. At Pleasant Hill, August 3d and 4th, by brethren J. J. Kaster and Lloyd. At Independence, 10th and 11th, by brethren Frisby and Sheehy. In Parker's neighborhood, 17th and 18th, by brethren Clow and Brackenbury. J. W. Brackenbury, president.

SOUTHERN NEBRASKA DISTRICT.—To the Elders and Saints of Southern Nebraska District: Acting for the best interests of the cause, we hereby give notice that the time of holding the next conference of the above district is changed from July 28th to July 14th, 1878, at 10:30 a.m., to meet in the Platte River Branch. K. Johnson, president of district; Robt. M. Elvin, secretary.

Information wanted of Ann Eliza, John, and Mary Snowball, children of Thomas Snowball, who died on the plains in 1854, the children being taken to Salt Lake City. If any one there, or elsewhere, can give intelligence of them they will confer a great favor. Address John Bolam, Irwintown, Pennsylvania.

Addresses.

William Bradbury, 212 Westminster Street, Providence, R. I.

Married.

BACON—WALLIN.—At Philadelphia, Pa., April 22d, 1878, by Elder John Stone, Bro. Hosea H. Bacon of Philadelphia, and sister Rachel P. Wallin, of New York.

LEWIS—WATKINS.—At the residence of the bride's father, Cleveland, Lucas county, Iowa, May 20th, 1878, by Elder John R. Evans, Mr. Thomas H. Lewis and sister Ann Louisa Watkins.

Died.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice. Marriage notices \$1 each. Birth notices free.

REDFIELD.—Near Beatrice, Nebraska, on March 5th, 1878, Elder William Redfield, one of the counsellors to the President of the High Priest's Quorum. Bro. Redfield was on a visit at his nephew's, and in better than usual health prior to the fatal sickness which released him from his earthly labors. He was taken sick after retiring on Sunday evening, and died about eight o'clock on the Tuesday morning following. He was born in New Hampshire, October 14th, 1810, and was therefore in his 68th year at the time of his death. He joined the Church in 1834, and remained a member of it to the time of his death, forty-four years. He is gathered with the blessed. Funeral services in honor of his memory were held by Elder M. H. Forscutt, at Shenandoah, Iowa, on Sunday, May 26th. May comfort attend the bereaved ones, a loving wife and six grown sons and daughters.

STILLMAN.—At Shenandoah, Page county, Iowa, on April 1st, 1878, Barbara Stillman, sister of Bro. William Redfield, who survived him less than one short month. Sister Stillman was born in Vermont, February, 1808, and had therefore lived her allotted three score and ten. She joined the Church in Kirtland, in 1834, also, and died in the triumph of the righteous. Hand in hand the brother and sister may walk the Elysian fields of Paradise together, impart and together receive the congratulations of loved ones gone before, and dear ones soon to follow after. A tribute was paid to her memory by Elder Forscutt in his former associate and friend, Elder Redfield.

At the same time, too, Frank Burtis Austin, beloved child of brother and sister Austin, of Shenandoah, who died April 28th, of scarlet fever, was touchingly referred as happy in the companionship of his noble-hearted grandsire, who passed home rejoicing in the truth but a few months previously. Text—Isaiah 57: 1.

ANDREASON.—At Barnard, Nodaway county, Missouri, May 23d, 1878, Elder Christian Andreason, aged 63 years, 1 month and 12 days. For over two years he suffered greatly from a tumor in his stomach, but he endured in patience. He obeyed the gospel in Denmark in 1853, went to Utah in 1854, but became convinced of the just claims of the Reorganized Church, and was baptized by Elder Thomas Job in 1865, and returned from Utah in 1866, joining the Platte Branch, where he died. He leaves a wife and two daughters. Funeral sermon by Elder Charles Williams.

VAN DUSEN.—At Cameron, Clinton county, Mo., April 19th, 1878, infant son of brother and sister Van Dusen, aged one week. Funeral services by Bro. W. T. Bozarth.

A bud to us was given,
Too fresh—too pure to blossom here,
But bloometh now in heaven.

BUCKNER.—At Bear Lake, Manistee county, Michigan, April 25th, 1878, sister Mary J. Buckner, aged 32 years, 11 months and 18 days.

KEMP.—Near Wheatland, Cal., May 15th, 1878, Nettie, daughter of H. B. and M. Kemp, aged 15 years and 11 months.

AUGSTEAD.—At Council Bluffs, Iowa, May 26th, 1878, of diphtheria, Charles, son of sister Mary Augstead, aged 3 years, 6 months and 3 days. Funeral sermon at the Saints' Chapel, by Elder Andrew Hall.

Idleness is the dead sea that swallows up all virtues, and is the self-made sepulchre of a living man.

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We are now prepared to do Job Printing at the following prices, in good style and on good stock, postage or expressage prepaid.

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Prices of other work given on application. Proofs furnished when desired.

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AT THEIR PUBLISHING HOUSE
IN PLANO, KENDALL COUNTY, ILLINOIS.

The Saints' Herald:

Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, explanatory of the faith of the Church, and contains correspondence from different parts of the world, giving accounts of the progress of the Church, and setting forth the dealings of God with his people. Published semi-monthly, sixteen large pages. Price \$2.15 per year, half year \$1.10, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

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PROSPECTUS OF

The Saints' Advocate.

At the earnest solicitation of many prominent members of the Church, among whom we may mention Pres. Joseph Smith, with some of the members of the Bishopric and quorum of the Twelve, we propose to publish a journal in the interests of the Reorganized Church of Jesus Christ of Latter Day Saints, and more especially to the advancement of the mission sustained by said Church in the Territory of Utah; said paper to be entitled: *The Saints' Advocate*.

We shall endeavor to make plain the doctrine and principles of the Church of Christ, as taught in all of its standard works, as we may be led and enlightened by the Spirit of the Lord.

We shall undertake to vindicate the doctrine and history of the Church, and point out the "abominable heresies" and "pernicious ways" that have produced and perpetuated the Latter Day Apostasy, and caused "the way of truth" to "be evil spoken of."

In carrying out this work we shall have occasion to draw largely upon Church history, ancient and modern, including that of the Reorganization, very much of which is not conveniently accessible to many of the Church. This we hope to make a highly valuable and interesting feature of the publication.

We shall expect the aid of many of the ablest writers in the Church, especially those who by their love and intimate knowledge of Church affairs will be well fitted to furnish important matter.

Our trust and confidence is in God, in the revealed word of His grace, the light of His Holy Spirit, and in all the essential facts that are properly connected with the great latter day work.

We ask the hearty co-operation of all the Saints, and of all friends of truth and righteousness.

The words of Pres. Joseph Smith, in a letter dated June 24th, gives us great encouragement when he says, speaking of the proposed publication, "I felt an uncommon witness of its fitness while reading yours and Henry's notes on the subject."

The paper will be issued monthly for the present, at the small price of 50 cts per volume of 12 numbers, including postage.

All presidents of branches, and the active ministry, generally, are requested to act as our agents.

Remittances may be sent to the office of *The Saints' Herald*; or to the editor W. W. Blair, Sandwich, DeKalb Co., Illinois.

W. W. BLAIR,

Sandwich, DeKalb Co., Illinois.

June 27th, 1873.

FARM FOR SALE OR RENT.

I have an 80 acre farm to sell or rent to the Saints. It is situated near Jefferson, Green county, Iowa. Particulars and further information will be furnished by addressing me as above. 1jy4t JOHN HATCHER.

LANDS FOR SALE.

I have 480 acres of land for sale in Nodaway County, Missouri, at \$6 per acre, cash. For further information, address 1ap12t WM. HAWKINS, Oregon, Holt Co., Mo.

1 July 78.

Look Here.—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired. Attention is called to the notice giving full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

THE SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Illinois, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and is edited by JOSEPH SMITH and HENRY A. STEBBINS. \$2.15 per year. All remittances, orders, and business communications intended for the office of publication, must be directed to Henry A. Stebbins, Box 50, Plano, Kendall Co., Ill. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

The Saints' Herald

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 25.—Whole No. 398.

PLANO, ILLINOIS, JULY 15, 1878.

No. 14.

THE LAND AND THE PEOPLE.

Let us sing of the land where the Jaredites trod,
And in purity worshipped the only true God;
The land of the Nephites, and Joseph the Seer,
And the land where the city of Saints will appear;
The land of God's chosen, where the faithful will rest,

The fair land of Zion, and our home in the West!

And now what shall we do on this land that's so fair,
But to make every dwelling a temple of prayer;
Every bosom an altar, whence incense shall rise,
To the God who created the earth and the skies;
Every tongue a true witness for Jesus our Lord,
Never given to slander, but teaching God's word.

Every hand always ready to give, or to lend
To the widow and orphan who needs a true friend;
Eyes wide open to virtue, but blinded to lust;
Souls devoted to God, holy, truthful and just;
Feet to carry the gospel, that bids sin depart,
That will make us God's Zion and all pure in heart!

PLANO, Illinois.

H. S. DILLER.

EPHRAIM AND MANASSEH.

Undoubtedly many besides brother C—y have taught that the aborigines of this continent descended from Ephraim; and that as confidently and sincerely, as it is possible for brother C—y or any other man to be. So confident was Parley P. Pratt of this that he turned the subject into song; and made the Indian, "in feathers, paints and broaches," to say, "I once was pleasant Ephraim, when Jacob for me prayed." But, the history of poor Parley proves that neither his teaching nor his practice was always faultless. Indeed, it would have been well for him, if his errors had never exceeded his mistaking Manasseh for Ephraim.

It does not appear to me that we can consistently be considered blameless in asserting what we have no positive revelation from God to confirm. In this case, all the revelation that we have, demonstrates that the Nephites and Lamanites descended from Manasseh. Not only so, but the men who made and kept their records, as well as their officiating priests, prophets, judges and kings were of that tribe. And, as if the Holy Ghost foreseeing the possibility of the believers in the Book of Mormon making a mistake on this subject, he inspired Mormon, its great transcriber, to say

emphatically, "I am Mormon, and a pure descendant of Lehi."—Nephi chap. 2, last par. We have also the words of Amulek, when filled with the Spirit, saying, "I am Amulek; I am a son of Gidonah, who was the son of Ishmael, who was a descendant of Aminadi, * * * and Aminadi was a descendant of Nephi, who was the son of Lehi, who was a descendant of Manasseh." Why was the Holy Ghost so definite on this matter? Surely, not to be treated with indifference; much less to allow the teaching of a theory that conflicts with, and virtually attempts the making these divine assertions nothing less than lies!

It has been taught over and over again, and by members of different factions, that the American Indians descended from Ephraim, the son of Joseph. And that the Book of Mormon is a record of their forefathers, who were highly favored of God, and blest with a high degree of civilization, inhabiting the whole of this country, north and south. And these statements have been so highly colored by some, that I have heard parties wrought up by it, express the wish that it had been their lot to have been born Indians; as, in that case, there would have been no room to have doubted that they belonged to Ephraim. The Book of Mormon plainly states that this land was greatly inhabited, and the people sometimes greatly blessed of God, and endowed with much understanding, civil and divine; but it nowhere says that they were of Ephraim; it does state, however, that the father of the people was of Manasseh.

The Stick of Joseph which is generally understood to be the Book of Mormon, is called the Stick of Ephraim: not because it is a history of Ephraim, for it is not; neither did Ephraim compile it. It was truly in the hand of Manasseh till the fourth century; but was not in the hand of Ephraim till the nineteenth. It is twice called the Stick of Joseph; but is in the hand of Ephraim. It was written to Ephraim, not by him. It is the production of the tribe of Manasseh; and that constitutes it the Stick of Joseph, as really as if Ephraim had made it; Ephraim and Manasseh being the sons of Joseph; and their posterity are destined to be the two great powers by which the Lord will "push the people together to the ends of the earth."—Deut. 33: 17. "I have written to Ephraim the great things of my law."—Hosea 8: 17. We are taught how he did this: by leading a part of the tribe of Manasseh from the land of Jerusalem to this land; and dealing with them in righteousness, in truth, in mercy, and in

judgment, causing the same to be recorded and preserved, to come forth in the latter days, to be translated by the power of God through the feeble instrumentality of Joseph Smith, of the seed of Ephraim. And, eventually, the knowledge of this will be carried by Ephraim's seed, to the Indians; to the literal seed of Manasseh. Then both will understand the words of the Holy Ghost, "Manasseh, Ephraim; and, Ephraim, Manasseh." The history of Manasseh prepares the way to sift out Ephraim from among the Gentiles; or, to cause them to "spring up as among the grass." "Surely the people is grass" (Isaiah 40: 7). And as "willows by the water courses" (Isaiah 44: 4). And to go forth to the Indians in the power of the Holy Ghost, and with their own record, or the record of their fathers to their redemption; or to bring them to the knowledge of the God of their fathers. Then Manasseh will have as much to love Ephraim for, as Ephraim has to love Manasseh. Thus will the stick of Joseph, instrumentally prepared by Manasseh, result in the salvation of Ephraim; and being found in the hand of Ephraim, will bring about the salvation of Manasseh. "Give ear, O, shepherd of Israel, thou that leadest Joseph like a flock * * *. Before Ephraim and Benjamin and Manasseh stir ye up thy strength, and come and save us."—Psalms 80: 1, 2.

One thing is obvious, that the identity of Manasseh was never really lost. Though extinct in Palestine, and probably not found among the other tribes, it became very prominent on this continent from the time Lehi came here, and continued for a thousand years. And it is more than probable that the tradition of their origin remained among them for many centuries, even in their degenerate and scattered condition. But, be that as it may, the Book of Mormon being their history identifies them, as we have seen.

This was not the case with Ephraim. Like the prodigal, he was to be lost, and found; to be dead, and alive again. As a people, to lose their identity, "Give them, O Lord: what wilt thou give them? give them a miscarrying womb and dry breasts" (Hosea 9: 14). "Though they bring up their children, yet will I bereave them, that there shall not be a man left" (verse 12). "Ephraim is smitten, their root is dried up" (verse 16).

Their means of reproduction stopped; their origin, or root dried up; their children gone; gone among the nations; but not as members of the family or tribe of Ephraim: For God said, "there shall not be a man left!" Not even one who possessed a knowledge of their original parentage; none who could say, I descended from Ephraim, the younger son of

Joseph, on whose head was the greater blessing; "they shall be wanderers among the nations," said God (Hosea 9:17).

There they have remained till this generation, until God fulfilled or began to fulfill his promise respecting the sticks of Judah and Joseph, "They shall be one in my hand" (Ezek. 37:19). As soon as those who are of the blood of Ephraim are made acquainted with it; seeing the harmony of the two, and being in possession of a portion of God's Spirit, they at once say in effect, "what have I any more to do with idols?" "Surely after that I was turned, I repented; and after I was instructed I smote upon my thigh" (Jer. 31:19).

I entered into covenant with God; I bound myself even to be the Lord's. The knowledge of the blessed work makes my heart to rejoice as though with wine. I am not only willing to serve the Lord, but I can make every sacrifice, and greatly rejoice in giving up and leaving all for the Lord. I gladly brave every hazard of losing friends, kindred, houses, lands, health, and even life itself. Such has been, and still is the experience of thousands of Ephraim's seed. And the Lord says respecting them, "Is Ephraim a pleasant child? For though I spake against him, I do earnestly remember him still."—Jer. 31:20. "I have seen his ways and will heal him."—Isa. 57:18. I will put him in the position in which Jacob, Moses, and others, by the Spirit of revelation beheld him, when wrapt in the visions of God; they saw the glorious condition of the tribes of Israel in the latter days; they saw the land where Manasseh's seed had dwelt over two thousand four hundred years; whose history, containing the fulness of the gospel of Jesus Christ, should, by the blessing of God, instruct and confirm Ephraim, who should be found among all nations and tongues, whom the Lord should gather to this land "to see his glory!" And here, blessed with the Holy Priesthood, be made the "first-born in Israel." Not only will all the other tribes come here, and falling down be crowned under the hands of the children of Ephraim, but the blessing of Abraham to all the kindreds of the earth will be through Ephraim. Thus, spiritually, Ephraim will become a multitude of nations. Jacob prayed, "Let them grow into a multitude in the midst of the earth." (Gen. 48:22). Manasseh grew into a multitude here.

We have seen that neither Nephites, Lamanites, nor Indians, could possibly be the literal seed of Ephraim; neither could they be the seed of Ephraim spiritually, unless God had sent some one to that tribe with power and authority to administer to them the word, Spirit, and ordinances. In that case, it would have been consistent to call the converts Ephraimites. But we have no record of any such an event in their history; consequently we have no consistent ground to call the Nephites, even in their very best estate, Ephraim. But Ephraim has grown into a multitude while scattered and wandering among the nations, and unknown, either to the world or to themselves. But as they become acquainted with the latter day work, or the marvelous work and wonder, which the Lord has proceeded to do in that tribe, and get the spirit of this marvelous work, they at once rally round the standard of truth. And it will be known before long, that all who are counted worthy to live

in honor on this continent, will do so because they are Ephraim's seed or have identified themselves with Ephraim. Then will Ephraim be "a multitude of nations" indeed. (Gen. 48:25). Then will Jacob's prayer be answered, and his predictions fulfilled; and his face no more wax pale.

We have in the words of Lehi to Joseph, his youngest son, an important prophecy, yet to be fulfilled; namely, that God will "raise up" from among his seed, "One mighty, who shall do much good, both in word and deed, being a mighty instrument in the hands of God, with exceeding faith, to work mighty wonders, and to do that which is great in the sight of God, to the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren. And now thou art blessed; wherefore hearken unto the words of thy brother Nephi, and it shall be done unto thee according to the words which I have spoken. Thy seed shall not be destroyed, for they shall hearken unto the words of the book."

We learn here that Manasseh will still retain his position as a distinct tribe, but the brother of Ephraim. And though they will be greatly blessed through hearkening to the words of the Book (of Mormon), yet it will be necessary for God to raise up one of their own people empowered to do mighty wonders—to do much good—with exceeding faith! A mighty instrument in the hand of God to turn the people from their bloody wars; their filthiness, their superstitions, and from their ignorance of God and their origin. Lehi delivered this prediction in the utmost confidence in its fulfillment. "Wherefore thou art blessed, and thy seed shall not be destroyed." He knew that his seed must continue, because he knew that the mighty instrument must come of Joseph's seed, or, in other words, of Manasseh's seed.

It would be superfluous to say this could not be Joseph Smith. No one thinks that he is of Indian extraction; though we all regard him as of Ephraim; and his sons are literally the sons of Ephraim.

I trust that all who see differently will have charity enough to admit the purity of my motives; and I hope all who read the foregoing will be blessed to the extent the subject has afforded me pleasure. I have purposely prevented the reader from being biased through his knowledge of who the author is, and sign,

HENRICUS.

PLAIN PREACHING.

Looking over an editorial in the *Herald* of April 1st, I was pleased with the quotations from Doctrine and Covenants, "What an Elder should teach, faith and repentance to this generation." I can testify to the truth of it. An elder has more of the Spirit to preach, and he pleases his hearers better; in fact the only rule is for preachers to introduce first principles, and then take other subjects in connection with them, such as the Second Coming of Christ, Gathering of Israel, and others as he is guided by the Spirit. I have traveled some in the field with our late brethren, H. Green and J. M. Parks, who preached plainly and soundly, and they had the good wishes of all who heard them; also Bro. Glaud Rodger,

who, by his plain and godly preaching, received the blessings of both Saint and sinner, wherever he preached.

The plainer and easier a minister feels when he preaches the better for him, and he pleases the audience thereby. Some elders are natural talkers. I am the opposite of this, and with many others that I am associated with I see that they can hardly stand up in a testimony meeting and speak to the Saints. To such I would say, take Paul's advice, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." I believe in studying and practicing, for God helps those that help themselves; and I can testify that I have heard some of the best sermons from men that when they stood up their knees trembled and their voices shook, while some good speakers have spoken too long and have lost the Spirit and become tiresome. Let us obtain the Spirit and keep it, if we can. Let us cultivate love and good feeling one toward another. We all have our failings; it is right we should have them. With the best of feelings for the forwarding of the cause, I remain as ever,

WHEATLAND, California,

WM. MCLEAN.

THE DISCOVERY OF NORTH AMERICA.

A Wall Street broker laid a wager the other day that Christopher Columbus discovered the continent of North America, and, of course, lost it. It is surprising how many intelligent persons entertain the same error. Knowing that he discovered a number of islands in the Western Hemisphere, they think that he must of necessity have discovered this continent also. They forget that he died in ignorance of the grandeur of his achievement, believing Cuba, Terra Firma, and other lands he had found to be the remote parts of Asia. Amerigo Vespucci, after whom North and South America is named, did not discover this continent proper either. The land he discovered lay near the equator, and he, too, was deluded with the notion that it was a portion of Asia. John Cabot was the discoverer of North America (some time in May, 1497), which he likewise supposed to belong to the dominions of the Grand Cham. He sailed along the coast for 300 leagues, and went ashore, without finding any human being, though he believed the country inhabited. It is remarkable that the three great discoverers of the Western world should all have been Italians: Columbus having been born in Genoa, Vespucci in Florence, and Cabot, presumably, in Venice. The birth of Cabot is uncertain, as are his age and the place and time of his death. But the fact that the license granted him by Henry VII. calls him Kabotto, Venetian, would seem to determine the question of his nativity. The discoverers had a sorry fortune. Columbus, as we are aware, was treated with the blackest ingratitude by the King of Spain. When officers of the vessel in which he was carried a prisoner to Spain offered to remove his chains, imposed upon him by royal order, he replied, "I will wear them as a reminder of the gratitude of Princes." He died, as everybody knows, neglected, in extreme poverty, of a broken heart. Vespucci had many trials and died poor; and Cabot fell

into such obscurity that no one can tell where or when or how he died. Surely the auguries attendant on the birth of the Western world were not favorable, and in a superstitious age might have led to the belief that its history would never be marked by good fortune.—*New York Times*.

LOST MONEY.

As a general rule the Saints are poor, and if economy is a part of true religion, many, I must say, lack that necessary part. Saints should, in every respect, be the purest of all people, for they have the true light by which they can see to cleanse themselves. We hear it said almost every day, "These are hard times for the poor;" and I have heard Saints, not a few, complain of hard times and scarcity of money, and at the same time losing money every day, and that which seems forever lost. The query is, How are we losing it? If I am daily losing money, and that forever, I do want to know how, and why it is, so that I may henceforth have the good of that I might lose, had I been kept in ignorance of the *how*, and *why*.

We should all accept the truth, let it come from even an obscure source, and should quickly seek to know if "it will fit me." You bear testimony (for "They that feared the Lord spake often one to another") of the work being true, and that you feel grateful that you were inclined to hearken to the joyful sound; that the Holy Spirit has borne witness to you, and that you are a child of God. If so, you have reason to rejoice; but inspiration says, "The Spirit of the Lord will not dwell in an unholy vessel." You may say, "I'll admit that; but you began to tell us about 'lost money;' one subject at a time, if you please." Very well, I'll try and tell you about it, but I desire to arouse your curiosity with other valuable hints as I go along with my story. Do you know that "the Church" is poor? Do you know she needs help? Do you know that there is a great work for her to accomplish, ere Zion is redeemed? Do you know that the highest authorities of the Church are poor also, generally speaking? Do you look for them alone to redeem Zion?

Let us look at this matter in the light of reason; "Come let us reason together." We are not to despise the day of small things, for "Little drops of water, little grains of sand, make the mighty ocean and the beauteous land." Now to the point: the work needs the money you are losing every day. Some; O, yes, many, of you are burning it up, not less to-day than you did yesterday, but a little more. It is only when engaged in devotional exercise that many cease to burn their money; they go to church with their money on fire, or its equivalent, and no sooner are services over than they will dive eagerly into the pocket and draw out a portion of a bill and set fire to it, and the "Lord's Treasury" often

entirely empty. Also I have seen men, Latter Day Saints too, chew up in a short time one bill after another, spit it out, and seemingly never miss it. And still others (daughters of mother Eve) who are so poor that they can not raise means to any great extent, take and rub away five or ten cents in a few days. We could go farther, but true Saints soon take a hint and try to profit by it.

Then we are to admonish one another in the things of righteousness, that we may be the children of the kingdom, having our bodies washed from all filthiness; for, if we burn or chew our money we become filthy, and we will have to work hard to get even a small portion of the true spirit. The Lord's Treasury cries unto you, "Give, Give," for the sacrifice must be made; and the cry resounds far and near, "Gather [ye] my Saints together unto me; those that have made a covenant with me by sacrifice."—Psalms 50:5

Brethren and sisters let us be worthy to be gathered.

L. R. D.

MUMMIES.

The mummy pits around the pyramids and the site of ancient Thebes have for sometime been spoliated on for old bones for shipment to England, to manure the fields of that country with their phosphate. Practically, the ancient Egyptians are of no use to anybody, and they themselves could not object, on their own theory, to have their bodies converted to the benefit of the living. According to the doctrine of metempsychosis, their souls have transmigrated into other shapes, and perhaps may be lodged in the myriads of bats that now inhabit the tombs of the kings of Thebes. Millions on millions of the inhabitants of ancient Egypt are buried in the mummy pits that line the border of the desert from Grand Cairo to the cataract at Assanau.

In one that I visited near the pyramid of Cheops, and which was part, no doubt, of the cemetery of Memphis, thousands of mummies were piled in tiers, one above the other, to an unfathomed depth. When dragged out their bones cracked like dry wood, and thrown upon a fire, the air was filled with aromatic perfumes from the substances in which they were embalmed. One of the Arabs with us, who incautiously jumped into the pit, almost sank out of sight as he crashed through the brittle mass of dry bones and withered skeletons. Every mummy has a papyrus scroll around his waist descriptive of his genealogy and personal history—a kind of autobiography in brief. Where many are entombed together it was a receptacle of the common dead.

The great, the royal, the noble, and the military castes were placed in separate tombs, their bodies encased in a tripple series of gaudily painted chests covered all over with hieroglyphics and emblematic devices, and the face varnished with gold. A gilded face always indicates a mummy of rank, who in his day played an important part in the affairs of his country. The skulls have not much breadth of front or height of brow, and they do not denote a highly intellectual race. Nevertheless the old Egyptians did great things in

their day. They invented letters, they cradled the arts and sciences, and built the most colossal and enduring monuments of architecture the world has ever seen.

The Copts of modern Egypt are said to be descended from them, and probably they are, for they have the same grave, mysterious and sphinxlike features the ancient dwellers of the country had, as pictured on the painted walls of the royalsepulchres at Thebes and Denderah. Like their ancestors, they do not assimilate with other races, and keep their generic characteristics and purity of blood. The Khedive has tolerated the commerce of the common run of mummies, but he has for several years past forbidden the export or sale of the aristocratic class, whose precious remains are so elegantly preserved in ornamental chests of high intrinsic value.

THE WANDERING JEW FROM A HEBREW POINT OF VIEW.

The legend of the Jew, says a Jewish paper, ever wandering and never dying, even from the crucifixion of Jesus to the present day, is spread over many European countries. The accounts, however, as in all fables, do not agree. One version is this: When Jesus was led to death, oppressed by the weight of the cross, he wished to rest himself near the gate at the house of Ahasuerus. This man, however, sallied forth and thrust him away. Jesus turned toward him, saying:

"I shall rest, but thou shalt move on till I return."

And from that time he has had no rest, and is obliged incessantly to wander about. Another version is that given by Matthew, of Paris, a monk of the thirteenth century: When Jesus was led from tribunal of Pilate, the doorkeeper, named Cartafilous, pushed him from behind with his foot, saying:

"Walk on, Jesus, quickly; why dost thou tarry?"

Jesus looked at him gravely, and said:

"I walk on, but thou shalt tarry till I come."

And this man, still alive, wanders from place to place in constant dread of the wrath to come. A third legend adds that this wandering Jew falls sick every hundred years, but recovers and renews his strength; hence it is that, after so many centuries, he does not look much older than a septuagenarian. Thus much for the legends. Not one of the ancient authors alludes to this wanderer. The first who reports such a thing is a monk of the thirteenth century, when, as is known, the world was full of pious frauds, even to disgust. However, the story has spread far and wide, so that it has become a proverb, "He runs about like a wandering Jew."

A GENTLEMAN.—A gentleman is a rarer thing than some of us think for. Which of us can point out many such in his circle—men whose aims are generous; whose truth is constant and elevated; who can look the world honestly in the face, with equal, manly sympathy for the great and the small? We all know a hundred whose coats are well made, and a score who have excellent manners, but of gentlemen, how many? Let us take a little scrap of paper, and each make his list.

LITTLE CHILDREN.

In Birmingham, England, there is a body of worshipers, calling themselves Christadelphians. The society is the outcome from the ministerial labor of the late Dr. John Thomas, who asserted that the name assumed by those who followed his teaching, means Brother of Christ.

Mr. David King, a minister of the Disciple Church, has issued a pamphlet on that peculiar name, the title of which is, "A Glance at the History and Mystery of Thomasism," and may be obtained of D. King, 30 Belgrave Road, Birmingham. While proceeding homeward from business a short time since, I was attracted by an announcement that Mr. S. would deliver a lecture in the Templar Hall, Birmingham, and after his lecture would allow courteous questions to be put to him. Mr. S. being a representative of that society, I went to hear the gentleman. And after the close of the lecture, I put the following:

"Will you be good enough to inform me, sir, whether it be true that your society accepts as a tenet, that children after death receive not immortality, but are annihilated?"

In answer Mr. S. said: "Faith being a part of the gospel scheme, can not be exercised by children; consequently God can not give to children any blessing resulting through an exercise of faith; therefore, immortality being the reward of faith, children will never receive that reward."

I then inquired, "If your views are correct, how are we to understand these words of Jesus, reported by Matthew, ? (19:15), "Suffer little children to come unto me, for of such is the kingdom of heaven?"

Mr. S. said, "Christ only used the child as a type or figure to represent the condition into which all adults must come, 'before they can enter the kingdom, for the purity of the child must be exemplified in us, before we can see the kingdom.'"

To my thinking, there are some curious ideas propounded by portions of the theological world relative, so that I think a philosophic and Scriptural critic of one or more can not bring harm to any person. The annihilation of children being one of them. It is my intention, if space be granted in the *Herald*, to lay before your readers some thoughts upon that, to me, atrocious doctrine.

It may appear strange, yet it is true, that the Christadelphians use condemnatory language against the Calvinistic doctrine, *i. e.*, burning of children in "brimstone and fire, (*Faugh*). But while condemning the doctrine of Calvin, they seem to forget that persons who will live in glass houses should not throw stones. Virtually, I can not realize a difference between the two doctrines. The Calvinist says, "If the form of words is not uttered, and the water not sprinkled over the child, it is doomed to endless punishment." The Christadelphian says, the child is not doomed to punishment in endless burning; but although it has no faults nor has it committed any sin against God, yet God dooms it to endless punishment, called annihilation."

I fail to see any feasibility in such a doctrine; because the child has no hand, either in its life or in its death.

Paul tells the Corinthians (1 Cor. 15:56.), "The sting of death is sin." That being so, then by implication the opposite to sin, innocence, cannot receive the sting of death, but the contrary, life; which must be eternal life; to which conclusion Christadelphians will not demur, for they teach that not any other life "than eternal, is given to any of God's creatures beyond this life."

Let us imagine a Christadelphian and a Calvinist conversing on their respective doctrines, concerning the future of the innocents.

CHRISTADELPHIAN.—"How very absurd it is, your teaching infant baptism, seeing that it is for adults only, to the remission of their sins. The child being free before God from taint of such a nature needs not baptism. To prove which, let me read from Matt. 19:14, the words of Christ. "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." You see Christ, himself, declares the like purity as that of the child, is our passport into the kingdom.

"In associating that apostolic instruction, 'Sin is the transgression of the law,' with Christ's teaching relative, we see the impossibility of a child being a sinner in God's sight; therefore, your inconsistency in teaching infant baptism is plain."

CALV.—"No doubt you mean well; but allow me to tell you that I see as much absurdity in your doctrine of children's futures as you see in mine. You tell me it is cruel, and unjust, to punish a child with Calvinistic punishment; yet, although you hold that a child is pure before God, you teach that God punishes that pure child in the same manner that he will the murderer; who, together with all other infamous characters will receive but the one punishment that God awards to such, annihilation. If punishment of those whom you own are innocent of any sin is unjust in my case, I contend it is equally so in your case. And your censure is at par with the folly that would appear, if France were to blame England for hanging criminals for murder, at the same time she guillotined criminals for the like offense."

I will now lay down my own stand-point, relatively. Jesus died, and became the propitiation for the sin of Adam; which sin brought death upon mankind, consequently, through the accepted propitiation, the nature, or character of the death produced through the fall was removed from mankind; therefore, I hold that the atonement of Jesus placed all innocents within the pale of immortality.

What was the nature, or character, of the death produced through the fall? I think that question would be the first I should ask under the circumstances. Well, I understand the fiat immediately pronounced by God could not have conveyed to the mind of Adam, or any of his immediate posterity, any other idea than that the decree of death was irrevocable. Because, we do not read of any immediate intimation being given to him, by his Creator, that it would be removed from him in the future; but to the contrary, so positive was it, "In the day thou eatest thereof thou shalt surely die." Therefore, I say the nature of the death was removed, not death itself, for

that still continues, and will continue until that time shall arrive when changing in the "twinkling of an eye" will take place in the stead of it. The nature of death has much to do with the future of children, on this ground. If the nature of the death had continued, then children would not have life any more than their fathers. But the nature of the death being removed from man conditionally, *i. e.*, that through innocence the after life should be gained, must, in justice, I contend, place the purely innocent within the pale of immortality. Justice is one of the attributes of God, must be of necessity, as appears from the character given by Job of Elohim. (See 8:3.) "Doth the Almighty pervert justice?" 37:32: "He is excellent in plenty of justice. Moses says, Deut. 32:4: "A God of truth, just and right is he." And those laws given through Moses to Israel for the purpose of governing the natural man, prone to injustice, were to the effect that God would punish the unjust man. (See Lev. 19:36; Deut. 25:15; Id. 16:18; 2 Sam. 23:3; Psa. 43:1; Pro. 11:7; Id. 29:27.)

From the above testimonies I feel justified in asserting that God could not, nay would not, punish the innocents with everlasting oblivion by annihilation.

It was in this spirit of justice that the Almighty accepted the scheme of redemption. For it would have been unjust that millions of innocent posterity should suffer for the sin of one man—their common progenitor. And so God accepted the sacrifice of Christ, in the exact proportion that Paul declares it was accepted, 1 Cor. 15:22—"As in Adam all die, even so in Christ shall all be made alive." All who, I would here ask our Christadelphian friends? They do not believe in universal salvation; therefore, to them Paul can not mean the salvation of the wicked; consequently, Paul means the salvation of the innocent, in which all, we have no choice but to include innocent children.

We will now turn attention to the reason assigned by Mr. S. why children do not participate in the resurrection, *i. e.*, "Because children have not sufficient power of reflection through which to exercise faith in the atonement, they have no part nor lot in the matter." If that be true, Mr. S., what a vast number of the human race must inevitably be annihilated, for the lack of faith in the atonement of our Savior? Because it necessarily follows, that if faith be necessary as an exercise in a child before it can partake of the merits of Christ's atonement, millions of our adult fellow creatures must perish, because of their lack of faith in that atonement. Yet the cause of their lack of faith is not inherent in them; but from the circumstances surrounding them, like unto children, they not being in position to gain the knowledge of Christ and his atonement, necessary to an exercise of faith therein. Therefore, I hold such to be in a state of innocence in reference. And that injustice would be practiced against them were no chance given them to come under the regulations of God's scheme of salvation. Paul evidently understood the matter in the same way. For he argued with the Romans (See 10:14) "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be

sent?" Therefore, I again say, to punish such for not doing that which they were not in position to know was a command of God, would be an act of injustice entirely at variance with God's dealings with his people.

Let us suppose that Mr. S. emigrated to some nation where a law was in force that every person who did not bow to an image every morning and evening, should die. No means was adopted through which strangers could know the law. Still, not any distinction was made between natives or strangers. In consequence, Mr. S. not knowing the law, passed the image without bowing to it, which act brought on him death. Surely, Mr. S. would not say such conduct was just, neither should I think it was; but if I am to accept Christadelphian teaching in reference to faith, which I can not do, I must infer that God is as unjust as those who are supposed to have made and put in force, the law above referred to, which would be a libel on the character of a merciful God and his loving Christ.

We will now analyze another hypothesis held by Mr. S. and his friends, *i. e.*, that adults who are sincere in baptism will of necessity partake of that condition spoken of by Paul, Eph. 3:5, 6; also, Rom. 11:17, "That the Gentiles should be fellow-heirs;" (with the Jews to the promise made to Abraham); and be "grafted in among them, and partake of the root and fatness of the olive tree."

It is true that the children of Christians were not commanded to be circumcised; but if adult Christians through the gospel are made in conjunction with the Jew, partakers of the blessed promise, citizenship in the kingdom to be established on earth by Christ in the future, then their children will through the merits of the parents' obedience to the gospel be made like the Jewish children, partakers of God's love to their salvation. For we must remember that the Jewish children did not by their own faith, neither through their inclination obey God's mandate, through which they were promised the blessing. No; but through the act of obedience by their parents, which is proved from Genesis 17:10-14. In the latter verse we read: "And the uncircumcised man-child shall be cut off from his people." That language certainly advises us to believe that every man-child which is circumcised shall be made partakers of the promise made to their fathers; whether they die in infancy, or in riper years. This conclusion is further proved in Gen. 17:8—"And I will give unto thee, and thy seed after thee, all the land of Canaan for an everlasting possession." Therefore, according to promise, Jewish children at some time, as the seed of Abraham, who are to become as numerous as the sands on the sea-shore, will receive a share in the blessing promised their progenitor, Abraham. And we may not forget, the promise is not fulfilled yet; neither will it be until Jesus comes again; whose reign will not be for three years only,—no, but without any cessation to his kingship on earth; for at that period, death will be swallowed up in victory, and so shall cease all pain, sorrow and death; not anything remaining but joy and peace, for to that end will Messiah dwell among his people, for the consummation of which have the Jews been looking until this day.

Such a condition being the final reward of the righteous, according to the prophets; no

other blessing could have been promised the children of the seed of Abraham; therefore, such blessing being granted to the Jewish children for no degree of faith, seeing that many thousands are not more than eight days old when offered to God in circumcision. (Gen. 17:12). Surely Christian children will receive God's reward, in connection with their parents, who are grafted into the same tree, meaning the Jew, which name means chosen, and become fellow heirs of the promise, "in Christ by the gospel" (Eph. 3:6); consequently the chosen of God in Christ; which could not have been, had not Christ died. For until that occurrence, life in God was hid from man; but when Christ arose triumphant the heritage of man, life in God was vouchsafed unto him; therefore the innocents are in Christ, through his atonement, and partake of life in God, to the reigning with Christ in his kingdom. Hence, said that Savior, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven."

Another view we may take on this subject, as proof, from Gen. 7:23. "Every living substance was destroyed, both *man* and *cattle*." I would ask, Were there no children among the every man destroyed? I opine there were, who, being destroyed with their parents, did not receive any other destruction than such as their parents received; which Peter declares to have been the destruction of their bodies. See 2 Pet. 3:18, where he tells us that while the body of Christ lay in the tomb, his spirit went into a prison house, and there preached to departed spirits; and that those spirits were no other than those we have been writing about, those who were destroyed in the days of Noah for disobedience. True, Peter does not say those spirits were children's spirits; neither does he say they were men and women; but all Christians so understand Peter; therefore we may safely infer that children's spirits were among those spirits Christ went especially to preach to ere he arose from the dead. In conclusion, I pray we may ever give our Creator his true character; so that when he shall judge we may not receive his censure.

H. C. C.

George Francis Train, although he is crazy, utters a great many common sense things. Talking of Moody and the \$50,000 the rich Bostonians laid out to build a Tabernacle, Train bursts forth eloquently: "Moody has got his money, and not a dollar for human wretchedness! The winter was fearfully cold and the poor were thinly clad. Moody was warm and fat. The evangelists sat round their sea-coal fire and sung in their largest halls, 'Hold the Fort.' See what this gospel donation might do in real charity:

To two tons of coal to each 500 families.	\$6,500
One barrel of flour to each 500 families at \$7 3/500	
To three months rent to each 500 families.	15,000
To 2,000 pairs of shoes at \$2 each.	4,000
To 1,000 shawls at \$3.	3,000
To 1,000 overcoats at \$10 each.	10,000
To 30,000 yards of calico for 3,000 dresses.	3,000
To bed clothing for 500 families at \$10 each	5,000
Total.	\$50,000

"Imagine Jesus sending Judas among the Jew bankers of Jerusalem for \$50,000 to build him a church to preach his sermon on Mount Olivet."

THE FUTURE.

The following thoughts have been suggested by the reading of an article on future punishment, written by some one signing himself T. L. B., and published in the Hampshire Gazette.

"Who is this that darkeneth counsel by words without knowledge."

The writer of the article referred to seems to think that the sinner who once enters Hell, is forever beyond the reach of mercy, and that the atonement of Christ is made for such in vain; and he sends forth a challenge to any student of scripture to prove to the contrary by the words of Christ; and refers to the rich man in torment as proof positive of the truthfulness of his statement."

The fact that Christ "preached to spirits in prison," after his burial, would be proof that persons who are in this prison will once more have an opportunity to obey the truth; for, said the Savior, "The day is coming, and now is, when the dead shall hear the voice of the son of God, and they that hear shall live."

Now as the rich man was one of the dead, of course he would have the same privilege, as "God is no respecter of persons." And again, "For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit."

Without trying to make the words of Christ mean anything but what they say; I will refer you to some of the teachings of Christ upon this subject.

"All manner of sin and blasphemy which men commit shall be forgiven them except the sin against the Holy Ghost."

There are two ways of sinning against the Holy Ghost. The first is described by the Savior in this connection: When the Jews said that he had a devil he made use of the above language, hence we see if we attribute those things which be of God to be of the devil we sin against the Holy Ghost. The second is described by St. Paul: After a man has once been enlightened, and has been made a partaker of the Holy Ghost, and has tasted of the good word of God and of the powers of the world to come, if he shall fall away and sin wilfully, there is no more forgiveness; neither in this world nor the world to come; and Paul's words are the words of the Lord, for he says, "If any man think himself to be a prophet or spiritual, let him acknowledge the things which I write unto you are the commandments of the Lord."

Then what is to become of those who sin against the Holy Ghost? They will not be forgiven, but they must pay the debt. "They will be cast into prison and will not come out thence, until they have paid the uttermost farthing;" and those who reject Christ, who have not committed this unpardonable sin will never inherit the kingdom of God, that is, the celestial kingdom.

The Savior says, "In my Father's house are many mansions, if it were not so, I would

have told you; I go to prepare a place for you," etc. They will be saved from hell, but not in the celestial kingdom of God. "There are celestial bodies, and bodies terrestrial; but the glory of the celestial is one and the glory of the terrestrial is another. There is one glory of the sun and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."

After the final resurrection, and all men are judged and punished for their sins, they will then enter upon that glory for which they have lived.

"The sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to his works."

"And [finally] death and hell were cast into the lake of fire, and all those whose names were not written in the Lamb's Book of Life were cast into the lake of fire."

What for? To be punished for their sins. These are they who sin against the Holy Ghost, these are they who have to pay the debt.

"Behold I make all things new." Again, "The last enemy that shall be destroyed is death." And again, "Death and hell [not the wicked] shall be cast into the lake of fire." "Every man shall be judged according to his works." Christ shall say to the prisoner, "Go forth out of the pit [hell] wherein there is no water." Christ shall deliver up the kingdom to God the Father, who shall put all things under him. These quotations show that there will be an end to this terrible punishment sometime.

We will now examine a few passages of scripture on the condition of those who enter the eternal world, and then will leave the subject for the consideration of all candid thinkers.

"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." That is, if a man is not baptized with water and the Holy Ghost he cannot enter the celestial kingdom of God. "The wheat and tares." The wheat represents those who obey the gospel of Christ; the tares those who do not. "The sheep," "the goats," "the wheat," and "tares," four classes of people represented. The separation of the wheat and the tares takes place at the second coming of Christ, at which time the tares will be burned up with unquenchable fire that will pass over the land, while the wheat will be those who have obeyed Christ's words and have been faithful to the end. The separation of the sheep and the goats will take place after Christ has reigned on earth a thousand years with his saints; then the rest of the dead will come forth to be judged according to their works; those who have done good to the resurrection of life eternal. Then will the King say, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world, for I was hungry and ye gave me meat," etc. This "kingdom was prepared from the foundation of the world," while the kingdom for the saints of God was not prepared until after Christ ascended upon high; for he said to his disciples, "I go to prepare a place for you that where I am there you may be also."

At this separation of the sheep and the goats the king said to the goats, Depart from

me ye cursed into everlasting fire prepared for the devil and his angels. These are they who are to pay the debt, who have sinned against the Holy Ghost, after which they will come forth and receive the kingdom which they are willing to receive, seeing they have lost the celestial kingdom of God.

M. B. WILLIAMS.

A "FRAGMENT."

Dear Herald:—Having made your acquaintance several years ago, and having always found in you a faithful, undeviating friend and wise counselor, I with more readiness take up the pen to write you a few lines. I want to tell you what a welcome visitor you are at our house, yea, "thrice welcome;" and how we hail with joy your coming! For by it we are informed of the great work of the last days, and of the building up of the kingdom of God; that kingdom which is never to be thrown down or given to another people. And you tell us how the gospel is "winning its way" among the honest in heart throughout the various nations of the earth; also, how the unprejudiced, the thinking, reflecting mind, is beginning to discriminate between the doctrine of Christ and the precepts and traditions of men. And while we write, we feel to say, "Long live our dear little Herald!" and may its shadow never grow less! Its half-monthly visits, O, how cheering!

Dear Saints, brethren and sisters in Christ, how our hearts burn within us while we read the "Editorials," the "Correspondence," "News Summary," and last (but not least), "Saturday Night's Musings."

And you brethren, who have the management of our dear little paper, may God bless you, for your work of faith and labor of love; and may you ever stand firm for the right, and for truth, is the prayer of your sister.

And to the Saints scattered abroad (with your permission, dear Herald), I would like to say a few words, both to those far away, and those from whom I have quite recently been separated.

Dear Saints, I feel to-day to offer a tribute of praise to God our heavenly Father, that I am associated with you in this latter day kingdom. You, dear brethren and sisters, are of "like precious faith" with myself, and in this I rejoice, yea, and will rejoice, because we know that we are built upon the foundation of the apostles and prophets, Jesus Christ himself being the "chief corner stone."

We sometimes shrink, it is true, when we are assailed by the enemies of the cross; when we are traduced, scandalized, and told that we are, or soon will be, associated with those who have "departed from the faith," and given heed to "seducing spirits" and "doctrine of devils," and for the moment we feel cast down but not destroyed. No, no, for the Spirit of Truth, the Holy Spirit, that blessed Comforter, comes to our aid, and by it we are enabled to put to silence the gainsayer, the scoffer, and although they are slow to believe our testimony, yet we must testify; and it will turn to their condemnation, unless they repent, for we witness unto them what our eyes have seen, and what our ears have heard, and yet they

will not repent and obey the gospel. They reject our testimony!

Our prayer is, that the honest in heart may all hear this latter day proclamation, this gospel of the kingdom, and accept of it in all its beauty and simplicity, that they may be numbered with God's chosen people, and made partakers of the covenant blessings!

I sometimes marvel and am quite astonished why it is that men, and women too, are so slow of heart to believe, when the principles of the gospel are so plain that a "child," or "way-faring man" need not err therein. "But," say they, "what is this? What new doctrine is this? We don't want a new religion—we like the 'good old way'—that suits us."

O! how sorry we feel because they will not listen nor believe that it is the oldest gospel that was ever preached or taught to man. The very same that was proclaimed by our blessed Lord himself, and again reiterated by all his chosen apostles and prophets; and is now, "in the fulness of times" restored to the earth in its ancient order and simplicity—and yet they will not believe it, though a man declare it unto them! And what did our Lord say? Hark! Listen! Said he:

"If they have believed my sayings, they will believe yours; if they have kept my word, they will keep yours also." So we need not wonder. But dear Saints, brethren and sisters, what should be our example? We who have rendered obedience to the gospel, and set our seal that God is true. Why, we should let our light so shine that others seeing our good works may take knowledge of us, and glorify our Father in heaven. Yea, our lives should be a sermon to be "continued." We ought to be "living epistles, known and read of all men." Father in heaven, bless thy Saints, and may we awake out of sleep. Even so. Amen.

Dear Herald, it has been my privilege to enjoy, recently, a three or four months visit among the Saints of Mills and Fremont counties; and to me it has been a profitable visit I assure you. I formed some new and very pleasant acquaintances; also renewed some old ones—meeting a goodly number who were associated with the Church in an early day, even in its first organization, and who are yet as firm as a rock in mid ocean, notwithstanding they have been scattered and driven, and have suffered the loss of all things temporal; yea, they have seen their brethren imprisoned, scourged and bound for the gospel's sake, yet they are rejoicing in the great work of the last days, and firmly believing in its ultimate triumph!

I should like much to mention the names of brethren and sisters whose hospitality I shared, and whose kindness I shall ever remember; but my space forbids. Yet from the depths of my heart I thank them, and the God I love and trust will reward them.

Don't you think, dear Herald, that some of the brethren (or sisters, I forget which), were disposed to make a little fun of me; they said I was "traveling around the district," and that they would look for my report at the ensuing district conference. (But I forgive them).

MARY RUBY.

We never shed so many tears as at the age of hope; but when he has lost hope we look upon everything with dry eyes, and tranquility springs from incapacity.

WHAT TO PREACH.

"Saying nothing but repentance unto this generation."—D. C. 5:4.

While under distress and doubt of mind lately, caused by my consciousness of my weakness and unfitness for that which on the other hand seemed to be my duty in declaring the truth publicly, with all the temporal inconveniences and obstacles that naturally present themselves to one of our peculiar faith, and other trials peculiar only to my particular case, but certainly taken together, more than I would in my own strength undertake to surmount, I was led to take the Apostle James' advice. A few moments after I was led to pick up the Book of Covenants lying on the table. I opened it, and unwittingly my eye rested first upon the above paragraph. I read to the sixth paragraph inclusive. The spirit rested upon me, and I would but receive it as evidence to me also; and I feel also to write some of the thoughts that naturally followed.

I was led by this reading to reflect upon past history, and to note how the important messages of God in all ages of the world, were prefixed by the cry to all of "Repent, Repent." The thought was suggested, what is that which mankind need most and are always to do? In view of the spectacle of human weakness and wickedness, which all ages present, by our own daily struggles against temptation so often yielded to, by the purity of our Leader, and the principle command of this gospel, we are led to exclaim, "Repent, Repent." Noah's message was one of repentance. Sodom and Gomorrah might have saved themselves by repentance. The Ninevites saved themselves by repentance. Repentance was Moses' continued exhortation to rebellious Israel. Isaiah, Jeremiah, Ezekiel, Daniel, John Baptist, Peter on Pentecost day, all the apostles, Joseph Smith, and every prophet and messenger truly sent of God bring this cry and warning to all, "Repent." Paul, a true prophet and apostle, said, "This know, that in the last days shall perilous times come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, dispisers of those that do good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of Godliness [not the form even] but denying the power thereof."

I know it may be said that this condition of things has to a greater or lesser extent always prevailed, and that this prophecy might apply to any age. But I believe the literal fulfillment of this prophecy of Paul's in all its specific charges of sin, is peculiar alone to the generation in which we live. And it is true, that "not far from the wickedness of Sodom and Gomorrah are the crimes of this generation." And this too in the face of what is called the "full blaze of gospel light."

And now dear Saints, Elders, and all, a word of exhortation from one who desires nothing more on earth than to save his own soul alive, and to bring others to a knowledge

of the truth as it is Jesus Christ, "the same yesterday, to-day and forever." Jesus said to those who spoke to him of the sin of mingling their own blood with that of sacrifices: "Suppose ye that these were sinners above all the Galileans because they suffered such things? I tell you nay, but except ye repent ye shall all likewise perish" (Luke 13:3, 5). Said Paul to the Jews at Rome. "Behold thou art called a Jew and retest in the law and makest thy boast of God; and knowest His will being instructed out of the law, and art confident that thou art a guide of the blind, a light of them which are in darkness; and instructor of the foolish, teacher of babes," etc. "Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, thou that abhorrest idols, dost thou commit sacrilege? Thou that makest a boast of the law, through breaking the law dishonorest thou God?" And I would ask, is the name of God and the gospel of Jesus and this marvelous latter day work of God profaned and made light of among the Gentiles because we ourselves do not keep the law which we have received in this generation by the dispensation of angels. "Think not to say within yourselves," said John the Baptist, "we have Abram to our father; for I say unto you that God is able of these stones to raise up seed unto Abraham." God is not dependent upon any man or men for the fulfillment of his word. As with the ancients, so to-day all are not Israel that are of, or among Israel. It will count for nothing brethren, save in our condemnation, that we have and are to-day enjoying that which Wesley and many others who have gone before have desired to see—the true Church of Christ and actual revelations from God—if we fail to "walk in the light," as God has graciously caused it to shine upon us.

Let us remember "that as many as are led by the Spirit of God," "they," and they only, "are the sons of God." No matter how excellent our theory, nor how truthful and sound our belief, we must have the Comforter, the Spirit of Truth, the Spirit of continued revelation; or we shall get confused and go astray. This is what ails the leaders of factions; they, many of them, are zealous for the word, and are trying to climb into Moses' seat; "sensual, not having the Spirit," forgetting the essential qualities for honor with God; and thus forgetting, strive to honor themselves, and so fail.

I have seen the best intellects in this Church, or who have been stumbling and causing others to stumble, because they have not been led by the Spirit of Christ. Splendid critics and all that—men who could announce startling theories, causing many to err through "oppositions of science," "falsely so called;" and ultimately, perhaps, drifting into speculative theories, amalgamated Mormonism and Spiritualism, and every form of Infidelity. Let us keep to the old paths. Theories and the inventions of men are subject to change, and improvements are necessary; but the gospel, its principles and attendant principles, being, like its Author, perfect, need no change, though oft departed from and made void through substitution of men's theories; they never were, nor will be changed, so long as sin abounds. "Ask for the old paths;" in them only is rest for the soul from the fruits and selfishness of sin.

Hoping and praying that Zion's watchmen may soon "see eye to eye" in things essential to Zion's welfare; and as a means used to this end, we may all remember the former commandments, not only to say, but to do them, before getting more to add to our condemnation if we fail to observe them. I am yours for the truth,

M. H. B.

WHAT WAR WILL DO.

There is a general impression that we are to thrive by the misfortunes of the people over the water; and the outbreak of the war between Russia and Turkey has been hailed in American commercial circles with something like enthusiasm. It is well to consider before we dream too long over our basket of eggs and fall to dancing with joy, just how much those eggs are worth in the market. It is true that if the European war lasts long the armies will have to be fed, clothed, armed and equipped, and that the tremendous waste will necessitate frequent renewals of supplies. We shall be called upon to furnish much to the combatants, and if the war becomes general we will be commissaries for Europe. A great market will be opened for our breadstuffs and manufactures, our furnace fires will be relighted, our looms set in motion, and our vessels will seize the carrying trade of the world. All kinds of business will be stimulated to wonderful activity, profits will be large, and labor fully employed.

This condition of affairs will last as long as the war lasts, and when the war ceases the great trade will collapse. We shall have made much money and have spent the most of it. The conflict will have so exhausted the combatants, so impoverished them, that they will be steeped to the lips in poverty for at least a generation. Vast amounts of property will have been destroyed, much accumulated capital swept out of existence, and all Europe will be compelled to practice the closest economy for many years. Our market there will be closed, for the people can not afford to buy of us. Our transient prosperity will have quickened speculation and inflated values here, much of the money earned will have been sunk in unproductive enterprises and squandered in extravagant living. The cessation of production and shrinkage of values which will follow the closing of the markets we have supplied so long will paralyze industry and derange business, and throw men out of employment and into poverty. We can not look to European demand for our goods, for Europe will have no money to spend. Our state after the war will be as bad as our state to-day. Indeed the depressed condition of business all over the world now is with much reason ascribed to the great wars of the last twenty years. The business of war is to destroy property, not to increase it.

If the internal griefs of every man could be read, written on his forehead, how many who now excite envy would appear to be the objects of pity.

Words of affliction lift not up the needy; only full sacks can stand on end.

15 July 78.

Look Here.—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired. Attention is called to the notice giving full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, July 15, 1878.

AWAY FROM THE SANCTUM.

We left London on Tuesday, June 18th, for Toronto, which place we reached in the evening in time for an appointment at the church of the Saints, corner of Lippincott and Buller streets. A few only were present.

We continued here until Monday, the 24th, speaking each evening, except Saturday, and twice on the Lord's day. The attention was good, the attendance at no time large, and at times quite small.

Brn. Joseph Luff and Wm. Hall have done all in their power to get the attention of the people, but to little purpose. We spared no pains on our part to perform our duty as faithfully as though many were out to hear, and the Lord gave fair liberty. We enjoyed the hospitality of Brn. Luff, Hall, and others; visiting the points of interest in the city, and getting acquainted with many Saints and their friends.

Monday, the 24th, we left Toronto at 7:20 a. m., for Bothwell, stopping at London long enough to run over and dine with Bro. Wm. Puggsley, and to chat for a few moments with Brn. Cornish, Mottashed, and Cambridge, who came down to the train to greet us. We reached Bothwell at about 3:30 p. m., and, after a few moments, met Bro. A. Leverton and his wife who had come to the station after us. We spoke in the evening in the school house, which was packed full. This was the case also on the next Tuesday evening at the same place. We enjoyed a good liberty here also.

On Wednesday Bro. Leverton and his wife and a daughter of Bro. R. Davis went with us as far as Bro. John Traxler's, near to Louisville and in the precincts of the one time Lindsley Branch. We spoke at night in the church near where Bro. John Hansen lives, and had a full house again. The next day we visited Brn. G. Shaw and J. Hansen and rode over to the Wabash at night where we had the pleasure of speaking to the Saints of the Wellington Branch, and many of their neighbors in the M. E. Church, which was kindly given for that purpose.

Friday, June 28th, we were taken to Louisville, by Bro. Traxler; thence, by the kindness of a son of Sr. Hubbard, of Bear Creek, to Chatham, one of the pleasantest little towns on the route. Thence, by stage, after dinner, to Blenheim. Here we met the Saints under the charge of Bro. George Cleveland, a band of steadfast and growing Saints. We spoke at night, again having a full house.

On Saturday, the 29th, we took train at Charing Cross, on the Canada Southern, for Chicago, via Galien, Michigan. At Detroit we found that we could only reach Niles, thirteen miles east of Galien, where we stopped at six a. m. Sunday morning. Here we met Bro. Alma Blakeslee,

who had organized a hand car force and had come to meet us in order that we should not miss the appointment at Galien. So we took passage on board the car, and in a journey of thirteen miles in an hour and seven minutes reached Galien. At this place we filled an appointment at 10:30 a. m., attended the funeral service of the daughter of Mr. and Mrs. Henry J. Conant, a girl some fifteen years old, in the afternoon, riding with Bro. George Blakeslee a distance of fourteen miles to meet the engagement; and spoke in the hall in Galien again at 7:45 p. m., doing a day's work from the effects of which we are not yet recovered.

We reached home on the night of July 1st at 11:20, and have herein briefly stated how we put in the time of absence from the Office.

We were greeted at every place we visited with a hearty welcome; were pressed to stay longer; and importuned to visit places where we did not and could not go. We tried to preach the word and to give good counsel; and returned well pleased with our reception, as a general thing.

EDITORIAL ITEMS.

Not long since one of the judges of the State of Indiana, for the county of Steuben, in the examination of a case coming before him on appeal from a justice court, in which a person had been sued for a penalty under a penal statute of the state punishing disturbances of worshiping congregations, decided that the Mormons or Latter Day Saints were not a religious body within the meaning of the statute, and therefore no action would lie against those disturbing them. We did not know before how dense the darkness of ignorance was; and this worshipful legal luminary should be thanked for being so potent and plain an illustration of the ignorance and spite of the age.

Sister Ruth A. Turner, of Montrose, Iowa, says that the branch there is trying to do well, and the Lord blesses them. One was baptized recently, and others are near to the kingdom. Sisters Turner and Newberry are trying to increase the HERALD lists of subscribers, as are many others. We hope that many whose names we have will take it even if it is not made a weekly at present. Those who feel that they can pay for it in the course of three or four months we will be pleased to send to at any time. Bro. Joseph Peterson, of Milton, Florida, mentions the pleasure felt by himself and the Saints over the ministerial labors of Brn. Heman C. Smith. Bro. Peterson desires the prayers of the Saints for his brother, that he may return to the fold, from which he has wandered; also that the rest of his family may receive the truth. His mother and sister are already members.

Bro. James Perkins wrote from Gaylord, Smith county, Kansas, June 22d, that he had been preaching there for a month, and he thought that the prospect was excellent for additions to the Church by baptism in due time.

Bro. I. N. White, of Edenville, Iowa, reports labor in some new field opened by him; attendance large, and the blessing of the Holy Spirit attends the word.

Sister C. Shearer, of New Springfield, Mahoning county, Ohio, is alone in the faith in that place, and is enduring trials. She desires a remembrance by the Saints in their petitions that she may endure and do good.

Bro. W. H. Kelley wrote from Lapeer, Michigan, July 3d, that he was still encouraged by the prospects for the success of the cause, and was laboring for it we take for granted.

Bro. J. F. Patten, of Charles City, Iowa, writes that they have some prospect of a visit from Bro. J. S. Patterson, and thus hope to realize their long wished for opportunity of hearing the gospel preached. May he do them much good there.

Bro. Heman C. Smith sends us the record of the Three Rivers Branch, nineteen members, organized by him in Jackson county, Mississippi, June 24th, all of them baptized by him that day and the day previous.

Sister Julia A. Clum, of Mattawan, Michigan, writes of the enjoyment of the Holy Spirit's presence had by herself and Bro. Clum. Though they are alone in the faith in that place, yet they stand as witnesses for Jesus the Christ. Thanks for kind wishes and prayers, Sr. Clum, we have not forgotten our children in the gospel, baptized nearly ten years ago in Prospect Lake, the first fruits of our ministry.

Sister Sarah A. Rose, of Graysville, Ohio, mentions that the branch there has rented a meeting house for one year and hold meetings every Sabbath. Bro. S. W. Hogue presides. He went to Bro. Wiper's, in Noble county, to preach, June 22nd.

Bro. Joseph A. Stewart writes of his preaching in Philadelphia in a new part of the city, where he thought good was being wrought. Bro. Wm. Small had also preached there.

Sister S. E. Bouton, of Xenia, Dallas county, Iowa, sends an interesting account of how three loads of the Saints and friends went six miles to attend one of Bro. N. Stamm's meetings on June 24th. He preached a good discourse on the necessity of having a knowledge of God. A Disciple minister endeavored to destroy the good influence by assailing the character of the man who, under God, founded the work, but we judge that Bro. Stamm and Sr. Bouton were sufficient for him. They stood bravely for the truth, and the reverend's assertions were so foolish and unfounded as to be of no force against it, to the thinking mind.

Bro. Thomas R. Gibbs, who is alone in the cause at Warrior Station, Alabama, thinks that if a majority of the Saints were as much deprived as he is of association with each other, they would not only be in favor of having the HERALD a weekly but still more in favor of it semi-weekly. He would much like to have the elders of the Church come there to labor. Address Bro. Heman C. Smith, Milton, Santa Rosa county, Florida.

Bro. Wm. Fribbens writes that they have some labor in the coal-mines at Braidwood, Illinois, but not enough to make prosperity. Yet the Saints enjoy good meetings and the Spirit of God comforts and blesses them. The Elders, Brn. Kier, Lofty, Devlin, and Fribbens take turns of going out into the country to preach, and expect to accomplish good thereby.

Sister Mary Payne, of Carrollton, Missouri, feels an earnest desire for the advancement of the cause of Christ and therefore advocates it. May her teachings be wise and effectual.

Bro. T. R. G. Williams, of the Coalville Branch, Webster county, Iowa, says that the Saints are feeling well there and enjoy the Spirit. They expect brethren Clothier and Butterworth to visit and preach to them.

Bro. J. A. Crawford was to go into Schuyler, Brown, and Pike counties preaching, or so he wrote that he intended doing, start July 1st. He expects to hold a discussion with Prof. Palmer, an Infidel, at Fountain Green, Hancock county, in August or September. We wish him success in all his ministry.

Bro. Griffith George writes that the Netawaka Branch, Kansas, is in a healthy condition. The Saints are all old-timers who suffered a trial of their faith by the false doctrines, but who rallied around the standard of truth raised by the Reorganized Church, and have rejoiced therein ever since. Bro. George had been to Blue Rapids with Bro. D. Munns.

Bro. Gomer T. Griffiths has been preaching in Macon county, Missouri; and baptized six into the Salt River Branch, one of them a chief man among the Baptists heretofore. Bro. Griffiths intended thence to go into Knox and Adair counties. He desires the prayers of all that he may be wise, faithful and blessed of the Lord in his labors.

Bro. William Robuck writes from Cherokee county, Texas, of prosperity in their branch, but they have greatly desired to see Brn. Bays and Bryan. Bro. Robuck has been preaching in Houston county, but the calls are many, the people anxious to hear, and the demands for elders are urgent. We hope that some of the traveling ministry in Texas may go to Bro. Robuck's assistance ere long, Bro. Bays, if possible, to whom we send his letter.

Bro. Silas M. Rogers, president of the branch at Piper City, Illinois, speaks with gratitude of the labors of Bro. and Sr. T. W. Smith there in May, which resulted in the organization of that branch. They have goodly meetings, and though persecuted by some, yet they strive to be devoted and alive to God's work. They wish to have more preaching there.

Brn. H. R. Evans and E. T. Richards, of Malad, Idaho, both write of the lamented death of Bro. John R. Nicholas of that branch. He acted as a book agent for the Office, and through our correspondence we learned to esteem him as a faithful and true man. Bro. Richards believes that a missionary would do much good in Idaho.

Bro. William Clow writes of good meetings at the Independence Branch, Missouri. A number of Saints have come in there this spring from other parts. The branch is able to rent a hall for meetings now. Bro. Clow is preaching in his neighborhood. Bro. J. W. Brackenbury presides at Independence.

Bro. J. Lamoreaux, of Solon, Ohio, longs for the HERALD weekly, and urges the Saints to send in their names and means to have it one. He says, "It would not cost us as much for a weekly as to buy tea, coffee, and tobacco, and a great many other things we indulge in. It does not cost me half as much for the books and papers as it did for tea before I joined the Church; and I feel so much better too without it." He says that if a faithful elder will come there and preach he shall not lose by doing so.

Bro. R. J. Anthony wrote from Lincoln, Nebraska, July 2d, that he was going again to Wilbur that day. Prospects in that part of the mission are very encouraging. He had been preaching at Palmyra, and baptized one June 29th. He sends account of the sudden illness and death of Sr. Jane Frost, of that branch.

Bro. Elisha Webb, of Tunnel Hill, Johnson county, Illinois, writes of the branch prosperity there. He says that they need an efficient laborer in the vicinity, for many are believing the gospel. Bro. G. H. Hilliard preached there in the spring as long as he could. During the time of his stay Sr. Webb was healed through the ordinance of God's house. Twice it had no apparent effect but the third time immediate relief was given and she rose from her bed at once, entirely healed. This was about noon the day after the night she was taken ill. Bro. Webb feels grateful for this signal victory through God's power and goodness. Truly does the Lord yet work as in former days.

The *Pacific Rural Press*, published at 202 Sansom street, San Francisco, California, is still sent to us by the publishers, and we judge it to be an excellent agricultural paper for the farmers of the Pacific Slope. Subscription price \$4 per year; \$2 for six months.

The last session of the Conference of the district held in the Coldwater Branch, Michigan, authorized the secretary to secure a certified copy of the Articles of Incorporation, and have them placed upon record in Steuben county, that the learned judge may see that the Church is within the pale of protection.

Sr. Alice Martin, daughter of Bro. B. V. Springer, writes from Battle Creek, Nebraska, that her husband and Bro. Rice were preaching alternate Sundays, in that country. This is what is wanted local effort by local men, righteous precept and holy example, will go far towards building up the Saints and the kingdom.

The *Kewanee Courier* gives the late conference of the Church at that place, held June 8th and 9th, a favorable notice.

By a copy of the *Evening News*, Salt Lake City, Utah, for June 20th, 1878, we learn that some of the polygamic elders preaching in Georgia, have been mobbed and driven away from their field of labor. We disapprove of intimidation and mob violence as arguments, or preventives against any system of faith, however inconsistent and absurd it may be; and though we do and probably always shall oppose the teaching of polygamy, we denounce the use of such abominable measures as those adopted by those who have thus driven the Salt Lake elders from their labor. No amount of violent opposition can prevent the march of truth; and error met by such arguments is partly sanctified in the minds of its adherents. Saints must be on their guard against encouraging mob violence of any sort; it is unbecoming the devotees of peace to countenance violence. Honorable means may be used to defeat what we have reason to believe is a gross error, but we should never consent to the use of dishonorable means to secure a temporary triumph.

Bro. D. S. Mills, writing from Gospel Swamp, Santa Ana, California, under date of the 1st instant, states that the settlers on the tract of land known as the *Los Bolsas*, are likely to have a hard time to hold their lands, suits in ejectment having been entered against three hundred settlers, by the adverse claimants. He was in strong hopes that they would be successful in retaining their claims. The tract is about 15,000 acres in extent, and is worth about \$1,000,000, and rapidly increasing in value. We shall await the issue of this suit with some anxiety, as some of our brethren

would be sadly injured if they lose their land. Bro. Mills writes that Brn. R. Huntley, J. F. Burton, and J. R. Cook are doing a good work preaching the word; several are obeying. Crops are good; the barley is harvested and corn planted in its place. A large number were to visit the coast to celebrate the 4th and have a good time generally.

Bro. Edwin Lowe, of Canton, Jackson county, Iowa, rejoices in that his eyes are open to the truth. He believes that several there are almost persuaded to obey the gospel; but, as yet, he is alone in the faith. May he be comforted.

Bro. James A. McIntosh, of St. Thomas, Ontario, tells of the pleasure he and the Saints received during the visit of Pres. Joseph Smith to Canada. Bro. McIntosh desires to be altogether engaged in the ministry of Christ as soon as he may secure a permanent home for his wife, somewhere in the United States preferred.

Will the officers of the Oak Island Branch, of Bexar county, Texas, organized by Bro. D. H. Bays, June 27th, 1878, please send to us a record of that branch; names and items of birth, baptism, confirmation, and ordination, when, where and by whom, for the Church Record.

Several of the brethren and sisters are sending to the Bishop means derived from the sources mentioned and advised by a sister, through the HERALD some time ago, namely, from the sale of eggs, butter, etc., one-tenth of these products being given to the work of the Lord and sold for its benefit. This method seems to be very satisfactory to those who practice it, so they write, and their letters to the Bishopric breathe the good spirit of a noble resolve to help the cause of God, even though it may seem to be in a small way, yet acceptable as if larger, both to the Master and to those who need.

For copy of *Deseret Evening News* we thank Bro. Wm. Cloggie, of Salt Lake City, Utah, and Wm. Potter for California papers.

For Philadelphia and Chester City papers we thank Mr. William Street, and for some from California, Nevada, Utah, Michigan and New York, we thank Brn. D. S. Mills, T. R. Hawkins, A. C. Everett, and Wm. Harris; also Bro. E. C. Brown for a *Harper's Magazine*, and some one in England for Plymouth and London papers.

PAUL's statement in 1 Cor. 12:1, should be closely examined by the elders; for it would almost seem that some of the spiritual gifts, or gifts of the gospel were, if not exactly slighted, were nearly ignored, from the manner in which "tongues and prophecy" are constantly kept before the people.

It is not to be wondered at that Paul was solicitous that the Saints should not be ignorant, for to be ignorant where knowledge is not only desirable but convenient, is very discreditable to any one, and how much more so to one who should delight in the fullest knowledge. Any less degree of solicitude than that exhibited by Paul in regard to the ignorance of the Saints, is inexcusable in us of the latter day work.

In swinging back the door offered in this chapter of Paul's letter we discover, just inside the threshold and within the Church, the word of wisdom; the first, and for the practical work of the Church, the most useful and beneficial gift. He who is endowed with this gift seems to be supplied against every need. It is said to be the gift of the Spirit, and hence is as

sacredly useful and valuable as any other. He who receives this gift is certainly as clearly within the pale of safety in the love of God, and the ministration of Christ as is any other who receives another of the gifts.

This gift is essentially one of great merit; at least Solomon was so impressed with its worth that he asked it of the Lord in preference to all others; and in his injunction to his son he exhorts him to "get wisdom," "with all thy getting get understanding," "wisdom is the principal thing."

Paul says, "covet earnestly the best gifts," but "rather that ye prophesy." What may have been his choice of the gifts as "the best," we are left to discover as we may; but we are of the opinion that wisdom that cometh from above is one of the chiefest of good gifts. It arms a man with ability to use all his knowledge, natural and acquired; gives him a correct estimate of his own powers, and those of the enemy, and provides him against all sorts of surprises; it calms his fears, because it divests things but little known of their terrors; it increases his strength just when increase is need; it prevents injury to others by giving a correct understanding of what they are and how much they will bear—but we need not enumerate. Wisdom is a gracious gift of God to man.

QUESTIONS AND ANSWERS.

Question.—Should Saints take the usual oath prescribed by the courts in cases of affidavits out of court, or as witnesses in court? If so, what is the application of Matthew 5:33-37.

Answer.—As witnesses the law provides that persons who have conscientious scruples against taking an oath, may affirm; but, we believe no such provision is made regarding affidavits, though there may be. So far as Matthew 5 is concerned we reply "that he that keepeth the law of God have no need to break the law of the land." The prohibition "swear not at all," it seems to us does not apply to judicial oaths where truths only are stated; but if a man swear falsely, or unnecessarily there is condemnation; as an "oath is the end of controversy." In all that appertains to life and its affairs, where there is no intervention of law, use no sort of extra affirmations, "yea, yea," or "nay, nay," is enough; and then, if the affirmation or denial be false, the person is guilty of false swearing before God.

Q.—In case two Saints marry and live for some years and then make up their minds that they cannot live together any longer on account of family difficulties, has he or she a right to get a divorce; and would they be counted as wise Saints in good standing?

A.—We do not admit that two *Saints*, saints indeed, will do any such thing as is contemplated in the foregoing questions; sinners may, and half-way saints possibly may; but real saints, not at all. However, should persons holding membership in the Church choose to act as supposed by the question we think neither is entitled to divorce and to marry again. Such would to us not be in good standing.

Honor and justice, reason and equity, go a great way in procuring prosperity to those who use them; and in case of failure, they secure the best retreat, and the most honorable consolation.

True generosity is delicate-minded. Blame no one for what they can not help.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

June 26th.—The following conversation took place between a reporter and Gen. Crook June 17th, at Omaha. It will be seen what the general thinks about what cause the red men have to make war:

A *Herald* representative called upon Gen. Crook at the headquarters of the Department of the Platte yesterday.

Reporter.—What Indians are engaged in the late uprising?

Gen. Crook.—The Bannocks, Piutes, and some of the Shoshones.

R.—What has caused it?

Gen. C.—It is a general complaint of a want of supplies.

R.—Why have not the supplies been furnished?

Gen. C.—I don't know. The Agents say the appropriations have been exhausted.

R.—I saw it stated that some of the supplies have been lying at some point out there all winter, and had not been distributed. Is that a fact?

Gen. C.—I saw the same statement, and it is doubtless true, although I do not know.

R.—These Indians have hitherto been friendly, have they not?

Gen. C.—Yes, I believe so.

R.—It is rather hard that men and officers should have to be sent out there to be killed by the Indians, when all the trouble has been brought about by thieving Agents.

Gen. C.—That is not the hardest thing. A harder thing is to be forced to kill the Indians when they are clearly in the right.

R.—The bill to turn the Indians over to the War Department has been killed.

Gen. C.—Yes I believe so.

R.—I understand that the army officers were not in favor of it. What was the reason of that?

Gen. C.—It would entail a great deal of work and vast deal of responsibility for which they get no pay, and there are very few people who like to work for nothing, out of pure patriotism.

R.—There is much serious apprehension in regard to trouble with the Indians.

Gen. C.—There are good grounds for it. As long as the muzzle-loading arms were in use we had the advantage of them, and twenty men could whip a hundred; but since the breech-loaders came into use it is entirely different; these they can load on horseback, and now they are a match for any man. In regard to the Bannocks, I was up there last spring and found them in a desperate condition. I telegraphed, and the Agent telegraphed, for supplies, but word came that no appropriation has been made. They have never been half supplied. The Agent has sent them off for half a year, to enable them to pick up something to live on, but there is nothing for them in that country. The buffalo is all gone, and an Indian can't catch enough jack-rabbits to subsist himself and family, and then there isn't enough jack-rabbits to catch. What are they to do? Starvation is staring them in the face, and if they wait much longer they will not be able to fight. They understand the situation, and fully appreciate what is before them.

R.—I was told the other day that the encroachments upon the Camas prairies was the cause of the trouble.

Gen. C.—So it is. Those prairies are their last source of subsistence. They are covered with water from April to June or July, and there is a sort of root which grows in them under the water which is very much like a sweet potato. A squaw can gather several bushels a day of them. Then they dig a hole and build a fire in it. After it is thoroughly heated the roots are put in and baked, and when they are taken out they are very sweet and nice. This root is their main source of food-supply.

R.—I don't see what the whites want with such a swamp as that.

Gen. C.—I suppose it would be a splendid place to fatten hogs. I do not wonder, and you will not either, that when these Indians see their wives and children starving, and their last source of supplies cut off, that they go to war. And then we are sent out there to kill them. It is an outrage.

R.—Would it not be a good thing to adopt some means to bring these facts before the American people?

Gen. C.—How can it be done? You and I know these facts, but if we tell it to the people back East, then these men on the frontier who have an interest in things remaining as they are, come and tell it differently, and they have an insinuating way about them.

R.—It seems to me it would be cheaper to treat the Indians justly.

Gen. C.—Of course it would be cheaper. All the tribes tell the same story. They are surrounded on all sides, the game is destroyed or driven away, they are left to starve, and there remains but one thing for them to do; fight while they can. Some people think the Indians do not understand these things, but they do, and fully appreciate the circumstances in which they are placed. Our treatment of the Indians is an outrage.

The old Catholic Synod at Bohn has, by a vote of 95 to 22, adopted a resolution in favor of the marriage of the clergy.

June 27th.—During three days past the Berlin Congress has made good progress towards what appears to be a peace. Lord Beaconsfield, of England was determined on asking certain concessions of Russia, which Prince Gortschakoff and Count Schouvaloff acceded to. The Russians are to withdraw from Roumelia in six months and from Bulgaria in nine. The inhabitants of those provinces are to be permitted by Turkey and all the nations, to enjoy complete civil and religious liberty, under a Prince chosen by delegates from the people, election to be subject to the ratification of the Powers. The fortresses on the Danube and in Bulgaria are to be dismantled.

Sixty thousand Russians are sick in the Balkan Peninsula.

Queen Mercedes of Spain, consort of King Alphonso, has been ill for several days and died at Madrid yesterday.

On Sunday the 23d, Col. Bernard, of Gen. Howard's army, attacked the Indians on Curry Creek, Idaho, surprising them and killing about forty, driving them to their stronghold in Stein Mountains. Gen. Howard was marching to effect a junction with Col. Bernard. Near Salmon City the Indians had murdered a number of stock men.

The Utah Northern Rail Road is completed to Oneida, 130 miles north of Ogden.

28th.—The text of the agreement between England and Russia is out to day. It makes about a column, and is signed by Lord Salisbury and Count Schouvaloff. Prince Gortschakoff addressed the Congress and retired dissatisfied, because he thinks that Russia has made too many concessions. Austria is to be allowed to occupy the provinces of Bosnia and Herzegovina. Turkey through her plenipotentiary resists this very strongly.

29th.—Near Neenah, Wisconsin, yesterday morning a passenger train was thrown from the track and the engine and baggage car were wrecked, but, fortunately, the passenger cars did not go down the embankment. Evidences show that it was caused by some murderous villains taking up the rails.

July 1st.—A conflict of arms took place at East St. Louis, Illinois, yesterday (Sunday), between Mayor Bowman's Deputy Marshals and the police force of the city. Sixteen shots were fired by the police from the building used as their headquarters and armory and two marshals were killed and one wounded. The whole place was excited over the outbreak, and the streets were thronged and hundreds crossed over the river to St. Louis fearing rioting and still worse times. The trouble between these factions originated a year or two ago, in differences about local politics and local government. It has been expected for some weeks, and even months, that a conflict would occur. Last evening's dispatches say that great fear prevailed that scenes of bloodshed and pillage would occur during the night by partisans of the two factions and by tramps and thieves.

2d.—Affairs quiet at East St. Louis, but further trouble and bloodshed expected.

At Elgin, Illinois, the city officers are also at war with each other. The constable has arrested

the mayor on the charge of riot, and the mayor's city marshal has arrested the councilmen's city marshal for assault. There had been a battle between the two parties for the possession of the calaboose, but no shooting nor injury to persons occurred.

At the Berlin Congress some questions were settled yesterday. Russia is to have that part of the Bessarabian territory which she lost by the treaty of 1856. The independence of Roumania is granted on condition of freedom by her, to all religious worship, and is to have more territory, namely, on the south bank of the Danube from Silistria to the Black Sea. Montenegro is also to have her independence.

On the John Day River, Oregon, a party of citizen scouts were surrounded by Indians, June 29th. Scouts came to Gov. Chadwick for help. In Umatilla county also great excitement prevails, and a general uprising and prolonged war are expected, heretofore friendly Indians having joined the hostiles.

3d.—The reorganization of European Turkey by the Congress of the nations is thought to be nearly completed. The Turkish plenipotentiaries are dissatisfied and ask to be recalled. Russia and Turkey are to settle the indemnity business between themselves.

A steamboat and elevator were burned at Memphis, Tennessee, yesterday. Loss \$250,000, and two lives.

5th.—The European Congress have decreed that the Danube shall be free for the navigation of all nations hereafter.

The Bannock and Snake Indians are still at their bloody work, this time mainly on the Umatilla Indians, who are friendly towards the whites, and refused to aid the hostiles. The Umatillas were beaten in a battle that followed.

Dr. J. C. Ayer, the patent medicine man who recently died in a private asylum at Lowell, Mass., left an estate valued at fifteen or twenty million dollars.

A terrible storm, in which floods of water fell, and accompanied by hail, terrific thunder and fierce lightning, occurred at and near Pittsburg, Pa., yesterday. At Sugar Camp Grove a large picnic was being held, and two hundred trees were destroyed by the wind, and a number of people were killed and others wounded. It was a terrible experience for the thousands of men, women and children gathered there. Other destruction of life and property in and about Pittsburg occurred. The Cosmo Oil Refinery was struck by lightning and eighty thousand barrels of oil destroyed. Loss \$100,000.

8th.—The claims or wishes of Russia as to advantage in the East are being limited by the European Congress. Austria expects to have a slice of Turkey and England wishes to purchase Cyprus of Turkey.

A dispatch from Calcutta, India, reports that 4,700 houses have been destroyed by fire in Mandalay.

9th.—England through Disraeli has succeeded well in her diplomacy at the European Congress and has made a defensive treaty with Turkey. British troops to occupy the island of Cyprus immediately, and in turn England guarantees the safety of Asiatic Turkey. This will prevent any further Russian encroachments towards the East, without open war with England, for so far as the alliance goes England and Turkey will be as one in interest and therefore as one power. England is to build a railway line across Asia Minor to the Euphrates, thus gaining great advantage and control by this league. Certain special provisions are made concerning Jerusalem and the Holy places of Palestine. By the treaty also privileges of great value are granted to the Jewish residents of the Holy Land. The Russians estimate their total expenditures for the recent war at nearly eight hundred million dollars.

A great riot is expected at Montreal, Canada, on the 12th instant, the day the Orangemen celebrate the anniversary of the battle of the Boyne, which enrages the Catholics so much. The Dominion Government orders two thousand troops to be on hand the 11th, with batteries of artillery.

The Indian troubles in the far west are increasing in magnitude. Other volunteer companies are

being organized. A force of those previously organized, fifty in number, were defeated on the 6th inst., at Willow Springs, Oregon. Captain Sperry and nearly all his men were killed or wounded. One thousand to sixteen hundred Indians are said to be fortified twenty-five miles from Canyon City, waiting to give battle to Gen. O. O. Howard and his command. The whites are fighting against odds to defend Canyon City and losing many men. They call for help.

10th.—Strangely enough Russia is said to be in no wise concerned over England's diplomacy with Turkey, but France and Italy are not pleased with England's acquisition of Cyprus, and the latter thinks that a slice of Albania ought to have been allowed her by the Congress.

Gen. Howard has had one battle with the Indians and defeated them. The reds were strongly posted and fought fairly, but were driven, only to gain other eminences, having natural advantages for a prolonged war, if they choose.

Correspondence.

THORNTON Limestone Co., Texas,
June 11th, 1878.

Bro. H. A. Stebbins:—This place is on the road leading from Denison to Austin. I think a good work can be done here. Prejudice seems to give way to truth. The community is composed of almost all classes of religionists. I think that when Bro. Cato comes into Texas this would be just as good a field of labor as he could find. Bro. Land lives near the depot. Sister Dotson lives eight miles from Ennis, in Ellis county. I had three places to preach in in that neighborhood. Ennis is seventy miles north of this place. I came here sooner than I should on account of Bro. Land and Hawkins. We ordained Elias Land an Elder June 4th. I have reason to believe that he will make an efficient laborer, having an ability, and also a zeal for the cause of truth. If Bro. Cato comes on this route I would advise that he stop in Ellis county first. He can enquire for Mr. Dotson he is well known in Ennis. Yours for the good of Zion,

R. JENKINS.

WEST OAKLAND, Cal.,
May 20th, 1878.

Dear Herald:—I am longing to see you come with your valuable instructions &c. How any one can be a saint without you is a wonder to me. The Lord has given revelations, warning his Saints to get ready for his coming. Oh why not all take the Herald, read the instructions and get ready. I feel well and will tell you why: About four years ago thinking that the right way, I gave a tenth of all I possessed to the Bishop's Agent. (Of course when gathered will consecrate all). Since that our annual interest is running up, and it is the most prosperous time of our lives. So I am confirmed that whoever lends to the Lord he will surely pay it back many fold. We have a good sheep of the same faith that is nearly crushed to death, and turned out of the fold, but still wants to pay her tithing; shall she do it or not? I know another good sheep of the same faith who paid all the hall rent many times himself, and was otherwise very liberal, believing that all would be amply paid back, which has been fulfilled and he is now prepared to retire from business. If we will all offer up our oblations and sacraments on God's holy day, according as we have been prospered through the week, not two weeks nor four weeks, but the week, then, my word for it and the Lord's word for it, we shall have abundance, and his store house will be filled with plenty. And this having church land for the ministry to support their families from, I think is a step in the right direction; and whoever will give \$2.50 per year for the Herald to become a weekly will suffer no loss. The Lord is blessing many of the Saints with holes in their bags, while they bless themselves with selfishness, but if we turn about the Lord will stop the holes. And if we continue to do right sickness, ill luck, lack of employment, &c., will soon be left in history only. But some will say, "Charity begins at home." I say sacrifice begins at home; having proved it therefore

I know it. Some say there is too much disunion among us and smiting each other. Why that is all right; it proves that we are in the right net that catches all manner of fish. Our branch is getting along first rate, many of the gifts being enjoyed. "It is good to be a Saint." Love to all lovers of truth, Yours in hope of the better resurrection,
J. W. V.

ORONOCO, Jasper Co., Mo.,

June 4th, 1878.

Bro. Stebbins:—The few of us Saints living here are feeling well, considering the circumstances which surround us. We are not so pure as we would like to be, realizing that we are mortal still, believing that in the blessed future we shall put on immortality and be pure and perfect, even as our Father in heaven is pure and perfect. We are not ashamed to tell the people around us that we are Latter Day Saints; and we give our reasons for being such; and very often give them a few reasons, why they, too, should become Latter Day Saints.

Bro. Cato stayed with us a few days while on his way to Texas, and he preached for us. He is a lucky fisherman, for every time that he cast net in our neighborhood he caught some fish, and we think they are the right kind.

As yet we have no branch here, but now we have members enough, with those at Webb City (which is two and a half miles south of this place), to organize, and we are expecting Bro. J. T. Davies next Lord's Day to organize us. May God help us to live in love and peace together. Some of us have been sailing in the gospel stream for some time, and have run afoul of the enemy's snags at times; yes, we found them under water most frequently, and how they would shiver our timbers and make us think that our little ship would sink; and we had to put into port for repairs and a serious job it was some times. Now we are out to sea again; we have left buoys where the snags are, and when any of you young mariners come along this way look out for the buoys, and give them a wide berth, for they tell where the snags are. The snag may sink your little ship, so keep in the main channel and follow the signals that are laid down for you on the chart, and you will be sure to reach the haven of peace and rest in safety. I think whoever reads these few words with a little reflection will be able to understand the meaning of them. Brethren let us be faithful, and strive to keep the commandments of our God, and show by our works that we do indeed believe that the coming of the Lord is near.

Come, Saints, rejoice the time draws near,
When Christ will in the clouds appear,
And call his children home.

May God bless you. Your brother,
THOMAS S. HAYTON.

BOSTON HIGHLANDS, Massachusetts,
June 25th, 1878.

Brother Henry:—Perhaps some would like to learn of the welfare of the Church in this vicinity. We hold our meetings in private houses, for, since so many of our number have gone west, we have not been able to hire a hall. Most of the time we have good meetings, the Holy Spirit being with us. But few who are not members attend, yet there are some who are interested and investigating. One baptized since I returned from Plano. Our conference at Fall River was one of especial interest; union and love prevailing. Zion's good seeming to be uppermost in the hearts of her children. Some very interesting and encouraging visions respecting the work in Boston, as seen by some of the Saints were related to me, which strengthens and encourages us to labor on. And although some of us may not see the full desire of our hearts realized, yet we will do what we can to accomplish it. This is the work of the Lord, and he is able to perform all that he has set his hand to. In this eastern land there is a wide field where little labor has been done since the reorganization of the Church. The harvest truly is great and the laborers few. May the Lord send forth more laborers. We will watch and wait patiently. The same love for the pure principles of the gospel still burns in my heart. Your brother in Christ,

B. N. WHESTER.

LOGAN, Harrison Co., Iowa,
June 27th, 1878.

Dear Herald:—A good maxim for speakers or writers to observe, is, "When you have something to say, say it." By letter from central Nebraska, I am informed that where I labored last spring, in Merrick county, a pious divine of the Baptist Church is circulating the report that I was drummed out of that county, and that my labors there were not appreciated. I have only to say that his ears were much better than mine, or his imagination stronger, or else his liability to utter falsehood must be very great, from the fact that I heard no such music as the drum, either kettle or bass, nor, in fact, any other music only the song of praise to God, and the word of thanks to your scribbler for his endeavours to present the truth before the people, and the earnest request to return to them at the earliest convenience. I was treated with uniform kindness by the people of that county; but then the Rev. gentleman may not be so much to blame, for he had not the moral courage to come and hear, and much less the bravery to defend his flock, so that perhaps he only thought I ought to be "drummed out," and that if the people were of his mind they would do it; and, perhaps, he imagined they did do it, so that, possibly, his imagination was all that was at fault, and then the unruly member did the rest. Some divines are victims to a penchant for misrepresentations but they are to be pitied.

Since the General Conference my labors have been confined to Harrison, and Crawford counties Iowa. It seemed to me that good could be accomplished in Harris Grove, I baptized one, and others promised to be at some future time, but I find it is easier to get the people to see the truth, than it is to make them feel the necessity of obeying it. By request from Bro. Lambert, I visited Dennison and preached there four times. Audiences small, attentive and seemingly intelligent. Some prominent ones acknowledged the correctness of our position; but were careful not to return. Was it fear like that which seized Felix of old that they dare not hear any more then? From thence I went in company with Brn. Thomas Dobson and Eli Clothier to Elk Run in Carroll county, to a two days meeting. Had a good time. Bro. Clothier baptized one. Others acknowledged the truth. I returned *via* North Coon Branch, preaching twice there. Audiences small on account of wet weather, but good was done.

I attended the Magnolia Conference June 1st and 2d, where we had indeed a time of refreshing from the presence of the Lord. Conference was well attended, and the word was preached by Bro. J. C. Crabb and the writer. I returned to give Dennison another trial, but owing to a misunderstanding my appointment had been withdrawn. Brother Eli T. Dobson preached twice in Dennison on the two Sabbaths intervening between my appointments, and he being raised among them, the curiosity of the people was aroused to hear what "the boy," as they termed him, would say. He was blessed with the Spirit in preaching, and at the close was congratulated by the citizens on his effort, but, after the second Sabbath, they had no taste for any further hearing. Their curiosity was satisfied. I thought it possible that there were some who would hear the truth, but beyond the three members who live there, I think it is doubtful if any are prepared at the present to receive it.

I attended a conference at Deloit, three days session, Bro. Clothier, presiding. It was well attended, and the spirit of peace and harmony was manifest throughout. The word was dispensed by Brn. Sweet, Clothier and myself. The fatal diphtheria had been raging among the Saints here. Three sweet little girls, ranging from two to seven years, had been taken from the family of brother James Newcomb. Others were taken down both adults and children. The ordinance had been administered to those three several times, but in spite of the earnest prayers and faithful exertions of the Saints, death claimed the victims. We met in prayer meeting, on the Saturday evening. A beautiful harmony of desire was felt, and earnest, anxious prayers, ascended as from the heart of one to the Giver of all

good. The Lord heard and condescended to speak to us by the gifts of prophecy, tongues and interpretation, in which we were reproofed for our negligence, and at the same time promised that our prayers should be heard, the sick should be healed, great power should be given the Elders over disease and in declaring the word, and the people of God should be preserved amid the judgments that were passing through the land. Every one felt the rebuke that was given, and all realized the goodness of God in his promises to us. Two other children in that stricken family were taken down with the disease. A young man who had volunteered his services on the farm during the sickness was also seized with it. Bro. Cyrus Dobson's little ones were also afflicted, and the prospect looked gloomy. Then Bro. James Newcomb was seized, also Br. John McKim's children. The Elders were diligent in administering whenever called upon, and when I returned the next Sabbath, (June 23d), to preach the funeral sermon of the three departed loved ones, before named, it was proved that God had been true to his promise, and the hand of the destroyer had been arrested. I felt indeed that it was good to have a God whose power was felt on earth as also in heaven, one who can and does hear prayer; and I am still further persuaded that if we will live nearer to him that there is no good thing that he will withhold from us. Tried we must be as gold in the fire, but only the dross shall be consumed. The time has come when we must be clad in robes of righteousness, when we must indeed be the friends of God, when we must be clean from the corruptions of the world, and when our lives must be one continued scene of practical devotion to his cause, the cause of God and humanity. If it is not so with us, we can not stand. I pray God that as a people we may draw nearer to him, that we may make the service of God the one grand object of our lives, that we may come up to the standard he has set for us; then indeed our prayers shall not ascend in vain, but, as he has promised, "while we speak he will answer," and we shall continually rejoice in the knowledge that God lives, neither shall our faith fail in the hour of trial. Striving to be in harmony with God and all who love him I remain your well wisher,

CHARLES DERRY.

GRAND MANAN, Maine,
June 25th, 1878.

Bro. Joseph:—I am blessed to inform you of the cheering prospects, and steady advance of the truth. Conference at Jonesport 15th, and 16th, in my judgment, was the best we have ever held here. Many could not get into the house, and had to leave without hearing. On Sunday I baptized three—brother Crowley, of whom sister Johnson wrote, sister Hall of Addison and sister Drisko of Jonesport. I feel that it is the greatest honor that can be confirmed on mortal man, to be called to administer in the name of the Lord. I often look back with pleasure to the time when I became humble enough to be accepted of the Lord; and notwithstanding that many scoff and speak lightly of us as a people, we have the consolation and assurance that none can successfully controvert the doctrine which we hold, because it is the truth, and the "Truth is mighty and will prevail."

I am not discouraged at the seemingly slow progress that the truth is making. I understand that (judging from the past) the multitude will not accept the gospel; and whoever preaches expecting this to be the case, will surely be disappointed. The honest in heart are the only ones who will, from the heart, obey the gospel; and I understand that they compose a small minority. "Not every one that saith Lord, Lord, shall enter into the kingdom; but he that doeth the will of my father which is in heaven."

Persecution is about done, arguments against the truth have failed, and now our opponents talk about compromise and union. I feel that now is the time for the Saints to be awake, and in full armor. I find many, who are carefully examining our position, and much depends on the character of the representatives of the Church. Brethren what is the nature or condition of our light? Is it darkness? If so, how great is that darkness? Do we realize, that the success of the

latter day work in a great measure depends on the consistency of our christian character? If all who profess to be Latter Day Saints were circumspect in their talk and conversation, they would exert an influence that would be hard to resist; I know of many who seemingly are well disposed, but are hesitating, because of the inconsistency by professors among us, hedging up the way. Let us be careful. How are we occupying our talent? How important that we should act wisely. Let us be of good cheer, "For we shall reap, if we faint not." With kind regards to all,

JOSEPH LAKEMAN.

MOSS POINT, Jackson Co., Miss.,
June 18th, 1878.

Dear Herald:—After writing from Gravilla, Alabama, March 14th, I went into Conecuh county, and staid one week, preaching every night, and baptizing two. March 23d, Bro. R. S. Smith took me to the Lone Star Branch, where for a week I did the best I could to revive the sleeping energies of the Saints, but did not see that my efforts effected much, and I left almost discouraged; yet the Saints treated me well, and their generosity I remember with gratitude. March 29th, Bro. G. R. Scoggin took me to the Butler Branch to attend a two day's meeting the 30th and 31st. We had a pleasant time, and I enjoyed myself with the Saints and friends. April 2d, Bro. A. M. Vickery took me to Garland where I was hospitably received by the citizens. Spoke at night in a public hall, and met some of the Saints of Pleasant Hill. The 3d, I went by rail to Brewton, and after a walk of about ten miles (a part of the time wading through water, waist deep) I arrived at Bro. James Calhoun's, and was glad to rest.

April 6th and 7th, I met the Florida Saints in conference at Santa Rosa Branch. Some measures were adopted which I think will prove beneficial to the cause. Among other things provision was made to loosen the hands of Bro. L. F. West, that he might spend his time in the ministry, and I have confidence in the Saints that they will carry out their resolutions faithfully. Bro. West is a man of fair ability, and will do much good if he will go to work with a determination to magnify his calling. I trust he will, though it seems to be a hard struggle for him to sacrifice the society of his family, yet the fact of its being a hard struggle will only prove his sincere love for the cause, if he makes the sacrifice. After conference I labored at Evening Star, Santa Rosa, Coldwater, Hinote, Mortons, Eureka and Bagdad. At Bagdad one lady was baptized by Bro. E. Powell.

May 24th, in company with Bro. L. F. West, I left Coldwater, Florida, for this place. We tarried in Baldwin county, Alabama, for ten days, and baptized six. June 3d, spoke at Point Clear, and the next day crossed the bay to Mobile; then by rail to East Pascagoula, and by stage to Moss Point, where we expected to meet Bro. J. W. Grierson, with whom I had been corresponding, but he was not at home. We staid that night, and the next day after a walk of eighteen miles, and a ride of eight, found Mr. Grierson working at the sea shore camp ground, near Biloxi, Harrison county. He received us courteously, and we found by conversing with him that he was baptized by Elder A. O. Smoot, at Keokuk, Iowa, in 1842, and that at the time of Joseph's death he held the office of a Seventy. After the martyrdom he followed Brigham as far as Council Bluffs, became disgusted, and went to Washington City where he heard the claims of J. J. Strang, and went to Beaver Island, but soon became dissatisfied. In 1852 he came south, and has had no connection with the Church since. He had never met with any of the Reorganization till we came here. We staid at the camp ground two days, and greatly enjoyed bathing and fishing in the Gulf.

June 7th, Bro. Grierson returned with us to this place, and the next day we commenced labor four miles north of town, in a building belonging to Bro. Grierson. As is usual in new places considerable sensation was created, and some opposition was manifested. One night we found the following insignificant notice posted on the door. "Preaching:—Elder H. C. Smith and L. F. West

of the Brigham Young, or Latter Day Saints' Church, will humbug the people at Grierson's store just as long as they will submit to it—can prove that a plurality of wives is right."

There was no signature. At our third meeting Bro. Grierson bore testimony to the work, and said that it was "no guess work" with him; he "knew it was true," and was willing to risk his eternal salvation, and that of his family upon it. He also stated that he was satisfied with the Reorganization. The testimony seemed to do good, and it does me good to see the scattered sheep returning to the fold, and to know that years of exile has not dimmed the impression made on the mind by the Spirit of God. We have held eleven meetings, and the result is Bro. Grierson and six others are awaiting baptism, and there is good prospect of as many more.

June 28th: On June 23d eleven were baptized, and the 24th five more; and at night a branch was organized called the "Three Rivers" Branch. Bro. J. W. Grierson was ordained an Elder and is to preside, Bro. John B. Porter, teacher. Bro. Lawson H. Skerd clerk. Since the organization three more have united, so the branch now numbers nineteen members; all seem to rejoice in the work. We closed at Grierson's store the 26th and are now preaching in Moss Point. We will stay till next Monday; then to Florida and Alabama to attend their conferences.

I regret to leave this field of labor at present for I am satisfied that a great work can be done. I never saw a better opening in my life; the whole country is in commotion, and the Macedonian cry is coming from every quarter. But what shall I do? Earnest entreaties are coming from Middle Florida for laborers to be sent there; in Baldwin county and other points in Alabama they are crying for help, and many honest souls would obey the truth if they had an opportunity. In Winston county, Mississippi, they have had no preaching since I was there in December, and they are anxious for my return, saying that they will pay my expenses if I will come. O, that the Lord of the harvest would send more laborers into the vineyard. I hope that Bro. West is now permanently in the field, but he is acting as president of the Florida District, and his labors are needed there, so we can not depend upon him to do much outside of the district. I hope Bro. Grierson will do much good in this field. He is strong in the faith, has a good understanding of the work, but is not in a condition to take the field. May God bless his labor to the salvation of souls. Bro. Chute, Scoggin, Powell and others are doing some local labor. I trust God will bless their efforts abundantly.

I did think to cease my labors during the hot weather, but I can not while there is so much to do. I trust God will give me strength to labor, and that he will protect me from sickness and disease, for I would be miserable indeed if deprived of the privilege of preaching the gospel. I have an earnest desire to live so long as I can be of any use in spreading the gospel and benefiting my fellow creatures.

Though this is a trying mission yet I am willing to stay so long as God blesses me, and the Church desires my labor here. The people are kind and generous, and I am learning to love them, and I feel the same tie that has bound me to Saints in other places. A Methodist church was building in the neighborhood where we have been preaching, but I understand that orders have been given that not another nail shall be driven till it is determined what the "Mormons" are going to do. I suppose they are afraid they will have no use for it.

We have not seen the *Herald* since May 15th and I am almost lost. How can any Saints do without it? My letter is already too long or I would like to say something about the country. I would like also to say more of our labors here, but God has blessed us, and what more could I say. In hope of Israel's triumph, I am as ever,

HEMAN C. SMITH

JACKSON, Jackson Co., Ohio,
June 14th, 1878.

Bro. H. A. Stobbins:—On the last day of May I left home, for this field, and have been preaching to large and attentive congregations, almost every night. Held a discussion, lasting two days,

with an Elder of the Christian order, counted as the lion of the community in debate. The Lord gave victory to the truth, and the result of my labors to the present are five baptized. This is a new field, and calls are coming from every quarter, "come and preach for us." I never witnessed such a manifest desire to hear the word of life as is here. Those who have obeyed are rejoicing in the faith, and the light they have seen. I expect to remain in this section for some weeks yet, as my hands are loose, and people desire to hear. I ask the prayers of all Saints, for I am young and on my first mission. Yours in the faith,

L. R. DEVORE.

STOCKDALE, Wilson Co., Texas,
June 30th, 1878.

Editors Herald:—I give you an account of my labors, since May 20th. I held meetings at Bandera, from the 19th to the 28th of May, nine services. Bro. Meacham Curtis, an old-time Saint, with us in faith, but not fully so in works, started with me the 29th for Atascosa county, he kindly furnishing the conveyance. We called on Bro. Wm. Caruthers of Somerset, but he being absent in California, we went into Bexar county, to Bro. Andrew B. Kuykendall. Application was made for the Methodist church, but it was refused. This offended many of the neighbors, and even the members of the church were dissatisfied. At this juncture a very prominent gentleman, a practicing physician of respectability, kindly gave us the use of his house. The broad porch and spreading shade trees in front gave us a pleasant place to worship, and the Lord was with us.

On June 6th, we returned to Bandera, leaving the people to meditate on what they had heard. Held meetings at Bandera and Monod Valley, some ten miles above, for ten days, with fair results.

On the 21st with Bro. Alex. Hay, I returned to Bexar county, and commenced preaching the next day. During my absence the neighborhood turned out and erected a good arbor in a grove, and there we held three services on Saturday; and on Sunday, at the close of the forenoon service four persons offered themselves for baptism, and in the afternoon two more. A large congregation "gathered at the river" (Mendina) to hear a discourse on water baptism, and to witness the baptismal ceremony. During the discourse frequent questions were propounded by two gentlemen, one a Christian and the other a Union preacher, the latter discarding all external ordinances of the Church, including water baptism, but believing in and teaching the "baptism of the Holy Spirit and the right of the people of God to enjoy the 'spiritual gifts.'" I was blessed with a remarkable degree of the Spirit, and at the close three more gave their names. Old Bro. Thompson, the Union preacher, then arose and said that he had received more light on the gospel than he had ever received before, that he believed we had the truth, but thought he would wait a little while.

We then repaired to the water. A deep feeling of solemnity pervaded the assembly while nine precious souls were buried with our precious Lord in baptism. The invitation was extended to others, when Bro. Thompson stepped forward and addressed the audience in a solemn and impressive manner, saying: "The systems of men generally teach a 'form of godliness' but deny the 'power thereof,' and I have been preaching the 'power' without the 'form.'" But now, thank God, we have presented to us both the form and the power; and I feel it to be my duty to walk in the light as I now behold it, and to put on the whole armor of God." Then he came forth and was baptized. Almost the entire audience, which was large, was in tears. Even people who had not obeyed the gospel message, received great confirmation, some of them testifying boldly that they saw a glorious and heavenly light at the close of the baptismal service. It was certainly a remarkable display of God's power; praise his great and holy name!

Next day, Tuesday 25th, we met under the arbor again at 11 o'clock a.m. for preaching and confirmation services, in which the Spirit was present in a remarkable degree of power,

especially in the confirmation ceremonies. At the close, I announced my intention to start to Wilson county; whereupon a well-dressed gentleman arose and said he represented a "large body of Christians," and that he understood all about "Mormonism," and he would address the people the next day on that subject. But by the earnest request of several persons of eminence, he agreed to do so that afternoon. As might be expected, he gave us a re-hash of the old threadbare Spaulding story. And greatly to his astonishment the people began to call upon him out of the audience for proof. "We don't wish to take your word for this; give us the proof," "Give us the Bible," and other similar calls were heard from the audience. In great confusion he closed his harangue.

I reviewed him from beginning to end, in a manner entirely to the satisfaction of the audience, as the sequel will show. About the close an old gentleman not belonging to any church, and a very respectable man, arose, and said: "I am an old man, and I think I can give you some advice. I have traveled extensively; I have seen a good many meetings, but this is the most disgraceful thing I ever witnessed. Now my dear sir," addressing the Rev. gentleman, "my advice to you is to go home, and humble yourself before God, and get rid of the spirit you are of, and never be guilty of going into a congregation of worshippers to disturb their peace, as you have done to-day. If what this man teaches be false it will fall of itself; if true, it will stand, and you will be found fighting against God."

It was the "last straw" that broke the camel's back. The "Rev. Geo. Whitefort," of Austin, wilted. He closed his meeting and retreated in disgrace. In obedience to numerous and loud calls from the audience, the congregation was called to order, and I addressed the people on the triumphs of the gospel. At the close of this service four more offered themselves for baptism, and the next day two more making six. So on Thursday, June 27th, we met and organized the Oak Island Branch, with sixteen members, Andrew B. Kuykendall, president, and John Barber, clerk. It is worthy of remark that most of these accessions were from the Methodist and Christian churches. We left the little flock rejoicing in the truth and light of the gospel, and doubtless several others will unite when we return.

July 1st.—The discussion is to commence to-day, and much interest is manifested in it. It is already being whispered around by people outside that we shall organize a branch here. I will give you the results of our effort here when we get through. I have never been more signally blessed in my ministry than since I have been in this field. Pray for us. In hope,

D. H. BAYS.

BLUE CUT, Jones Co., Iowa,
June 28th, 1878.

Bro. Henry:—From April Conference till June 8th, by reason of sickness, and at the request of the Kewanee Saints, I remained at home and preached in their new church, assisting in the performance of all ordinances and services till that date, when I left for my field of labor, *via*, Davenport, where I preached twice on the 9th with fair liberty. On the 12th I came to this place where I hoped to reap the fruits of past labors, but I found that in my absence the enemy had sowed tares, where wheat was expected; or, rather, the seed had fallen by the wayside and the enemy had plucked it up. Yet our labors have not been altogether fruitless, as I was privileged to lead four precious souls into the waters of regeneration on Sunday last. I have preached several times in new places in this neighborhood, in the Lutheran and Christian churches, and obtained a good hearing. May the word spoken in weakness yield fruit in the future. I will leave here soon for Monticello, and perhaps go to Floyd county, as there is an urgent call for an Elder from there. After that I expect to cross over into Wisconsin, in pursuance of my General Conference appointment. My health is still quite poor at times, and I find traveling hard on me, but I love the work and want to labor. May God bless you and all our

co-laborers in the Master's cause. With kind regards for all in the office, and with earnest desires for the prosperity of the work I remain your fellow laborer in Christ,

JOHN S. PATTERSON.

Conferences.

Far West District.

A conference was held at Starfield, Missouri, May 25th and 26th, 1878; J. T. Kinneman, president; Wm. Summerfield, clerk *pro tem*; J. M. Terry, assistant.

Branch Reports.—German Stewartville (formerly called German DeKalb) 17 with 1 Elder, 1 Priest, 2 Teachers; 1 baptized, 2 received by letter.

Starfield 28, with 4 Elders; 3 removed. Pleasant Grove 29, with 1 High Priest, 3 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 died, 10 received. Delano 44, with 6 Elders, 1 Priest, 1 Teacher, 1 Deacon; 5 received, 1 died.

Stewartville and St. Joseph Branch reports rejected, and J. M. Terry, D. J. Powell and William Lewis were appointed to examine them.

A committee was appointed to draft resolutions on the appealed case of the St. Joseph Branch.

Elders Jas. Kemp, S. Butler, J. M. Terry, Wm. Lewis, S. M. Bevins, D. E. Powell, T. Hinderks, D. J. Powell, E. E. Binstead, Wm. Summerfield, and J. T. Kinneman reported in person, and F. C. Graham and J. C. McIntyre by letter; Teachers R. Hill and Br. McKee in person.

Two days' were appointed at Stewartville, Dayton and Starfield, in charge of Brn. Summerfield, Woodward, Butler, Bond, Terry and Kinneman.

Report of Bishop's Agent.—"Balance on hand and received \$2.25; paid out \$0.50; bal. on hand \$1.75. J. T. Kinneman, Agent."

Resolved that we respectfully invite Br. A. H. Smith to attend our next conference, and labor with us as long as he can, and that we defray his expenses to and from; and that the district clerk notify him of the fact.

W. T. Bozarth resigned as district clerk, and J. M. Terry was chosen in his stead.

The committee to draft resolutions reported: "Whereas, in the hearing of the appealed case of the St. Joseph Branch, the evidence on the part of the district was not had; and, whereas, we do not believe that justice could be rendered without said evidence; therefore, be it resolved that we pray General Conference for a rehearing of said case, and that the district secretary be instructed to send to the proper authority all the evidence pertaining thereto. J. M. Terry, Wm. Summerfield, } Com." T. Hinderks,

Report accepted and committee discharged. Preaching Saturday evening by J. M. Terry.

Social meeting at 9:30 a.m. on Sunday, at which were given many strong testimonies, and a happy season was had; at 11, preaching by S. Butler; at 2 p.m., by Jesse Longfield; at night, by Wm. Lewis and J. T. Kinneman.

During the entire sitting peace and harmony was had, and withal it was a time to be remembered.

Adjourned to St. Joseph, August 24th and 25th, 1878.

Wyoming Valley District.

A conference was held at Hyde Park, Pennsylvania, May 25th and 26th, 1878; L. D. Morgan, president.

Minutes of last conference, held at Philadelphia, were read, and the illegal part of the proceedings was rejected.

Branch Reports.—Danville 7 members, with 1 Elder, 1 Priest.

Plymouth 11, with 2 Elders, 1 Priest; 2 baptized, 1 died.

Hyde Park 31, with 5 Elders, 2 Priests, 2 Teachers, 1 Deacon.

Elders J. R. Griffiths, H. S. Gill, James Jenkins, T. A. Johns, T. C. Rees, Wm. Crumb, Henry Jones and L. D. Morgan reported in person, and John Edmunds, L. B. Thomas, and Priests Lewellyn Harris, Wm. Harris and W. W. Jones by letter.

A committee was appointed to draw up a reso-

lution for the division of the district: and they recommended that it would be wisdom to grant to Hornerstown and Philadelphia branches the privilege of organizing themselves into a separate district.

The report was adopted and the committee discharged.

Resolved that this district, including Hyde Park, Plomouth and Danville branches, be called the Wyoming Valley District; that we nominate for Bishop's Agent Elder Wm. W. Jones.

Lewis D. Morgan tendered his resignation as president, and the district thanked him for his faithful labors.

Henry Jones was chosen president and William Harris secretary of the district.

Committee appointed to investigate the case of Jane Bevan, of Danville, reported that on investigation they are of the opinion that it would be more appropriate to suspend sister Jane Bevan until further satisfaction is made.

Report accepted and committee discharged. We had a peaceful influence throughout the conference.

Adjourned to Plymouth, 2 p.m., August 24th, 1878.

Pottawattamie District.

A conference was held at Crescent City, Iowa, May 25th and 26th, 1878; C. G. McIntosh, pres.; Frederick Hansen, clerk.

Branch Reports.—Council Bluffs 122 members including 1 Apostle, 1 Seventy, 10 Elders, 3 Priests, 3 Teachers, 2 Deacons; 1 removed by letter, 1 died.

Crescent City 38, including 4 Elders, 2 Priests, 2 Teachers, 1 Deacon; 3 received, 1 died, 1 ordination.

North Star 30, including 5 Elders, 2 Teachers, 1 Deacon.

Spiritual condition of branches reported by Elders Hans Hansen, H. N. Hansen, Alfred Bybee, and Jason W. Briggs, and Teacher F. Peterson.

Elders Frederick Hansen, J. W. Briggs, E. C. Briggs, Hans Hansen, C. G. McIntosh, Alfred Bybee and Briggs Alden reported.

Andrew Hall, Bishop's Agent reported: "On hand last report \$23.15, received offerings \$23.75, total \$46.90; paid to James Caffall \$18.00, on hand \$28.90."

Brn. James Caffall and Andrew Hall had not visited the Union Branch, as appointed. James Caffall was released from the committee and Wm. J. Cook was chosen to fill his place.

Resolved that hereafter no business will be introduced on Sunday, excepting such reports as did not arrive on Saturday.

Preaching during the session by J. W. Briggs and E. C. Briggs.

Adjourned to Council Bluffs, August 21st, 1878.

Philadelphia District.

A Conference was held at Philadelphia, Pa., May 26th, 1878; Wm. Small, president; Joseph A. Stewart, secretary.

The other branches of the District were duly notified but did not appear, neither did they report, except the Hornerstown Branch, which was represented by one Elder and two Priests.

Branch Reports.—Philadelphia 45 members. Hornerstown 12.

Elders John Stone, Elias Lewis, Asa Copeland, Joseph A. Stewart, Wm. Small and Benj. O. Herbert reported in person.

Resolved that we inquire into the action of Br. L. D. Morgan in calling a conference contrary to law.

That we, the members of the Philadelphia and Hornerstown branches, consider it would be a benefit to these two branches to divide the Philadelphia District and to form these two branches into a district by themselves, to be called the Philadelphia District, the distance being so great that the members of these branches can not have a voice in the conference when held at Hyde Park, Pa., neither can they have a voice in the conference when it is held at Philadelphia; and that the dividing line of the new district extend north to Quakertown, Pa., and south to Chester, Pa., and east to North River and the Atlantic Ocean.

That this conference prefer charges against Br.

Lewis D. Morgan, for charging our last conference, held in Philadelphia, February 24th, 1878, with unruly conduct, and also for charging Br. Joseph A. Stewart with garbling and altering the minutes of that conference to suit himself.

That Bro. Lewis D. Morgan be notified to appear at our next conference to answer to the charges preferred against him by this conference.

Wm. Small was elected president of the district, and licences were granted to B. O. Herbert, Jas. Brownell and Geo. A. McGuire.

Preaching in the evening by Wm. Small. Adjourned to Philadelphia, 10:30 a.m., August 25th, 1878.

Western Maine District.

A conference convened with the Green's Landing Branch, May 18th, 1878; Geo. W. Eaton, president; J. B. Knowlton, clerk.

Branch Reports.—Green's Landing 36 members. Brooksville 35. Little Deer Isle and Rockland not reported.

Elders J. H. Eaton, G. W. Eaton, Samuel S. Eaton and Otis C. Eaton; Priests J. B. Knowlton, L. C. Gray and Wm. Harvey, and Alonzo Hutchinson reported.

Sunday: Preaching twice by G. W. Eaton, and testimony meeting in the evening.

Adjourned to the Brooksville Branch, August 10th and 11th, 1878.

Miscellaneous.

Notices.

Information wanted of William Clark, who left his home at Church Hill, Ohio, Dec. 28th, 1874. His father, John Clark, Boonsboro, Boone county, Iowa, Box 12, would like to hear from any who know anything of the above.

Information wanted of Ann Eliza, John, and Mary Snowball, children of Thomas Snowball, who died on the plains in 1854, the children being taken to Salt Lake City. If any one there, or elsewhere, can give intelligence of them they will confer a great favor. Address John Bolam, Irwintown, Pennsylvania.

Bishop's Quarterly Report.

Church of Jesus Christ in account with Bishop Israel L. Rogers, for the quarter, ending June 30th, 1878.

Cr.		
Apr. 1,	Balance due Church.....	\$676 98
" 6,	From Sarah L. Bass, Wis.....	5 00
" 6,	" A. McCord, Iowa.....	15 00
" 8,	" Pittsfield Branch, Ill.....	15 25
" 8,	" Joseph Squires, N. Y.....	5 00
" 8,	" W. H. Curwen, Ill.....	10 00
" 8,	" Sr. Philo Howard, Ill.....	5 00
" 8,	" Sr. Betsy Fairbanks, Ill.....	10 00
" 8,	" James Wilsey, Ill.....	5 00
" 15,	" John Buckingham, Oregon.....	10 00
" 15,	" J. A. Burlington, Iowa.....	6 00
" 15,	" Sr. Augusta Hanson, Idaho.....	3 00
" 19,	" A. McCord, Iowa.....	25 00
" 19,	" John Matthews, Iowa.....	20 00
" 20,	" E. M. Bowen, Mont.....	5 00
" 20,	" Sr. E. Williams, Ill.....	3 00
" 20,	" James Crick, Ill.....	1 00
" 20,	" Sr. F. A. Gaylord, Iowa.....	3 00
" 25,	" W. R. McDonald, Wyoming.....	3 00
" 25,	" Sr. V. I. Vernon, Ill.....	4 34
" 30,	" E. L. Kelley, Iowa.....	10 00
May 1,	" O. A. Nelson, Ill.....	20 00
" 1,	" David George, Pa.....	5 00
" 3,	" Sr. Minnie Lewis, Ill.....	4 75
" 3,	" Sr. E. Osborne, Ill.....	1 15
" 10,	" E. N. Webster, Mass.....	5 00
" 10,	" Sr. M. Kent, Ill.....	5 00
" 11,	" Sr. Jessie Dancer, Ill.....	15 00
" 15,	" A. Neilson, Neb.....	5 00
" 21,	" Sr. S. Matthews, Wis.....	1 00
" 30,	" Sr. Lyman Hewitt, Wis.....	2 00
" 30,	" W. H. Deam, Ill.....	2 00
" 30,	" James Crick, Ill.....	2 00
June 3,	" R. P. Peterson, Iowa.....	10 00
" 6,	" Rachel Crompton, Mass.....	15 00
" 6,	" Geo. O. Kennedy, Colo.....	10 00

" 11, "	James Ballentyne, Iowa	100 00
" 12, "	Sr. M. Partridge, Ill.	2 00
" 14, "	Sr. Janet Black, Wis.	10 00
" 14, "	Joseph Squires, N. Y.	5 00
" 20, "	A. Greek, Mo.	1 00
" 20, "	The Herald Office	156 36
" 20, "	D. F. Crane, Minn.	5 00
" 20, "	E. M. Bowen, Mont.	5 00
" 23, "	Thos. Thomason, Ill.	20 00
" 23, "	James Crick, Ill.	1 00
" 25, "	A brother, Ill.	30 00
" 25, "	A. & P. Lloyd, Mo.	2 00
" 25, "	M. T. Short, Ill.	14 00
" 30, "	One who loves the cause.	5 00
" 30, "	Sr. A. Porter, Ontario	1 00
		\$1,300 83

DR.

Apr. 13,	Paid Wm. W. Blair	\$30 00
" 15,	" Joseph Luff	20 00
" 15,	" J. J. Cornish	20 00
" 15,	" Elder's Railroad fare	10 00
" 15,	" Paper and envelopes	2 00
" 15,	" J. S. Patterson	25 00
" 15,	" J. H. Lake	40 00
" 19,	" J. R. Lambert	40 00
" 19,	" Henry Marriott	25 00
" 19,	" T. W. Smith	10 00
" 19,	" M. T. Short	14 00
" 19,	" A. H. Smith	40 00
" 19,	" J. F. McDowell	7 00
" 22,	" W. H. Kelley	40 00
" 22,	" W. W. Blair	25 00
" 25,	" T. W. Smith	10 00
" 30,	" A. J. Cato	30 00
May 3,	" Taxes on Church land	8 55
" 3,	" Hall rent, &c., in Chicago	16 90
" 10,	" to the poor	20 50
" 15,	" to the poor	10 00
" 25,	" W. W. Blair	25 00
June 3,	" Josiah Ellis	15 00
" 11,	" to the poor	15 00
" 14,	" Z. H. Gurley	100 00
" 14,	" for stamps	1 00
" 17,	" W. W. Blair	50 00
" 24,	" J. A. Crawford	20 00
" 25,	" T. W. Smith	5 00
" 30,	" Retransferred from Tithing and Offering Fund to Utah Chapel Fund, as per order of General Conference, and sent to Thomas N. Hudson	77 45

HERALD OFFICE ACCOUNT.

Received from the following parties for the Bishop by H. A. Stebbins, during the quarter:

CHURCH CR.

April 1, Balance due Church, as per last report	\$519 50
Received from Charlotte Walton \$1; Je-mima Cook \$1; Sr. W. Sides \$3; Sr. E. E. Bowman \$5; T. J. Ayers \$2.20; E. Chapman \$5; A. Johns \$2.50; James Allen \$5; Ezra Merrill \$2.25; T. R. Davis \$2.50; M. B. Williams \$10; O. E. Holcomb \$1.50; John Grimmet \$4.35; Sisters of St. Joseph, Mo., \$3.10; Sr. M. H. Raymond \$2.50; Sr. E. Green \$5; Sr. J. Califf \$3; B. F. Benson \$1; Henry Stawpert \$5; L. Darveau \$2.85; James Perkins \$50c; C. A. Kjersgaard \$5.-50; E. Penrod \$18.50; S. Platt \$5; Jesse Longfield \$5; Sr. A. Carpenter \$1. Total	\$103 25

Aggregate.....\$652 75

DR.

To cash and draft paid to I. L. Rogers.....	\$156 36
“ Books, etc., to Elders.....	35 70
“ taking care of the poor.....	5 00
“ Stamps for Presidency and Secretary of the Church.....	4 77
“ Writing paper for Pres. Blair.....	92
“ Postage on Heralds to Wales.....	65
“ Telegraphing for Elder Lake.....	50
	<hr/>
	\$203 90
July 1st. Balance due Church.....	448 85
	<hr/>
	\$652 75

UTAH CHAPEL FUND.

Amount returned to it from General Fund, per order of General Conference.....\$77 45
Received by I. L. Rogers, June, 1877..... 14 50
In Herald Office July 1, 1878..... 52 65
\$144 60

Sent July 9th to Thos. N. Hudson, chairman of Building Committee, Salt Lake City, Utah, to balance all.....\$144 60

I have also on hand \$200 received from Bro. Wm. Nelson, of Montana, towards prosecuting a mission to the South Sea Islands.

Respectfully submitted,

ISRAEL L. ROGERS,

PER H. A. S.

Presiding Bishop.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice. Marriage notices \$1 each. Birth notices free.

BORN.

LAWN.—At Paicenos, California, May 14th, 1878, to the wife of Bro. J. H. Lawn, a daughter; name Lottie May.

DIED.

VALLEM.—At Woodfords, Alpine county, Cal., January 31st, 1878, of diphtheria, Harriet, daughter of Peter and Harriet Vallem, aged 7 months and 27 days. Funeral services by Elder David R. Jones.

CHAMBERS.—At Fish Creek, Door county, Wis., May 20th, 1878, of black jaundice, after a painful illness, Sr. Manada Chambers, wife of Br. Samuel Chambers, formerly of the Olive Branch, at Nauvoo, Illinois. She was born at Leeds, Canada West, August 8th, 1836, was with the Saints in Missouri, a child, and with her parents was driven out of that state. She died in full faith. Services by Elder J. Wells of the Baptist Church.

SIMPSON.—At Streator, Illinois, of dropsy of the brain, Dorah Isabel, daughter of Bro. William and Sr. Clarissa Simpson, aged 10 months and 12 days. Funeral sermon by Elder Jacob Stanley.

PENNINGTON.—At Leavenworth, Kansas, May 22d 1878, Sarah J. daughter of William and Mary Pennington, aged 2 years, 8 months and 26 days.

BARTER.—At Deer Isle, Maine, in June, 1878, of fever, Inis, daughter of Bro. Levi and Sr. Abbie Barter, aged 1 year and 5 months.

MORGAN.—At Merthyr Tydvil, Wales, May 19th, 1878, sister Sarah Morgan, aged 52 years. She was the widow of Elder Thomas Morgan, who, (with his son and thirty-three others), was killed by an explosion at the Gethin Colliery, Dec. 20th, 1865. Br. and Sr. Morgan were baptized by Elder J. T. Phillips in September 1864. Bro. Morgan was a faithful Elder, and a liberal man. His loss is felt in Merthyr to this day. His widow also was a faithful member, and as liberal as her circumstances would permit. When the Saints at Merthyr were not able to pay for a hall their meetings were always held at sister Morgan's. Her reward is sure.

THOMAS E. JENKINS.

HAWKINS.—At Oregon, Holt county, Missouri, March 9th, 1878, of old age, nature having run its course, sister Mary Hawkins aged 76 years, 2 months and 3 days. She was born at Sydney, Gloucestershire, England, January 6th, 1802, and embraced the gospel in Birmingham, England, in November, 1841, and was baptized into the Reorganized Church September 12th, 1875. She came to America with her family in 1849, and hearing of the pollutions practiced in Utah, she became an unrelenting foe to them, but ever an unwavering friend to the truths of the gospel, as revealed through the Book of Mormon and Doctrine and Covenants. Many of the old time Saints, and especially those of the ministry, when tired and foot sore, have found rest and peace in her home. These will rejoice to know that she was true to the end. At one time she was troubled with severe pains, but she was administered to, and the pains left her body, and the last few days of her life were as peaceful as those of a child; and when the end came she departed without a struggle or a moan, retaining her consciousness unto the last;

she fell asleep in Jesus. Funeral sermon by Elder Reuben Hoyer.

NICHOLAS.—At Malad, Idaho, June 17th, 1878, after a brief illness, Elder John Nicholas, aged 62 years, 10 months and 5 days. He emigrated from Wales in 1853, and lived at Brigham City for a number of years; came to Malad in 1866; joined the Reorganization on the 15th of January, 1870, and has ever since been devoted to the cause. He leaves an unblemished reputation. His wife and seven children and many friends mourn his loss. We feel a heartfelt sympathy for the bereaved wife and children.

CONANT.—In Berrien township, near Galien, Michigan, June 29th, 1878, of inflammation of the bowels, Eureka Samantha, eldest daughter of Henry J. and Jane M. Conant, aged 15 years and 10 months. Services in the M. E. Church in the village of Troy, by Elder Joseph Smith. Subject, the Resurrection; text, Acts 4: 1, 2.

FROST.—At Palmyra, Nebraska, June 24th, 1878, of paralysis, Sr. Jane Frost, aged 56 years and 10 days. She was stricken on the evening of the 21st, while attending a meeting held by Bro. R. J. Anthony, and remained unconscious till her death. Her aged companion and two sons are deeply afflicted by her loss. Funeral sermon by Elder R. J. Anthony, from John 11: 25. Sr. Frost was born in Nottingham, England, June 14th, 1822; obeyed the gospel in 1847; emigrated to Utah in 1863; joined the Reorganized Church in 1864, and in 1865 returned to the States. She lived a devoted life and died in the assembly of the Saints. As she now sleeps in Jesus, so shall she live with him in the resurrection of the just.

The Hour Before You Go To Church.

I have in my eye at present the hour before you go to church on the Sabbath forenoon. I am anxious about it. The note struck then is likely to give tone to your spirits all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it wholly from "plaiting of hair and putting on of apparel." Redeem it wholly from vain conversation. How very much the power of the minister's preaching depends on the preparing of the hearer's heart! If you come up to the church with your mind crowded with trifles and puffed up with vanity—what can ministers do? They can do nothing but beat the air. What else can they do if there be nothing before them but air to beat at? It will make a sound and that is all. I fear that many of my dear people spend more time on the Sabbath morning in putting veils on their faces than in taking the veil off their heart—more time trying to make themselves appear before men what they are not, than in trying to make themselves appear before God what they are.

In ancient times the bottle was nothing more than the skin of some animal, and when in the Bible, we read of putting new wine into old bottles as an illustration of folly, we are to understand that they were made of skin, and thus that it would not be wise to trust a new wine, while yet active with fermentation to the chance of bursting a leathern vessel necessarily weakened by use and age. Skin bottles, which were in use long before the discovery of glass and cask-making, are still much employed as a means of transport in Southern Europe and parts of Asia and Africa. In Spain a wine-skin, made of goats' hide or hog skin, pitched or resined, is found more convenient for carrying on the back of a mule, and is cheaper than a cask. The Arabs always use leather bottles made of goat skin for their water, milk and wine.

Strength for to-day is all that we need, as there never will be a to-morrow;
For to-morrow will prove but another to-day, with its measure of joy and sorrow;
Then why forecast the trials of life, with such sad and grave persistence;
And watch and wait for a crowd of ills, that as yet have no existence?

The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 25.—Whole No. 399.

PLANO, ILLINOIS, AUGUST 1, 1878.

No. 15.

NOTHING TO DO.

Nothing to do! in this world of ours,
Where weeds spring up with fairest flowers,
Where smiles have only a fitful play.
Where hearts are breaking every day.

Nothing to do! thou Christian soul,
Wrapping thee round in thy selfish stole,
Off with the garments of sloth and sin,
Christ, thy Lord, hath a kingdom to win.

Nothing to do! There are prayers to lay
On the altar of incense day by day;
There are foes to meet within and without,
There are errors to conquer strong and stout.

Nothing to do! There are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile,
From the darkest taints of sin's defile.

Nothing to do! There are lambs to feed,
The precious hope of the church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting Saint.

Nothing to do! and thy Savior said
"Follow thou me in the path I tread;"
Lord, lend thy help the journey through,
Lest faint we cry, "So much to do."

Selected by WILLIE H. BEST.

THOUGHTS AS THEY OCCUR.

Whatever may be the condition of the intelligent part of man hereafter, into which we do not propose to enquire, certain it is that he is seldom or ever free from thought, as a probationer upon the earth. And it is equally certain that, to him, his thoughts are sometimes productive of more than ordinary pleasure, at other times are less pleasurable, and there are times when they are so barren of good as to create a necessity for calling into requisition the powers of mind to change their current.

It has been said, that we may not "prevent birds from flying over our heads, but need not permit them to build nests in our hair." So, while evil thoughts enter, we may stand upon our dignity, resist, or refuse to be governed by them.

Thoughts are generally suggested by scenes or objects which have been or are seen; as well as by questions propounded, and answers demanded thereto. One among the many questions the writer has heard of late, and one

which is worthy of and naturally suggests thought, Is it possible for Latter Day Saints to be wrought upon, actuated or impressed with, or by any other power, or spirit, than that of God?

The writer unhesitatingly answers affirmatively, which position is assumed in the thought of the practicability of making it formidable, by ancient, and especially by modern revelation. But he trusts not to discuss this very important question with a pertinacity evincing a determination to carry the point at all hazards, or in so dogmatic a manner as to carry conviction to the reader of the indwelling of, an egotism to an extent to preclude the possibility or a modification of, or even an entire change of sentiment, on the presentation of more potent reasons or proof. The thought that no ordinance or ordination known in the economy of God, the reception of which produces immediate perfection, is not at war with the plan of redemption, and it is fortunate (for the writer at least), that a mis-step, blundering or wrong doing, subsequently to the reception of ordinance or ordination, in the event of a desire with a corresponding effort to retract or improve does not create or set an everlasting obstacle between the erring one and life everlasting. Nor should the thought of a possibility of retraction from and forgiveness of wrong doing, encourage the committal of wrong or bad deeds—as the fact of God's mercy enduring does not evidence the granting of indulgence in sin, of any name or nature; as the necessity for godly sorrow, which worketh repentance for wrongs done abundantly proves.

That evidence develops itself in favor of the thought that all understanding, knowledge, or power to regulate and keep in working order, is not resident in one, or a very few men in the Church, is very clear, or so the writer thinks. And in view of this, all members, irrespective of abilities or positions, enjoy rights and privileges; and have duties, labor and responsibilities to perform. And while it is incumbent upon every member to know his or her rights and privileges, and to understand and perform their duties; yet provisions are made to prevent stepping beyond, or transcending the rights and privileges granted by virtue of our relationship with the body, and this brings us to the consideration of the above question, and calls for an examination of the instruction contained in Doctrine and Covenants, page 164:

"Wherefore it shall come to pass that if you behold a spirit manifested that you can not understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, that

you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting nor rejoicing, lest ye be seized therewith."

If language has significance, force or meaning, and tis said, D. C., page 65, that God speaks after the manner of our language, that we might come to understanding, then it is very clear that there is not only a possibility of spirits other than that of God protruding themselves among the Saints; but unless great caution and care are had, he whose duty it shall be to proclaim against a spirit not of God will be seized therewith.

Again, on page 158, we read:

"And unto the bishop of the church, and and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there be any among you professing and yet be not of God."

The above is so pointed, positive and plain, as to render comment almost useless; we will offer a few, nevertheless. That the impartation of instruction shows a purpose, or something to be obtained thereby, all will admit; and here we have the latter day seer giving instruction to the Church in its incipient stage, leading to the conclusion of the possibility of false spirits finding a place among them; and the climax of those instructions is reached in devising measures for barriers to their entrance, or their detection if they should enter. One very important item for the above purpose, is in the fact that the Bishop and unto such as God shall appoint and ordain to watch over the Church, and to be elders to the Church, are to have it given them to discern. If there are elders to be elders to the Church by virtue of appointment; then it follows that there may be elders not elders to the Church, but having other labor than that of watching over the Church. Hence the ordination elevating one to the office of Elder does not give the right to preside, nor is it obtainable, save by appointment, which position, in the opinion of the writer is made tenable on page 96. Speaking of the duties of a teacher, it says, "he is to take the lead of meetings in the absence of the elder [appointed to preside] or priest," and not only shows the elder who obtained the right to preside, but that the next in authority to preside are the priest and teacher, leading to the conclusion that they, with the deacon, are the officials of the church or branch, to perform the necessary work of the branch appointing them, and with this understanding obtainable by the ad-

mission of the validity of the above instruction, further discussion of the right of an elder to preside, because of his ordination ought to cease forever, as it is evident that elders not appointed to preside, have other duties to perform, but on invitation or solicitation, they may counsel or advise with branch officials, in matters pertaining to the welfare and prosperity of the branch. Friendly discussion or exchange of ideas with a view to impart and receive good is necessary; and quite in harmony with our profession; and would doubtless, be better if it was more frequently observed; while discussion or criticism for bravado, striving for the mastery, accusing or condemning all who are not willing to come over to our side of the question, tends to division and strife.

One objection the world has for ignoring what we understand to be the gospel, by which we become the adopted sons and daughters of God, is its exclusiveness, and while we accede the right to them to accept or reject, we are not authorized to modify or in any way change that gospel for their gratification, or in pandering to their views, and thereby gain their good feeling or friendship, which we should forfeit by maintaining the exclusiveness of the gospel.

Nor have we the right to digress from or attempt to enforce that which is obligatory subsequently to our baptism, or that upon which the Church has authoritatively declared. We may, however, in the event of misgivings or doubts arising touching the validity of any practice, or precedent obtained by the decision of the Church, at a proper time and place, seek for and obtain a hearing, and thus make known our doubts. Such a course of procedure may result in good, while the inauguration of and success of a plan, which, if successful, will give rise to a party feeling, will be like throwing a fire-brand in the midst of combustibles, creating a flame which super-human efforts may hardly quench, or the exertions therefor may tend to much trouble and unpleasantness.

We may bring to pass much good without waiting to be commanded, while for the adjudication of real or imaginary wrongs, we are under obligation to adopt the method that divine wisdom has prescribed; and whatsoever is more or less than this, cometh of evil. In our imperfect condition it is quite possible that Bro. A. may unwittingly inflict a wrong upon Bro. B. Bro. B. feels the smart, and seeks relief by calling in all that will listen to the recital of his grievances, enlisting their sympathy, and succeeds, if they are as willing as himself to whom he tells his troubles, in taking a stand against it, in very soon raising a party feeling, and this feeling against Bro. A., which Bro. B. and his sympathizers begin to cherish, soon ripens into hate, and who can tell what the result may be. Bro. A. is looked upon with suspicion and soon becomes an object of hatred and distrust, which might have been prevented if Bro. B. had approached Bro. A., and informed him before telling others of the trouble. A few words might have settled it all, or this failing, the interposition of those the law has authorized to act, might have quenched the rising flame; or, if failing in this, the matter might have been brought to a focus by developing the facts in the case before a tribunal so that the offending party, if he was guilty,

might be so proved, that when he was published as a transgressor it might be done officially; to which act of justice all offenders are entitled. Hence, the practice of publishing one guilty before officially declared, an attempt to adjudicate difficulties, in public meetings, encouraging children to vote to carry through a matter they can not understand, because the members are permitted to transact business by common consent, attempting to climb or get others in power by any other than honorable means—seeking to establish a name and reputation by blasting another's name or character; going up and down bearing tales; holding private caucuses; criticising the acts of others, and finding fault in a way in the presence of a few, that is not done at a proper time and place; complaining of abuse without adopting the proper method for redress, are practices that should not obtain, or if they have, should be abandoned forthwith.

But lest I be charged with digression, I would suggest the caption under which I write affords latitude. The qualification of the Bishop or Elder to detect deceptive or false manifestations, does not exempt the members, when coming together for worship, from efforts beyond those of taking a part in the exercises, as a co-operation for the above purpose is doubtless incumbent, viz.: a faith in the one presiding, leading to the conclusion that he being the only legitimate head for the time being, that it is his right to teach, expound, or reprove, if necessary. With supplication offered to God, that he may be qualified to act, and if any other influence should perchance obtrude, that his qualification may enable him successfully to cope with and overcome it, or say, "Thus far, but no further shalt thou come." Another means to prevent intrusion of opposite spirits, and doubtless a powerful if not an effectual one, may be an effort to feel a perfect resignation to the will of God touching the manifestations of the Spirit; for while they are given to every man to profit withal, yet they are divided to every man severally as he will; hence, a complete resignation to his will, having no vain ambition to gratify, may be a means of enhancing the happiness of the meeting and keeping up the bars.

Nor will a remembrance of the instruction of the Master, viz.: "Use not vain repetitions," and guarding against too frequent a use of the name of the Deity tend to militate against our happiness but rather to make our position more invulnerable against the enemy's attack. On page 289 we are told that in ancient times, before the days of Melchisedek, the priesthood was called after the order of the Son of God, but out of respect or reverence to the name of the Supreme Being, to avoid too frequent repetition of that name, the church in ancient days called that priesthood after Melchisedek, or the Melchisedek priesthood. Now, in the face of this, it looks very inconsistent to hear an elder, or any other one for that matter, offer a lengthy or fiery harangue condemnatory of others for a departure from the practices of the Doctrine and Covenants, and then offer a long and loud prayer, using the name of the Deity at almost every other sentence, or far too frequently, leading to the conclusion that he has never thought of the above; or if he has, is not willing to abide by it. "Do all things according to the pattern shown thee in the

mount," was enjoined upon Moses, and a similar injunction is imposed upon all Latter Day Saints; and prayer and testimony meetings are times and places when this injunction should be observed especially. The article written long ago, "Try the Spirits," the trouble caused in the early days of the Church through an improper use of the gifts, proves conclusively not only the possibility but a probability of the Saints being deceived; hence the necessity of a persistent effort to retain a proper and legitimate condition to be always correct.

To be cheered on over the rugged hills of life by the blessed hope and expectancy begotten by the gospel is indeed a blessing; to live nearer to God, so that their happy effects could be enjoyed to a greater extent, is doubtless our duty as well as our privilege. But this hope and expectancy are different altogether from wild excitement, begotten through a vain ambition leading to the expectation of something on the attaining to a position which has no foundation in fact, only as we might desire evidence of divine acceptance, or assurance of future elevation promised by manifestations, the result of long continued admonition, which would not be very consoling.

I would rather plod my weary way through life with the earnest of the Spirit, which all who obey the gospel may receive, and by steadfastness may retain, without the manifestations of the Spirit, unless received in a manner to leave no apprehension for doubt, or misgiving. And one preventive to doubtful manifestation in my opinion, will be ability to discern between excitement and the effects of the true Spirit; the former, is disagreeable and repulsive; the latter is cheering, consoling, happy-fying and powerful, as well as intelligible, carrying its own proof, to the entire exclusion of fear and doubt. To earnestly contend for the faith is incumbent and essential to the perpetuation of the spiritual life received on the reception of the gospel; but while thus contending our moderation should be made known, which we fail to do in the event of a persistency leading to the conclusion of a non-cessation of efforts, until we obtain such manifestations as we want, or think necessary; protracting prayer meetings from eight o'clock p. m. till the morning star sheds its light, as we drag our wearied and tired bodies to our respective places of abode. Such persistency seems to savor too much of a defiant, or a non-disposition to be subject to the decree, viz.: "dividing to every man severally as he will;" and is exhibiting a zeal that is not according to knowledge, and thereby laying ourselves liable to be deceived. Enlisting under the banner of truth, is tantamount to a declaration of war upon the adversary, exciting him to retaliate in every conceivable manner, to deceive, decoy, and lead astray; and nothing but abiding in the truth, and being governed by the order that divine wisdom has prescribed, will save, or prevent us being led astray by his devices. "That which is governed by law is preserved by law." So taught the Palmyra Seer, which has, I fear, a greater significance than we imagine. If divine wisdom has decreed to dispense the manifestations as he will, if instead of cultivating a resignation to his will, we decide not to rest until we receive such and such manifestations, are we not seeking to that extent to become a law unto ourselves?

In addition to the above I will add, any manifestation purporting to be from God running counter to the given law needs looking into; for dealing with unruly or disorderly members God has given us a pattern, therefore, however well meaning one may be, in attempting to uncover the supposed, or covered up iniquities of another, in a public manner, though done in the kindest way, with no evil intent; yet if such a practice should obtain, would doubtless lead to confusion and much trouble. Should there be ground for suspicion, a proper inquiry should be instituted, by those having authority, remembering that all are to be considered innocent until proven guilty.

Touchings spiritual manifestations, Paul gave some simple yet significant instructions. "Let the prophets speak two or three, and let others judge." Why judge, if the Saints are walled in so as to preclude the possibility of being imposed on? And if it so be, that none other than God's power has operated, I hope to be excused the task of accounting for all the strange phenomena I have heard. "He that treasures up my word shall not be deceived," is the promise. To be zealously engaged is our reasonable service, and leads to living pastures; while a zeal without knowledge, or being seasoned by wisdom or discretion opens the way for excitement and wild enthusiasm, making us susceptible to whatever may present itself; especially if applause and laudation follow in its train.

"All the ways of man are clean in his own eyes; but the Lord weigheth his spirit."—Prov. 16:2. How valuable to us is this. Also the following: "How much better is it to get wisdom than gold; and to get understanding rather to be chosen than silver." "Understanding is a well-spring of life unto him that hath it; but the instruction of fools is folly." "The heart of the wise teacheth his mouth and ad-deth learning to his lips." "An ungodly man diggeth up evil; and in his lips there is a burning fire." "A froward man soweth strife, and a whisperer separateth friends." "A violent man anticeth his neighbor, and leadeth him into the way that is not good." "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

The above are found in Proverbs 16, and however short we may have come in the practice of the same, and perhaps there are few but what have, we may all strive in the future to be governed by those and many other similar instructions, equally necessary and binding. There perhaps are few if any but what have reason to congratulate themselves in the thought that condemnation comes not so much by committing as by continuing in sin, and that to and that to confess and forsake faults degrading in the sight of God.

J. CAFFALL.

CYPRUS.

Cyprus, just ceded to Great Britain, is the most eastern of the Mediterranean islands, and has a history dating back several centuries B. C. It was noted as the chief seat of the worship of Venus, and many legends exist of the scenes enacted upon the enchanted island. Men and women went from the adjacent, and even distant lands, and during certain seasons of the year gave themselves over without restraint to the voluptuous and immoral pleas-

ures of the fair goddess, the offense not being unlawful or disgraceful during those periods, and on that island. From this practice came the name Cyprian, which has since attached to women of loose morals and easy virtue. Cyprus is frequently mentioned in the Scriptures, and it has figured prominently in the history of the east at various times. The Phoenicians originally owned it, but it afterwards fell into the hands of the Greeks. The Pharaohs, the Persians, the Ptolemies, the Romans and the Venetians all controlled it. During the latter part of the sixteenth century the Turks conquered the island from the Venetians, and have since held it. It is an important point, owing to its location at the east end of the Mediterranean. The island itself is 140 miles in length, and has an average breadth of forty miles, the area being about 3,700 square miles. It is distant forty-four miles from Asia Minor and sixty-five miles from Syria. The population is estimated at 225,000, though at one time Cyprus was inhabited by over 1,000,000 people. The present population is principally Greek, and therefore in warm sympathy with Great Britain. The products of the island are fruits, cotton, wine, tobacco, silk, dye woods and drugs, besides the precious metals and stones, though the mines have been worked only indifferently for many years.

BRIGHAM CITY, Utah,

August 25th, 1877.

MRS. ESDRAS HOWELL:

Kind Friend:—Your very esteemed favor of June —, (in reply to a letter from me to your husband), is at hand. It affords me an endless amount of pleasure to notice that its contents are so well received and appreciated. When one's views and sentiments meet with so much favor, and are reciprocated by persons of intellect and culture, it is certainly very refreshing and encouraging, and ought to inspire us with a zeal commensurate with the nature and magnitude of the work before us to "Press Onward." Passing over your compliments, I will now proceed to examine and analyze your wonderful and most profound production, or chapter of errors.

Your first quotation (I think) is from Luke 16:18, where you seem to imagine that you have got us in a very tight place indeed. Now, to shallow and dwarfish intellects,—to people whose aspirations never rise higher than the groveling things of earth and time, and who are not able to grasp and comprehend truth, but who are only capable of taking a superficial view of questions of this import, your (absurd) position, at first sight, might seem plausible; but on mature reflection and careful consideration of the subject at issue, how ridiculous you appear! supremely ridiculous! Your quotations from Luke, Mark and Romans, all have a direct reference to the "putting away." "Whosoever putteth away his wife, and marrieth another, committeth adultery: whosoever marrieth her that is put away from her husband committeth adultery."

There has been no putting away in any of those cases to which you have made reference. Hence there is no analogy in the premises—none whatever; and, consequently, no ground for any arguments. Therefore, your position is false, and you have most signally failed to prove your assertions, and your *adulter-ated theory* falls to the ground. But, for your information and edification, permit me to refer you to St. Matthew 19:9, where, probably, we may be able to discover the intent and meaning of the words of Jesus on this subject. "Whosoever putteth away his wife *except* it be for *fornication*," &c. (Read the passage.) Here we discover that, for a certain cause, a man can be justified in putting away his wife, viz.: "For the crime of fornication," and it is very evident to every sane mind, that, under those peculiar circumstances and conditions, this man may marry again and not commit any sin. It is also very evident from both text and context here, that there was something underlying the remarks of our Savior, touching this subject, that he did not think proper to explain to the people at that time. Verse 11: "All men can not receive this saying, save they to whom it is given." Hence, you will perceive that it is given to some individuals to understand, while others are left in total ignorance as regards this matter. And, judging from the tenor of your note, I must conclude that you are, doubtless, one of the latter class. You lack understanding, and, therefore, are not a proper judge in the premises. At the time that Jesus made this declaration, it had become fashionable, (if you please), as it is now in the country where you live, for men to put away their wives for the most trivial offences, in order, simply, that they might get another. Jesus repudiated the practice, with a proviso, as shown by the text. Supposing then, that the man was justified, under the proviso in putting away his wife. What then? Does it follow as a natural result, or sequence, that this man must be consigned to eternal celibacy, and never again have any wife? This would be the condition, if we must accept your style of reasoning, your illogical logic.

Again, supposing that the fault was in the husband, and he had committed the crime against the wife (which is more presumable). Is there no escape for her? No remedy in the gospel for her? Must she linger out a loathsome and miserable existence with a man who has defiled and corrupted his tabernacle, and the gospel of Jesus Christ furnish no relief? Shame on such arguments, especially when they are advanced by one who professes to be an exemplary Christian, and a lady.

You say, madam, that you are well acquainted with our low ideas of women. If ours are no higher than these, they are very low indeed. But we say that there is a remedy provided in the gospel to suit those cases, and to cover every exigency that may arise in the Church, and which I will now endeavor to prove to you from the sayings of Jesus. Matt. 19:29:

"And every one [mark the declaration] that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

Do you believe this? Nay, verily, nay! From whence then arises your claim to saintship, and to being the people of God, when you deny his word? It is a well known fact

that, in preaching the gospel to the nations, and gathering out the honest in heart, that scores of instances have occurred, where families have been opposed to each other, the husband believing and obeying the gospel, and the wife rejecting it, and *vice versa*. (Thus verifying the words of our Savior. St. Matthew 10:34-36). Must they remain unequally yoked together? You would say, Yes. But Jesus says, No. "If you will forsake your wife for my name's sake, you shall receive an hundred fold," &c., &c. You say, that this, man under those conditions would be committing adultery to have another wife, because his former wife was still alive. And, if it be the wife that had left for the gospel's sake, and she marry another man, that both are living in adultery. Jesus says that you are in error, and if it is all the same to you, I will take Jesus for authority in this matter, and risk all consequences, and you may have "Little" Joseph and Elder Phillips and welcome.

Your next error: "That faith teaches you that a plurality of wives is an abomination in the sight of God. Here we are overwhelmed. I was not aware until now that the gospel of Jesus Christ inculcated any idea of that kind, but quite the reverse. If a plurality of wives be unlawful and consequently sinful, then the writers of the Bible (the prophets and their particular friends) were the most abandoned and depraved wretches that ever lived or died. The lineage of Jesus spurious, himself an impostor, the scriptures a tissue of falsehoods from beginning to end, the Christian's faith vain, religion a farce, and the curtain will drop on one of the most sublime spectacles of human folly, that ever was witnessed by the inhabitants of any planet or world. But in order that we may not be mistaken in this matter, we will appeal to the scriptures of Divine truth for information: "To the law and to the testimony, if we speak not according to that it is because there is no light in us." Genesis 49:22-26. Here we find the Patriarch Jacob blessing Joseph, the offspring or issue of his plural marriage with Rachel (his beloved) his second wife, whom he was living and cohabiting with while Leah, his first wife, was still alive. Verse 26: "The blessing of thy fathers have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills," etc.

Again, Genesis 37:2: "These are the generations of Jacob; Joseph being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah and with the sons of Zilpah, his father's wives," etc. According to your theory, Rachel, Bilhah and Zilpah were simply mistresses, their offspring illegitimate, and under the curse of bastardy, and Jacob an adulterer. But the Bible informs us different. God honored the sons of Rachael, Bilhah, and Zilpah equally with the sons of Leah, made them the patriarchs of seven of the tribes of the nation, and conferred a multiplicity of blessings on the head of his chosen and favorite servant Jacob, that reaches down through time and extends into eternity. Again; Deuteronomy 23:2, "A bastard shall not enter into the congregation of the Lord." Again in 1 Samuel 1:2, "And he had two wives," etc.; 2nd chapter, 11th verse, "And the child did minister unto the Lord before Eli the Priest;" 3rd chapter, 4th verse, "That the Lord called

Samuel, and he answered, Here am I;" verse 19, "And Samuel grew and the Lord was with him, and did let none of his words fall to the ground." In these examples we find that great blessings were conferred on Samuel, than whom a greater prophet never lived, ministering before the Lord in Shiloh, &c. But if your theory is correct Samuel could not have entered into the congregation of the Lord, or any of his offspring, even to the tenth generation. And his parents, Elkanah and Hannah, would have been charged with adultery, taken out from the camp and stoned to death.

Again, Deut. 21:15, "If a man have two wives, one beloved and another hated, and they have borne him children," &c. Here we discover, on the strength of this law, the marriage of both women is equally lawful. God himself calls them both wives, and their issue legitimate, and I apprehend that he knew what he was talking about whether we do or not.

Again; Deut. 25:5-10, "If brethren dwell together and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her." Another legislative act on the part of the Almighty regulating matters pertaining to that peculiar institution ("abomination") that is so obnoxious and offensive to "True Latter Day Saints," but pleasant and agreeable to the Omnipotent. But why extend our investigations further on this subject when hundreds of passages could be quoted in substantiation of the doctrine of plural marriage. In fact it stands out in bold relief on almost every page in the Bible. We are indebted to polygamists and their offspring for every word of scripture contained in the bible, and we never would have known anything concerning God; the creation of the world, and the origin, progress and destiny of the human race, only through this source. They have been the honored and chosen instruments in the hands of God in making known his mind and will in relation to his children in every dispensation. And in framing and enacting laws for the temporal government of his chosen people, in every age of the world. And we are at the defiance of the whole Christian world combined, (your little menagery in), to prove from the scriptures of divine truth, a substantial negative to this proposition, either directly or indirectly. You cannot produce one passage—one single passage madam, from the beginning of Genesis to the end of Revelations, condemnatory of the principle of plural marriage. Whereas, we will agree to produce thousands in favor of it. And furthermore, permit me to inform you, that when you impeach us with adultery in these premises, and entitle plurality of wives "an abomination in the sight of God," you are simply reflecting on the holiness, righteousness and purity of that being who cannot look upon sin with any degree of allowance. Therefore, I would say in the language of Jesus, "O ye hypocrites, ye whited sepulchers. How can ye think to escape the damnation of hell? for to say that a plurality of wives is sinful ("an abomination") is to make God the author of sin, for countenancing that which (you say) is evil. How dare you charge the just and holy one with promoting sin, and then

presume on his clemency, while you set at open defiance his laws? You cannot deceive him. You may wrap yourselves up in a cloak of hypocrisy, piety and sanctity, but he will find you out, and mete out to you your just and well merited reward, for the horrible blasphemy you have spoken against his high and holy name. And for the evil that you would, if you could, bring upon his anointed, your judgment is near, and your reward is certain.

Some of your friends have argued that these things were Old Testament notions and ideas, and that Jesus came to do away with them, and to introduce a more pure and perfect system of morality. Let us hear what he says on the subject. Matthew 5:17-20: "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfill; for verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall not pass from the law till all be fulfilled." Hence you may hang on any horn of the dilemma you choose, but you have nothing, either reason or truth to support you, and when, and after you have been used by the master mechanic as a flux to extract and gather up the dross that has accidentally become mixed with the pure metal, like all other dissenters and apostates you will pass away and sink into oblivion, but the gold will remain and shine brighter and brighter.

Your next stronghold (broken cistern): "The prophet is Joseph Smith, son of the man the Lord covenanted with as he did with Abraham, that in him and his seed, all the nations of the earth should be blest."

When the Lord made certain promises to Abraham, he designated a certain member of Abraham's family through whom these blessings should flow. Has he done so in the case of your prophet? Is he the only heir and seed of the Prophet? If so, then your hypothesis may be correct. If not, I would most respectfully ask by what principle of legerdemain you have become in possession of the fact that the promise made to the seed of the prophet Joseph should refer directly and exclusively to Little Joseph? Is he the very identical Isaac or child of promise? You say that you are willing to discuss these questions on their merits. If so, perhaps you will be able to inform us when and where Joseph received his Apostolic Priesthood and power to preside? Who ordained him to this office and calling? And the nature of the calling and priesthood of the individuals under whose hands he received this ordination; and how they came in possession of their authority to so administer in this sacred ordinance? These are questions of vital import, and require investigation. For if those men had no authority to act in this matter, they could not bestow upon another a thing that they were not in possession of themselves. A stream can not rise higher than its fountain. And no man can confer upon another that which he does not possess himself. And yet this is the very predicament we find you and all your Josephite friends in. And your hobby of descent is all a farce—a mere subterfuge, sham and gross imposition. Lucifer was a son of God but he became a devil and was thrust down to hell (with a third part of the host of heaven) for his rebellion and usurpation, and Joseph Smith, Jr., and every other Smith and name

under the heavens, who will follow a similar course and who will follow the counsel of their own will, and reject and set at naught the counsel of heaven will meet a similar fate—they will be thrust down to hell for their usurpation and rebellion.

"We tell the people that the Book of Covenants and Commandments is true," &c.

Pardon me, madam. That book most emphatically declares that no man can ordain another person to a higher office than he holds himself. Consequently in the words of your own mouth ye stand condemned, for ye avow that ye believe this book, and then go to and violate and outrage its precepts. I trust that you will not expect me to accompany you through all your chaotic ramblings, and romantic meanderings, and reply to all your insignificant twaddle, and spasmodic efforts. But, if you desire it, I will write you a history of the Josephite Church, from its inception up to the present, which might be very interesting and instructive, and furnish you a good deal of solid and reliable information, be an endless source of amusement to a live Brighamite.

I am uncompromisingly, &c.,

JOHN BURT.

HYDE PARK, Pa.,

January 18th, 1878.

EDITORS HERALD:—

Dear Brethren:—I send you the enclosed letter for publication, thinking that some poor, deluded Latter Day Saint might be able to see the brilliant light he thinks he holds forth to our darkened eyes. He will please excuse me for not accepting his quotations from the Bible as an evidence of the righteousness of a plurality of wives; as we are told in the Book of Mormon that the Nephites did not do right in following them of old, in this very plain language: "Ye seek to excuse yourselves in committing whoredoms, because of that which is written concerning them of old."—Jacob 2: 6.

Furthermore, the Lord distinctly calls it an "abomination in his sight." So I think that we are perfectly safe in following his example.

In regard to the divorce business; the reason I wrote him as I did, I had accepted some of the "reliable information" of Utah Elders, and thought that among the polygamists of Utah that polygamy effectually bars the "social evil;" yet here we have a polygamist accused of adultery, and his wife procuring a divorce on that ground, and marrying another man. And, as divorce is of such a frequent occurrence among that people, I am afraid, so far as the social evil is concerned, it is a grand humbug, and their fervent answer, when asked how many wives they have is not always a true one. But if my husband ever accepts their counsel and violates the law of the land, they will soon see the difference between a legal wife and a woman living in polygamy. I am not afraid that the government will not protect me in my God given right of having my own husband. When the Polygamists of Utah can show by quotations from the teachings of Christ and his apostles, the Book of Mormon, and Doctrine and Covenants, that such a doctrine is of God, I will believe them. They can not show one instance where we are ever taught that marriage has anything to do with salvation. And every time that God has anything to do with marriage it has been monogamic, as we will soon see by reading the Bible.

If Adam, Noah, Isaac, Christ and Paul, and the *men* virgins spoken of in Revelations fourteenth, and hosts of others, were safe in living monogamic and celibate lives, we will be content with their glory.

I am aware of lots of Hagars claiming Joseph the prophet as their husband; but I have yet to learn of one *Ishmael* claiming him as a father. And if there were any we have the word of God, and the example of Abraham to cast them out; for it is in "thine *only son*, Isaac, thy seed shall be called."

I will not trouble Mr. Burt to give me the reliable history of the Church, as he is a believer in the doctrine, "that if you become a polygamist, you can commit all manner of blasphemies, and yet come forth in the first resurrection," &c., and I might find in a little while, that his *reliable* information was like their denials of polygamy for so many years, entirely false, and very unreliable. Truly, "drowning men will catch at straws." I entertain numerous elders from Utah, and it is really laughable to see how they have to wiggle, turn and lie, when their testimonies are told them; no two agreeing about those testimonies. Mr. Burt is very careful to keep still about those things. I do not think it right to quote Scripture for Mr. Burt's benefit, as it would be casting the "bread of the kingdom to the dogs." The day is not far off when they will know to their sorrow that the way of the transgressor is hard; and the Lord will not suffer them to "lead captive the daughters of Zion," but will hear our cries and prayers, and grant us sure deliverance from wicked and designing men. I am, in the cause of truth, ever yours,

M. HOWELL.

ENGLAND AND EGYPT.

Last year England practically secured absolute control of one of the most valuable properties of the globe, the Suez canal. The canal was opened in 1869, and the next year there passed through it 491 vessels, aggregating nearly 450,000 tons. Four years thereafter the number of vessels passing through it had increased to 1,264, and the tonnage was 2,500,000. In 1877 the vessels numbered 1,663, aggregating 3,419,000 tons. The present year the aggregate will be greater than ever before. More than three-fourths of these vessels belonged to England, whose business is increasing constantly. Her steam commerce with the east all goes by the canal route. The receipts from the canal last year were \$6,000,000 of which sum \$2,500,000 was net profit. The canal having become so important a British interest, we may confidently expect to see its possession followed by the occupation of Egypt by England. Britain needs that ancient country in her business, and will sooner or later have it, either by fair means or foul. She will purchase the suzerainty from the sultan, by forcing the latter to sell, or will simply "take" the country. England prefers to buy, because, it is easier and cheaper to do so than to fight; but where purchase cannot be made she never hesitates to resort to the other means. That Great Britain will become the proprietor of Egypt seems the more certain because the French owners of Suez canal shares, who are numerous, are said to favor the project.

ENGLAND AS THE LOST TEN TRIBES.

Bro. John Smith, of New Bedford, Massachusetts, sends the following sketch from an English paper of a lecture on a theory which is exciting some remark in England. We preserve it merely as a curiosity of opinion as regards the Ten Tribes of Israel, whose whereabouts since the days of King Ahaz of Judah and Hoshea King of Israel, as well as their present place of identity, seem to be troubling the wise and learned of this age so much, as Bro. Smith remarks:

LECTURE ON ENGLAND AS THE LOST TEN-TRIBES OF ISRAEL.

Mr. Edward Hine delivered a lecture on "The British Nation Identified with Lost Israel." Mr. R. Hargraves occupying the chair. Mr. Hine holds some peculiar views and interpretations of Scripture passages, but he did not appear to carry conviction to his audience in his lecture, which occupied an hour and a half. Mr. Hine alleges that ministers and Bible interpreters who speak of the Jews as Israel are totally in error; the two tribes of Israel, he asserts, are the Jews; the rest of the ten tribes flowing from Jacob are Israel. The two tribes God decreed never should be lost; the ten tribes had to be lost. That the two tribes should not be lost God set a mark upon them; the show of their countenance was to witness against them; they had to go through the earth a mockery, a scourge, a byword, a proverb; and to this day the reproach "a Jew" was hurled at them. God decreed that the ten tribes should be called by another name not known to the people. When they identified the ten tribes as distinct from the two tribes they got 300 proofs that the Word of God was true. The two tribes were decreed to be few in number; the ten tribes as the sands on the sea shore, and as the stars in heaven for multitude. The two tribes had to be weak, and afraid of the shaking of the earth; the ten tribes had to be the strongest power on earth, and no weapon formed against them should prosper. Now how could they be few in number and yet as the sands on the seashore for multitude? They did not notice the distinction between Judah and Israel, and no wonder infidelity was spreading in the land. They had no cause to complain of Tom Paine, the infidel, though he went into the accursed school of infidelity, he went forth an intelligent man, and he said, "You read in Scripture in all the prophecies referring to Israel that God said they should be few in number and then that they should be as the stars of heaven, and therefore God contradicted himself." That was because of an erroneous interpretation. God declared to Judah he should have no country of his own, and that the ten tribes should be a nation and should inhabit the isles. These isles were on the north-west of Palestine, and the lecturer asserted them to be the British Isles. Israel had to be an island nation, and England was the only nation on the earth that had succeeded in colonization. Wherever they went the aborigines died out before them. The British nation was the only nation under heaven which responded to 300 marks which he could find described as relating to lost Israel. Of what

use was it, supposing England was lost Israel, they might say? Well, God only promised to pour out his Spirit on Israel. We had our ministers—good men of whom we did not complain. They have been toiling earnestly and right down honestly for nearly 2,000 years, but with what result? The overwhelming majority of the people were godless; their churches had failed to reach the masses. They were divided in their Christian life, separated into fragments, isolated. When the outpouring of God's spirit came then Israel would be a righteous nation, a holy nation. They called one another after sects and names of men; then they would call themselves only after God. The political use was that while the Gentile nations would be involved in wars Israel would keep out of them. The time of Israel's restoration to Palestine had come, and there were wars and rumors of wars. The present Russian war with Turkey was a two-penny halfpenny war in comparison with the great wars which had to break forth if God's word was true. The wars of the past were as nothing, those of the future would be of the most dreadful, horrible nature. But they were not for Israel, the British nation, only for the Gentiles. (Hear, hear). The lecturer cited the non-intervention policy of England in proof of this, and asserted if they had been Bible students they would have seen that England could not enter into the present war, and that its outcome would be the downfall of Turkey. Egypt he held would soon be freed from Turkey; the old Assyrian people—which he said were the Germans—were to be restored, and Israel had to return and regain possession not only of Palestine, but of all the land which Turkey now occupied. He fixed on 1881 or 1882 as the time for the return to Palestine, and described the great pyramid of Egypt as typical with a prophecy of the pillar of the Lord, and corresponding to the life of Christ in some of its angles, and as giving the true distance of the earth from the sun in another respect.

At the close a number of questions were asked. One questioner wished to know how it was possible the countless millions of British people in the isles and colonies could be kept and fed in Palestine, which was only half the size of Scotland.

Mr. Hine replied that a remnant only should return, but of the house of Judah not one should be left behind. There should be one from a city and two from a family.

Mr. John T. Wells remarked that the lecturer had made some alarming statements and egregious blunders, and he asked him how he accounted for the facts that the ancient Druids had a mode of worship and altars corresponding in many respects with the Mosaic economy, if the tribes of Israel were lost afterwards. He believed the English people were the sons of Japhet.

Mr. Hine replied that the tribes were scattered anterior to the Druids, and their correspondence in rites would go in support of his position. Five thousand English words were derived from the Hebrews, and the language was Shemitic and not Japhetic. He might cite the turning of the face to the east to worship, as in their churches, as one mark of identity.

Another questioner said the extermination of the North American Indians was by whisky

and by diseases which the emigrants had brought, and asked if the lecturer would lay such blasphemous doings at the hand of God.

The lecturer said he should not ascribe blasphemy to anything God did. God ordered Moses to slay all the Canaanites, and who was he, a man, to question the decrees of the Almighty?

Several other questions were put until the audience began to manifest impatience, when hurried votes of thanks were passed to the lecturer and to the chairman.

“WRITING LETTERS.

“The art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has moldered back to its mother dust. Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is the privilege of man to enjoy it. By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of this high privilege. While we behold what a great matter a little fire kindles, let us not stand mute. Let us not forget to set a better example, when we see the slanderer dip his raven's quill in gall, to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception in letters of gold. But enough, for the wicked are writing their own death warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example. To do our business in a more sacred way, and, as servants of the Lord, that would be reprov'd in all things, hide no fault of our own, nor cover any imperfections in others; neither offend, lest we bring a reproach upon the great cause of our holy Father.

“It is pleasing to God to see men use the blessings which He gave them, and not abuse them. For this reason, if the Saints abide in the faith wherewith they have been called, the earth shall yield her increase, and the blessings of heaven shall attend them, and the Lord

will turn to them a pure language, and the glory of God will again be among the righteous on earth. All things are for men, not men for all things. Beloved brethren, before we can teach the world how to do right, we must be able to do so ourselves. Therefore, in the love of Him who is altogether lovely, whose yoke is easy and whose burden is light, who spake as never man spake, let us offer a few ideas on this subject, for the consideration of such as mean to love their neighbors as themselves, for the sake of righteousness and eternal life:

“1. Never write a letter to a friend or foe, unless you have business which can not be done as well in some other way; or, unless you have news to communicate that is worth time and money. In this way you will increase confidence, and escape postage.

“2. Never write anything to a friend or foe that you are afraid to read to friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends, and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

“3. Never write anything but truth, for truth is heavenly, and, like the sun, is always bright, and proves itself without logie, without reasons, without witnesses, and never fails. Truth is of the Lord, and will prevail.

“4. Never reprove a friend or foe for faults in a letter, except by revelation; for, in the first place, your private intentions, be they ever so good, are liable to become public, because all letters may be broken open, and your opinion, only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receive evil; and you are not benefitted. Again, we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings; and you merely, to use a simile, bleed an old sore, by probing it for proud flesh, when it only needed a little oil from the hand of the good Samaritan, in person, to heal it. No matter how pure your intentions may be; no matter how high your standing is, you can not touch man's heart when absent, as when present. Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man, and he will love you; or do so to your friend, that, should he become your enemy, he can not reproach you; thus you may live, not only unspotted, but unsuspected.

“5. Never write what you would be ashamed to have printed; or what might offend the chastest ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial; if you write what would offend virtue, you have not the Spirit of the Lord; and if you write what would wound the weak-hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would

give to regulate writing letters is this: Write what you are willing should be published in this world, and in the world to come. And would to God that not only the disciples of Christ, but the whole world, were willing to follow this rule. Then the commandments would be kept, and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbor. No one would write a word against the creatures of God. No one would need write a word against anything but sin; and then the world would be worth living in, for there would be none to offend."

The above was originally published in the *Evening and Morning Star*, of September, 1832, a paper published by the Church at Independence, Mo., and which I found in poring over the fourteenth volume of the *Millennial Star*, published in 1852. It can be found in the "History of Joseph Smith," on page 265. Knowing that it will be of interest and instruction to the Saints, many of whom, myself among the number, can profit thereby, I send it for publication in the *Herald*.

Ever praying for the welfare of the cause,
I remain your brother in Christ,

EDGAR W. KNIGHTS.

ST. JOSEPH, MO., April 9th, 1877.

SPIRITUALISM IN EUROPE.

What is called Spiritualism seems to be far more rampant in Europe than it is here. Like many American inventions, it meets with greater favor there than in the land of its origin. In London and in the leading cities of Great Britain spiritual seances are said to be sort of entertainment as common as kettle-drums and dinner-parties. They are very fashionable, and everybody who is anybody attends them. Pictures of mediums and materialized spirits, as they appear in open circle, are published in the English Spiritual journals. Slade, whose tricks were exposed here, has received magnificent presents of watches, jewelry, and diamonds in Berlin. His seances have been attended in Germany and Russia by the highest nobility. In the capital of the former empire he exhibited to the Chief of Police, and the court conjurer, who narrowly watched the proceedings, and made oath that the phenomena were not tricks. Mrs. McDougall Gregory, widow of Prof. Gregory, of Edinburgh University, is pronounced a firm believer. She gives spiritual receptions—so they are styled—and they are attended by the high church dignitaries, some of whom are asserted to have proclaimed the truth of the new philosophy from the pulpit. The imperial families of Russia and Germany, Bismarck, President McMahon, Gambetta, Gladstone, Disraeli, Browning, Carlyle, Tennyson, and all other renowned personages are reported to be Spiritualists; but the report must be accepted, we suppose, as are the Milesian stories that every noted man since the Ptolemies has, at some time or another, been born in Ireland. —*New York Times*.

WHO ADMINISTERS?

Dear Herald:—In your issue of February 1st, I find a letter from a brother, who claims the authority (and yet holds no office) to "lay on hands, for the healing of the sick." I suppose he claims this, from the language of our Savior as recorded by Mark, in 16:17, 18, and also from John 14:12. Now as the truth is what I suppose my brother, as well as every other Saint desires, I would like to examine this subject a little and see if the view that he holds is the one which the divine law sanctions.

It is a very important rule, when reading the Scriptures, as well as every other book, or document, that we understand *who* are, and *how* they are to enjoy the privileges and blessings conferred, by those conferring or granting.

Let me illustrate. We are citizens of this government, which confers upon all its citizens the "inalienable rights of life, liberty, and the pursuit of happiness." Now, if I desire to engage in some lawful calling that I may gain a competency, that myself and family may pursue happiness in this life, and the things of this life; after having chosen my business (perhaps a merchant or farmer), I must go to work in a lawful way, through the proper officers and get my license to act in the calling under the laws of the United States, state, county and town where I am located.

It would not do for me to usurp the power of the notary of public, justice of the peace, or any other officer, in making out the necessary papers; true I might attempt it, and escape punishment for a time.

Are the laws of the kingdom of heaven of less importance, than the governments of earth.

Let me examine my brother's claim, and see how it will stand the test of the law of God.

I will begin with his text in John. *To whom* was he speaking? If we examine the previous chapter, we shall find he was speaking to the *twelve* whom he had ordained, as he tells us in the 15th chapter and 16th verse. "He that believeth on me, &c. Will my brother claim that *merely* believing on Christ will give him this power. He must be obedient to the ordinances of God's house, doubtless he will say. If so, he and myself will agree so far. But what ordinances I enquire? and will answer, *all* that the parties to whom the promise was made, had obeyed. Christ had chosen and ordained them, as apostles, holding the Melchisedek priesthood. Christ says, Mark 16:17, 18. "And these signs shall follow them that believe." He does not say that they shall all follow each believer. Paul in 1 Cor. 12:12, 14–26 illustrates the Church by the human body. In the 18th verse he says, "But now hath God set the members every one of them, in the body, (human body), as it hath pleased him." He did not consult us in this matter, He has placed them in such a way that there will be no schism in the body, (human body). From the 4–11 verses we are given to understand that there are different gifts, administrations and operations, but the

same spirit, Lord, and God. "These gifts are for the profit of the church. And are "divided to every man, severally, as he (God) wills." "And God hath set some in the church, first apostles," &c., 28th verse. Now the will of, even his people, is not consulted in this matter, that I can see. (True the apostle tells us to "covet earnestly the best gifts," and in the first verse of chapter 14 he tells us that that is to prophesy, so it does not come under the head of our present topic). Let us now examine the promise of God in answer to prayer.

In Matt. 11:22, Mark 11:24, John 14:13, and chapter 16:23, 24, we learn that if we ask in faith, we shall receive what we ask for, but common sense teaches us that our requests must be such as, and in the manner, that he has promised. Now let us see, what, and how, he has given us to understand that we may receive. In 1 John 9:31, it is said, if any man be a worshiper of God and doeth his will, him he heareth." In John 3:22, "Whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight." In the 5th chapter 14, 15, the apostle says, "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us, and if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desire of him." Now it is according to his will that Saints, must come to him for his blessings.

In Matt. 10:1, and Luke 6:13, we learn that Christ selected twelve from among his disciples to "preach to the lost sheep of the house of Israel," and gave them "power against unclean spirits," and to "heal all manner of sickness and diseases," &c. In the 10th chapter of Luke it is recorded, that "he sent out other seventy," and also gave them the same authority. In the Acts of the apostles, (which means how they *acted* under the authority or commission), we find that whenever any were healed, it was by the administration of those holding the Melchisedek priesthood, unless the case of Philip is an exception, and also one case in Mark 9:38, which would be an exception, rather than the rule. When we turn to James 5:14, 15, we find the rule as emphatically sustained by the apostle. And all under inspiration of the Spirit. Also the book of D. & C., in section 104, par. 31, it is said, speaking of the high priesthood. "From the same comes the administering of ordinances and blessings upon the church, by the laying on of hands." Let us then submit to God's order in all thing, and by obedience we may prove our loyalty to our Father in heaven, and that there may be no schism in his body, the church. Yours for the obedience, and in hope of the gospel,

W. F. SEWARD.

MORMONISM IN GEORGIA.

Under the above caption a gentleman wrote from Georgia a sketch of the debate between Bro. J. H. Hansen and Elders Williams and Johnson, which Bro. Hansen reported some time since. The letter was published in the Council Bluffs *Nonpareil*, of June 18th, 1878, and was sent us by Bro. D. P. Hartwell. We copy one paragraph, which reads as follows:

"Following them in their tramps was one, a

Josephite by the name of Hanson, who sent your townsmen a challenge on "The pro and con of Polygamy," which the condition they had placed themselves in forced them to accept. The discussion proved a one-sided battle, greatly to the chagrin of your "Western Saints." When the discussion opened the Josephite brought in written testimony from the earliest date of Mormonism to the death of Joseph Smith, wholly sweeping the opponents from off their battle ground, as they had but hearsay wherewith to guard off the blows, and not a date or incident was brought to bear in their favor. And thus the battle closed at ten o'clock at night of the second day, and those of our citizens who were not opposed to the Utah tramps before are disgusted now, as it bared the creed and exposed as vile a fanaticism and immorality as the civilized world have ever known."

1 August 78.

Look Here.—A mark opposite this notice will in form subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired. Attention is called to the notice giving full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, August 1, 1878.

EDITORIAL ITEMS.

"NECESSITY knows no law." All laws are arbitrary; and no law, civil or divine, has ever been enacted for the benefit of mankind but what in its enactment, was contemplated the conferring of the necessary powers to carry it into execution. There is a necessity for local organizations of the Church, called branches; and though the law seems to contemplate the existence of such organizations, there are no express provisions how these organizations shall be effected; it is therefore one of those peculiar cases in which the necessity is the law, and confers all adequate powers to carry into effective operation these Church organizations known as such branches. Whatever is necessary to be done to fully effect their organization is therefore lawful.

What a thrill of pleasure and "comfort of the Holy Ghost" accompanies the reading of Bro. D. H. Bays' letter from Texas. The scene at the water, where old brother Thompson testifies of the truth, is equal in its convincing force to that of Phillip's experience with the subject of Queen Candace. May God help those struggling saints to bear off the palm of victory.

We were privileged while in Canada, to converse with some of those who were present at the baptism in the river Thames at London, the story of which was told in a letter from Bro. J. J. Cornish, at the time of its occurrence. One brother, Sparks, gave us a succinct account of it, in something like the following style: From the necessity arising out of the fact that all the brethren were laboring during the day hours of labor, their baptisms were performed in the evening, and it was often quite late when they would reach the river. On this occasion they were delayed a little, and when they reached the water it was quite dark. They proceeded along the

bank as well as they could, calling to each other from time to time, till they came to a suitable spot; after a season of prayer, the brother who was officiating and the candidate for baptism, started into the water, when suddenly, from above there shone down upon the water a bright mellow light, like yellow sunshine, sufficient in size to cover the place where the baptism was performed, and remained long enough for the performance of the rite. The sensations of the people witnessing it, for it was seen by both those in and out of the church, were various and strange; but all felt that the good powers above had ruled and kindly manifested the approval of God upon those engaged in his service. No more remarkable circumstance than this was the light at Saul's conversion; and we presume the light was of a similar character. We did not witness this display; but we believe the statement of those present on that occasion, and are convinced that it occurred; we did, however, once witness the coming and going of a similar light, and praise God to-day for the evidence that it brought. No one that witnessed this singular attestation of light on the banks of the Thames, Ontario, ought ever to doubt the fact that God is with the reorganized Church.

Bro. Z. H. Gurley has arrived in Utah. May the angels of God go with our brother, and his co-workers, brother Fyrande and others. We learn that Bro. D. Chambers has returned from the Utah field. Bro. W. H. Kelley had reached Galien in his round, at our last advices, and though the heated term had used him ill, (he was ailing while with us in Canada), he was contemplating "occupying," upon the field.

Dr. E. P. Goodwin (Congregationalist) of Chicago, in a recent sermon, defended the theory of the personal return to, and the reign of Christ on earth, but the Rev. Henry L. Hammond, a member of the same church, arose and entered a protest against such teaching, and also stated that it was not the faith of the Congregationalist churches, and never had been; and to attempt to make it so was revolutionary. If it were so he thought it would be a return to Judaism, and to sacrifices and circumcision; his understanding of the word of God being indeed darkened. Rev. Goodwin replied that if the congregation would take their bibles and study them, they would find out for themselves, which was right.

Bro. B. V. Springer's statement that an advent minister had refused to meet him in discussion, made in a letter lately published in the HERALD, was copied into the *Commercial*, a local paper, and was subsequently denied by C. A. Washburn of Davis City, Iowa. To this denial Bro. Springer replies, stating that the elder did decline to meet him, in the presence of two witnesses. To relieve the matter from further dubiety, Br. Springer flatly states that he will meet Mr. Washburn in Davis City, at any time agreed upon, and discuss "The Sabbath Question;" "Soul Sleeping;" and "The Annihilation of the wicked." To us it is doubtful if the elder will take up the cudgels to discuss with Bro. B. V.

One very gratifying thing that we discovered in our Michigan and Canada trip, was that the Saints were almost universally observers of family worship, reading the scriptures and praying at the family altar. It was, in places, remarkable how much light and strength seemed to be conferred at these seasons.

The Editor has been trying his hand at lecturing on temperance lately, having made two temperance speeches; one in Plano, one at Sandwich, the neighboring town. The Red Ribbon Club movement struck the country last season, and a little later the town of Plano. It is not a little remarkable that the religious ties that men assume do not seem to be adequate to restrain them from the vices of the age, and especially from the social vice of dram drinking. Our theory is, that the gospel obligation is in itself a covenant made with the Lord, that the one so being received into fellowship with Christ will not only strive to do all the good in his power, according to opportunity, but that he will abstain from all that tends in anywise to lessen his usefulness to the cause he has espoused; and further that any and all things good, noble, or true, which he may by oath to his fellow man bind himself to do, he is under obligation to perform by reason of his gospel bond. All other oaths and bonds seem to us to be superfluous and derogatory to the character of the true christian. We are glad, however, to aid the temperance cause for the good it may do to those not within the influence of the christian bond and covenant of grace.

Bro. John A. White, of Butte City, Montana, writes, June 26th, 1878, that he is rejoicing in the truth, and also that a brother had been permitted to preach to those who dwell on the island of which he was a native. He sent five dollars for the Master's work. We hope that he may be able to rejoice still more in the spread of the work.

We were much gratified to find in almost every place that we visited on our late trip, that the smoking and chewing of tobacco was the rare exception, and not the general rule. The places of worship and the Saints' houses were quite free from this taint of the weed. Coffee and tea drinking is also on the wane; and some of our most spiritual elders are those who use neither. For our own part we have quite made up our mind that there is hardly anything, more annoying and possibly disgusting to the nerves of a sick person, than the scent of clothing and person befumed and saturated with tobacco; and more especially, if the sick one be of delicate organization and refined natural tastes. Let the good work go on then, say we. Our bodies are the "temple of God," and we must not defile them.

We never enjoyed a fuller, freer liberty in declaiming the "Word of Life" than since the late spring Conference. So say elders R. Davis, W. H. Kelley, C. Scott, and others, whom we met in our late tour.

What must our religious cotemporaries think of us, when our veterans who are in charge of the flocks, will quietly get up discussions with those of differing faiths, and then as quietly disperse, and leave the younger men to stand in the defense? This was the case in the late discussion at the Fowler school house, near Coldwater, Michigan. Brn. Kelley, Blair and Smith were all present, and after the preliminaries of debate were arranged with Eld. Miller, of the Advent Church, Bro. C. Scott, of Indiana, was left to bear the burden of a nine nights' debate, with only the Lord, and the sympathy of the saints to help him. We wonder if he "lacked anything."

Bro. W. F. Seward wrote from Lewiston, Illinois, of preaching in that region some.

We are daily receiving testimonials that the assured understanding and agreement reached by two of the leading quorums of the Church respecting the question of finance, has been productive of great good. The desire to be found obedient to the law is increasing among the Saints. The law of "tithing," under intelligent examination, is not so huge a demon of extortion as many had supposed; and this joined with the thought, that whatever a member of the Church does in this direction is to be the result of his own will and volition, and not by reason of compulsion from the Church, will make the sacrifice an easy one to them who serve God "out of a pure heart, fervently." The old time confidence in God's purposes and commands is beginning to be felt.

Bro. Z. H. Gurley writes from Salt Lake City, Utah, July 25th, quite cheerily of the Mission there.

In all branch business meetings the members, all of them, should have and exercise the right to speak, make and second motions, and to vote. It is in these meetings that the "common consent" of all is obtained.

Sister Jemima Califf, of Adair County, Missouri, reports that Bro. G. T. Griffiths is preaching there. The baptism of some was expected.

Bro. Lyman Bay, of Crawford County, Kansas, mentions the regular labors of Bro. B. G. Watson among them; also an able discourse by Bro. L. H. Ezzell, of Galesburg, Missouri. Bro. Bay thinks that a branch should be organized there, and that, if they live rightly, much good will be done among the people.

Bro. James Hunter writes that the Saints of Braidwood, Illinois, notwithstanding the severe times on the coal miners, are alive and feel well in the cause, holding regular meetings. The miners have not succeeded in getting any settlement for wages due in March and April, 1877.

Bro. Edward Thomas of Syracuse, Meigs Co., Ohio, writes that if they had a traveling minister in that district, (South-Eastern Ohio) doubtless much good would be accomplished, and their numbers be greatly increased, especially if the Saints sacrifice some of their means to sustain one. The local elders do some labor, but many calls are unfilled. The recent district conference was a good one. Numbers of Saints there knew Bro. J. Jeremiah, and lament his departure from earth.

Bro. J. M. Wait writes from Binghamton, Wisconsin, that peace and harmony prevail with them. He preaches alternate Sabbaths in the branch, and twenty-six miles distant. He had also been preaching a hundred miles away.

Bro. James Yound, of Merced, California, lives seventy-five miles from the branch to which he belongs (Stockton), and has not met with the Saints for years, but sends money for HERALD and to aid the ministry.

Bro. John Y. Graumlich of Healdsburg, California, writes that since the branch was disorganized last winter, they have had no meetings, and it is seldom that he can go to Santa Rosa, sixteen miles distant. They have their trials and afflictions as well as being alone, but find Jesus to be their friend and helper. Bro. Graumlich exhorts the Saints to read the books and to pray for each other constantly.

Bro. Wm. H. Kelley baptised one at Chickaming, Michigan, July 15th.

We give an excellent lot of letters in this issue from elders in the field, and have more that will have to wait till next time, for want of space.

Bro. Jacob Stanley of Streator, Illinois, writes that a recent visit made them by Bro. W. W. Blair, was productive of good because of his teachings and instructions to the branch.

Bro. N. M. Ridings writes from Huntsville, Randolph County, Missouri, that the Saints there have been organized into a branch, with Bro. John T. Phillips as presiding elder, Wm. Von, as Priest; N. M. Ridings, Teacher; Lewis Smith, Deacon. They hope to do good, and they desire a kind remembrance in the prayers of the Saints. Will the Clerk please send us a record of names, births, baptisms and ordinations for the Church Record? Also the Church Recorder would like the record of the new "Three Rivers Branch" in Mississippi.

Brother and sister Loomis of Deer Creek, Nebraska, rejoice in the latter day work, and are striving to win the prize. They use no tea, coffee nor tobacco, and hope to aid the cause financially.

Bro. E. L. Page, of Hannibal, Missouri, reports the increasing spirit of investigation manifest among the people of that district, outside the Church, and the Saints feel encouraged at the prospects for an ingathering, and the ministry, no doubt, lift their voices with gladness and in hope of a rich harvest of souls. May the work of God indeed roll on.

Bro. Geo. M. Jamison writes from Hancock County, Illinois, that he is laboring in the grain fields, since the June vacation of College studies. Meanwhile his thoughts and his heart are constantly engaged in contemplating and studying the word and work of the Lord. June 29th and 30th, Elders Durfee and Babcock were with them at Elvaston, and July 13th and 14th a two-days meeting was held at Keokuk, which he attended. Good preaching on both occasions, and an excellent time.

Bro. Wm. France wrote July 17th from Coffeyville, Kansas, that he and other saints were on their way to Pleasant View Conference, distant sixty miles, and expected to have a good session. The wet weather damaged the grain harvest of that region considerably, causing the loss of some.

A letter from Bro. G. T. Griffiths, dated at Wilson, Adair County, Missouri, July 19th, 1878, brings us the news that he received notice from somebody in the county to leave that part of the country within forty eight hours, or they would "kill him as sure as there was a God that reigned in heaven." There is a God who reigns in heaven, and we are quite assured that if Br. Griffiths has been doing only his duty in preaching the word, he will not be harmed, but that God will "make even the wrath of man to serve him." We supposed that there was no mobbing to be done in Missouri these days.

Bro. William T. Bozarth writes from Cameron, Missouri, that he is getting out of his severe struggle with life with more prosperous times, and that having been for years trying to get into the ministry steadily, he at last sees the way clear, and designs to take the field much of the time from this time forth. He was to start July 20th, with Brn. Terry, Flanders and Kinnasman, on a four weeks' preaching tour, one hundred miles south.

The amount of good or ill that a man, an elder, may do, can best be estimated by those who follow after him, over the fields of labor in which he has been; then, and only then can co-workers get at a fair estimate of what their fellow workers have been doing. And it is a study to trace the varied characteristics of different elders. For instance: one is an excellent preacher, gifted to a remarkable degree, but somehow fails to impress himself as an organizer, or as one who safely keeps what is garnered. He talks too much out of the pulpit, is in fact as garrulous as an old woman over her tea; making himself painfully conspicuous in the affairs of his brethren and sisters; is incessantly presenting himself, his deeds, thoughts, likes and dislikes, criticising unfavorably his fellow teachers, and contrasting himself with them to his own advantage—such a man it is sometimes painful to follow. Another is not quite so good a speaker, is less gifted in speech; and has but little to say out of the stand. He is always careful not to obtrude himself into his conversation, and is ever doing something where he stops, one sort of chore or other, he is sure to find to do and does it. He may see much of that that is going on around him; but if he does he does not talk of it; he has little to say of the efforts of his fellow workers, and that little is commendatory; he seems to carry a cementing influence with him, and Saints are usually warmer hearted toward each other after he is gone—such a man it is a pleasure to follow after in the field. Which of these may I be?

Bro. John Weir, of Lehigh, Webster County, Iowa, has been hearing a minister of the Christian Society, Anderson by name, lecture on the 29th chapter of Isaiah, for the purpose of denouncing the Book of Mormon, and of bringing up the old falsehood that it was written by Solomon Spaulding. After the lecture, bro. Weir introduced himself, and took occasion to interpret some verses of that chapter of Isaiah for the benefit of the congregation, in connection with our belief in the book that has come forth, and with the evidences of Judah's prospects for a return to Palestine, having at once more "of a fruitful field." Bro. Wier offered to affirm the truth of the book, but Mr. Anderson would not take the negative, nor would he on the principle of the "laying on of hands" for the reception of the Holy Ghost, as practiced by the primitive Church.

Bro. and Sr. J. A. Robinson of Peoria, Illinois, are now located at 1310, Perry street, where they will welcome the Saints to their home, as of yore.

Thanks to T. R. Hawkins, William Street and E. C. Brown, for papers received.

BRO. JOSEPH DEWSNUP, of Manchester, England, writes July 8th, as follows:

"I am very happy in being able to inform you of the success of the work of God in this city. We now number forty members, and good prospects for many more; there are many inquirers attending our meetings and others who desire our visits, so that with one thing and another our time is well occupied. We should be very glad to see you in this part of the vineyard, and feel assured that such a visit would give great impetus to the cause in this country. There are hundreds, I may say thousands of people in this district, once members of the Church, but lying dormant since Brigham's heresies were manifested, who would be glad to hear the voice of the son of the Martyr. May the blessing of God rest upon you continually, is the prayer of your humble Brother in the covenant of peace."

"PERILOUS DAYS."

Recently the Chicago *Inter-Ocean* contained an editorial under the above caption. Among other things, the editor wrote as follows in the article:

"The country is in a bad way; that is the honest truth about it. The man that does not see that trouble of the most serious character is brewing, and who laughs idly at prophecies of danger, is a fool, who will yet be ground to powder. There is discontent, distrust and dissatisfaction about us everywhere. The fact is that our social and political fabric is rotten."

He writes of the great number of public officials betraying their trusts, of bank failures, and of defaulting officials everywhere throughout the land; of judges and juries receiving bribes, and favoring the rich and the influential to the wronging of the poor, and of these infractions of honor and justice says:

"Every betrayal and every failure to mete out deserving punishment, is but a piling up of wrath against a day of wrath, when society shall pay the penalty which individual offenders have escaped."

Mrs. JENNY F. WILLING, in a sermon preached by her in Chicago July 14th, on sensationalism in religion and otherwise, said:

"The people seem to get what they demand from the pulpit; anything but solid food, because no information is imparted; and they are to blame as much as the ministers. With such unnatural appetites, they do not want solid food. If they had Bible food, their spiritual digestion would be thoroughly cured, and nothing would seem so good as the gospel of the Lord Jesus Christ, in its purity, simplicity and plainness."

Yet we doubt her being *willing* to accept that gospel herself, if she heard it, or the "Bible food" she claims to love.

It is well always to remember, that Zion, the land of Zion, is to be inhabited by Zion, the pure in heart. The gospel of the son of God is intended for the purifying of the heart; hence those to whom the gospel has come, must permit the purifying processes to take place upon them or they never will become Zion, the pure in heart, nor inhabit Zion, the land of Zion. He who carries in his bosom an unregenerated heart; or whose purposes in life are not made subservient to the gospel of peace, is not of the pure in heart, and therefore not of Zion. It is useless for a man to talk about the redemption of Zion, as if his salvation depended upon it, who cannot and will not pull the weeds from his garden; keep his stock from trespassing upon his neighbors; pay what he owes according to contract, or show to his creditor why he does not; treat his wife and children affectionately, and all men honorably; be punctual in his attendance upon public worship, and ready to do anything that he sees that he can to advance the cause of truth; and who will not or cannot *live in peace* with his fellow men. There must be a radical change in some men, or they would make a paradise a place of torment to those in it other than themselves; it seems as if they were never contented unless others are in disquiet, or in misery.

A LETTER from Uncle William, written from his home at Elkader, Iowa, gives a plain expression of his opinion of the continued charge that the Book of Mormon was the Spaulding Romance. He says:

"I further declare that your father translated the Book of Mormon from engraved plates, which he obtained by means of a heavenly vision; nor

did he obtain a knowledge of those tablets through the aid of human hands."

Uncle William also sends us a slip cut from a newspaper published in his place, containing an account of some aboriginal relics that have been found in the county there. Of this account he states: "If any person of good sense can read the article and still doubt the authenticity of the Book of Mormon, it must be because they 'choose darkness rather than light.'" He characterizes the Spaulding story as a "lie."

Correspondence.

BRIDGEPORT, Ohio,

June 28th, 1878.

Bro. Henry:—We held conference and continued meetings at Fairview, West Virginia, week before last. The meetings were well attended, and the Elders were favored with much liberty in preaching the word. The Saints were strengthened and refreshed; it was an unusual time of rejoicing with them. A few years ago it was difficult to get the use of a school-house to hold meetings in, but, doors are now open everywhere, and the people listen, apparently interested, the result time will tell. Some acknowledged that they are convinced that the doctrine is true. Bro. Devore has been holding meetings in Jackson county. He was attacked and held a public discussion for two days. He has baptized I don't how many, but when he wrote me last a Disciple member had applied for baptism; there appears great interest in the work and doctrine. Thank the good Father the work is spreading out, and the truth prevailing. Many calls are made which cannot be filled. JOSIAH ELLS.

OGDEN, Utah, July 8th, 1878.

Dear Herald:—On Wednesday, June 26th, I said "good bye" to the dear ones at home, and, in company with Brn. E. Banta and E. H. Gurley, journeyed to Leon where we held meeting in the Opera House that night, assisted by Bro. Banta. I enjoyed fair liberty, and good attention was given, and fair attendance. The next day I traveled westward as far as Glenwood where I found our mutual friend, Bro. E. L. Kelley, with the same placid smile and royal heart which are his inheritance by lineage I presume. Through his kindness I was enabled to visit Brn. J. W., E. C., and R. W. Briggs, whom I found busily engaged in the affairs of life, but with expressed confidence in God's power to "bring to pass his purposes," and a desire to see all things in accord with his "perfect law of liberty." While Bro. Edmund Briggs was reviewing reminiscences pertaining to the Reorganization, and his eye was fired with the inspiration thereof, I felt the evidence of the Spirit as he testified: "The work is of God." I shall be glad to see these brethren in the field of public service, and hope that circumstances may loosen their hands ere long.

From Wheeler's Grove I had intended to visit Harlan, Shelby county, but heavy rain falls, flooding the country and carrying away bridges in great numbers, prevented. I hope the brethren will accept the "will for the deed." Taking leave of Bro. Kelley and his amiable wife, I came to Council Bluffs, where I was entertained by kind hearts, and I felt assured they all are worthy the name of Saint; may God's blessings rest upon them.

With luncheon prepared by Sister Beebe (who by the way understands it) I came to Omaha on the 3d inst., and, receiving a half-fare pass over the U. P. R. R. from Mr. Kimball, I came direct to Ogden, where I arrived on Friday, the 15th, at 6 p. m., without accident or anything of special note occurring. Coming up town from the depot I called on Bro. Hart and family, whose house and shop looked neat and tidy. Making me welcome they soon had tea prepared, which to a wearied traveler is enjoyable. Coming on to the home of Bro. and Sister Chase, I met the usual warm welcome extended to all of our Elders. They have been a great help to the work, and may God reward them bounteously.

Yesterday, in company with Bro. Chase's family, I visited Plain City, where Brn. Fyrando and Chambers had organized a branch, and expected to hear Bro. F. preach, but, as he insistingly extended the invitation to me, I spoke with fair liberty, and with the assurance that it was well received. Bro. Fyrando is making good impression here and opportunities for preaching are presenting themselves. Bro. Thos. Robson is president of the Plain City Branch, and Brn. John Taylor and George Hodge are acting as Priest and Teacher. The prospects at Plain City are good, and some little inquiry appears. We have the privilege of a pleasant school house to meet in, owned by the Episcopal Church. Bro. Briggs made a good opening there and left a fine impression. Bro. Fyrando will look after the interest in this region for a season, and I go on to Salt Lake City to-morrow.

Home interests (I suppose) compelled Bro. Chambers to return. I had hoped to have him in the mission. From the information received, and from the impressions made, I feel that there is a brighter day for Utah; a day when the masses here who are honest in heart shall be delivered from the spiritual darkness and thralldom that now binds, and when the glorious light of God's truth shall lead them unto "living fountains of water," and they be then enabled to say truthfully "The Lord is my shepherd I shall not want." To this end, and for their deliverance, let us unitedly pray. Pray God's peace to abound and asking all Saints to pray for us, I am yours for truth, Z. H. GURLEY.

CAMERON, Mo., July 2d, 1878.

Dear Herald:—Stopping at Kewanee and Burlington, April had well nigh run out ere I reached home from Conference. So far as my observation has extended, the acts of the Annual Conference has had a salutary effect; and yet its legislation or working may possibly have given cause to some for criticism and complaint. Be this as it may, it can, I think, truthfully be said that nothing was said or done designingly to injure or offend; and yet the legislation may not have been faultless. One evidence of satisfaction and encouragement is seen in the fact of efforts being made to aid by tithes and offerings the treasury of the Church.

The prospects where I have been are pleasing, so far as openings for preaching are concerned, but requiring patient and persistent efforts to find and induce the honest in heart to enter. Much, very much, labor seems needed to gather the twos of families and ones of cities. To respond to every call, and to visit and labor in every locality where an opening might be effected, is not within the range of possibility; so, to do the best that circumstances and ability permits, leaving the issue with Him who governs after the counsel of his own will, seems all we can do. Several brethren have signified their intention of preparing soon to devote themselves to the gospel work. The effects of misunderstanding, unwise action and wrong doing, have not yet entirely vanished, but some signs of improvement are seen, and the slow progress in it evidences that tearing down and a forfeiture of confidence, is accomplished more rapidly than building up and restoring.

After making a short visit to Wheeler's Grove I repaired to parts of the Northern Nebraska District, and intended to remain until the latter part of June, to labor in new localities, but necessity compelled me to return home on personal business, and to visit other parts on Church business. During my stay I held about twenty meetings, some of which were but thinly attended, because of rain and mud.

The chasm between us and the world is being bridged, as is seen by a willingness among them to talk, ask questions, and extend their hospitality; and by a willingness to endorse our doctrine if some things were detached therefrom. The high conceptions that have been had of liberty has led to the conclusion that all not harmonizing with our conceptions of truth, equity, and justice may be modified or ignored; so that but few of the world are willing to forego their preconceived opinion and become subject to an exclusive system of salvation, by which they may become the adopted sons and daughters of God. And, as the

world refuses, through being wise in their own conceit, to abide by the conditions of the gospel, so do we refuse to be subservient to, and abide by the law, discipline, and rule, binding subsequently to our baptism; hence division, strife, and a lack of brotherly love.

I found three persons ready to take up the cross. One of them, Bro. A. Jeffs, is versed in vocal music, and will form a singing class, affording the Saints of the Platt Valley Branch an opportunity to learn to sing by note. As a people we are sadly behind in singing and in Sabbath schools, which is reflective. Shall we not strive to do better? Because in the beginning of the work God blessed the Saints, who sang his praises without understanding music, it by no means follows that we should not improve now that the opportunity is offered.

During June four were added to the Church in St. Joseph, one a lady, formerly a Baptist, who not long ago was so prejudiced as to be almost horrified at the name; but it so happened that she was brought into close proximity with an aged and exemplary sister; and, at a risk of forfeiting the friendship of acquaintances, she cast in her lot with us. Surely examples are potent.

Quite a number of worthy Saints have moved from Boston to St. Joseph, and it is now a large branch; and with the necessary labor, and good and saint-like conduct, a good work may be done in that city. Four miles north of Cameron, Missouri, is a branch of some forty members. I recently visited and spoke three times, and attended one prayer meeting. I was much interested in their fervent prayers and short but pointed testimonies. I heard less use of the name of the Deity in their prayers, and fewer useless repetitions than many times elsewhere. They were not boisterous, loud, or excited in their exercises, but quiet, calm, and earnest. Such prayer meetings never fail to do good; would we had more of them. The Saints here seem to be going on in an even tenor, pleased to have their number augmented by Saints coming from afar, but using no undue or unlawful efforts to effect this, and yet ambitious enough to leave no lawful or legitimate deed unperformed to effect this. This is as it should be; unlawful efforts and exaggerated descriptions of the country, by which people have been led to change their location, has resulted in much disappointment, suffering, and to a forfeiture of confidence in God and man. A good opportunity offers for the Saints in the above region to obtain an influence, and doubtless they will embrace it. My stay was brief, but I heard less fault finding than at any other place I have been for a long time; in fact I heard none, which argues well for the Saints of the Delana Branch.

The noise and din of modern Babylon is as great out west as elsewhere; and the splendors of orthodoxy are as bewitching and captivating; and the effects of the latter day events are visible. But, amidst it all, the blasts from the old gospel trumpet must be heard, though it causes the ear to tingle. Of all orders of recent origin the Blue Ribbon movement is creating the most excitement, and I think gaining the most votaries.

Some help to the *Herald* is promised after harvest.

JAMES CAFFALL.

SOUTH GOULDSBORO, Maine,
July 9th, 1878.

Brethren Joseph and Henry:—Some time has passed since I last reported. My reason was, that I was doing nothing in my Master's cause, and so I had nothing to say. I've labored the most of my time for the truth since I obeyed the gospel, paid out many a dollar of my own earning to travel with, and to maintain myself and family, until I've paid the last copper I had. So this summer I've been laboring with my hands for the support of myself and family. It's true I received a little of the Saints, such as Bro. Seavey, of Tenant's Harbor, and from the Olive Branch at Jonesport. To beg I am ashamed, so I must labor for my support unless money is raised to support the gospel in this part. When I get means to travel with, I shall do all I can for the spread of the truth in this mission.

On Saturday last I received three dollars, enclosed with three words, "Go to Gouldsboro," about forty miles from my home; and so you see

I am here, and last evening I preached. I had good liberty, and intend to stay over next Sunday, preaching every evening and two nights next week, and then return home to use the scythe awhile.

On Sunday last, at Little Kennebec, Sister Sarah, widow of Henry C. Foss, died, leaving five children. She was a good sister, and died in the faith of a better home.

Monday, 15th.—Yesterday I baptized two ladies, Nancy Joy and Mary V. Torrey. Others are favorable.

J. C. FOSS.

PLAIN CITY, Weber County, Utah,
July 3d, 1878.

Joseph Smith:—Last Sunday I was up in the Ogden Valley; had a good time; got the school house to preach in. The Bishop gave out our meeting and invited all to come, and the choir to come and sing for us. At three in the afternoon, a large congregation filled the house almost; the Bishop and Counselor were there; we had a good time. I was invited to return soon. Invitations from Bear Lake Valley, Weber, Union Fort and other places. Give my love to Brother Stebbins, Brother Rogers and others of the brethren. I close with the prayer that the blessings of God may rest upon you and yours, and preserve us from the darkness of the world. Brother T. Robson has baptized five in Plain City, and I baptized one in Ogden, the 23d inst. Brother John Taylor sends his respects to you; he has stood guard at your father's gate—I have a good home in his house; he and wife are true to the cause, and love to see it prosper. I shall go to Weber Valley next week, and next south. I thought of going north, but surrounding events seem to disapprove of it. I remain yours as ever, in the Bond of Christ,

M. FYRANDO.

COLDWATER, Michigan,
June 29th, 1878.

Dear Herald:—Some times notes sound pleasantly from a distance, when conveyed through a good medium. Or as "distance lends enchantment to the view," so it sometimes does to sound. So I warble once again, thinking some one may perhaps be encouraged thereby.

In April I had the exquisite pleasure of attending the General Conference, for the first time; and can say that it was a treat. Many things characterized it to render it ever memorable to me. Formed many pleasant acquaintance, and met some to whom I had previously been introduced. Remained at Plano, Sandwich and vicinities, from April 5th to 24th, attending conference, meetings, visiting, etc. I think it to have been, in some respect, the most important conference that the Reorganization has ever held. Left Sandwich April 24th, with Brn. H. A. Stebbins and Wm. H. Kelley and came to Chicago, where we halted till the 30th. A report of what was done, during our stay, has been reported in your editorial, and correspondence columns. I should not forget to mention, however, that while there we were kindly cared for by sisters Lewis and Trowbridge, and their husbands, who were very pleasant to us, and who are favorable to the doctrine. Bro. Kelley and I left Chicago and the kind Saints and friends of that place April 30th, and came to Galien, Michigan, where, and in the vicinity, we tarried some days. While Brn. Kelley and G. A. Blakeslee, went to Chickaming, fourteen miles distant to labor. I held a number of meetings in Galien. Audiences large and interest good. I was assisted frequently by Br. Blakeslee. As to entertainments at Galien, among the Saints and friends, their reputation is such, that but to mention them, is to commend them. Br. Blakeslee baptized eleven at Chickaming, Br. Kelley one, and Br. Blair (who in the meantime came out to visit us) two; but we did not baptize any at Galien, however much we wished to! "Slow of heart to believe."

Br. Kelley and myself left Galien May 18th. He went to Coldwater, to look after the Seventh Day Adventists, who were operating in that vicinity, and challenging religionists generally, to meet and refute their positions, on theology. I went to Lawrence and vicinity to labor till the conference, June 1st, and Br. Blair remained at Galien to still prosecute the work there. While

at Lawrence and vicinity I visited Mattawan, Hartford and Marcellus, in Cass county. Had the pleasure of baptizing at Lawrence two persons whom we believe are very sincere, and will be Saints indeed. Some reforms have recently taken place in the Lawrence branch, and in the main, they are living above reproach,—are an honor to the cause. The way is still opening up grandly in Van Buren and Cass counties, for the proclamation of the gospel, and indeed in all the mission; and though we travel by day, and preach day and night, the calls can not possibly be responded to by the laborers now in the field. Truly "The harvest is great, and the laborers are few." We "pray therefore, the Lord of the harvest, that he will send more laborers into the vineyard." Who will come?

May 30th, left Marcellus with a number of the Lawrence Saints, for the Coldwater conference and arrived the next day. June 1st, 2nd and 3d attended the conference, and can but say, that it was one of the best conferences that I ever attended. Brn. Joseph Smith and W. W. Blair were with us, and set forth the word of life in their usual able manner and winning style. On Sunday Br. Blair baptized Br. and Sr. Casper. A large number of Saints were in attendance from various parts of the district, and great unity and amity of feeling prevailed throughout. The brotherly love that was manifested, was very remarkable to the visitors and strangers, and was spoken of by them to one another.

During the week following the conference, arrangements were made for a debate to be held at the Fowler school house, between the Seventh Day Adventists and the Latter Day Saints, to begin Friday evening, June 7th. The other Brn. being all under obligations to leave for other points, no one could meet the issues pending but your humble correspondent; and although the position was a new one to me, yet I accepted it, with some degree of embarrassment, I did the best I could under the circumstances, and for nine evenings of two half hour speeches each, we battled away, no doubt striking awkwardly sometimes, but did not feel that any of the points of our opponent hurt us in the least. And we feel thankful to our heavenly Father, for the aid given, and more confirmed than ever in that we are on the right side of the questions discussed.

The Saints here feel satisfied with the debate, so they say. May yet give your readers some of the points which Mr. Miller tried to sustain, if opportunity offers. At the close of the discussion I went to Clear Lake, Indiana, and staid nine days, preached three times, one a funeral discourse, and attended one good prayer meeting. Had the exquisite pleasure of baptizing fourteen persons, and confirming fifteen. June 26th, left the Saints there greatly encouraged in the good work, and rejoicing in the blessings of the Father, and returned to Coldwater, where, with the very sedate Br. Lanphear, we are now holding meetings as opportunity offers.

Now, dear *Herald*, lest my ditty seem wearisome, I conclude. And after a persistent effort of about seven months, almost night and day, I am yours for a rest of about ten days.

Truly, C. SCOTT.

KIRTLAND, Lake Co., Ohio,
June 12th, 1878.

Brethren Joseph and Henry:—I write a few lines to you again perhaps may be the last time, for I am getting feeble and feel that my strength fails. I am nearing the other shore, but I have no fear, for I look forward to that time with joy. I shall be eighty-one this fall. I am firm in the faith, and there is nothing so sweet to me as the gospel truths. I long to see the work of God roll on, and the gospel preached in all the world, that the end may come. If all could see these things as I do they could not keep from giving of their means that the Elders might go into the field, and do their Master's bidding, those who are able to give and do not. O where will they stand? Do they love God and the work? "If ye love me keep my commandments." Is it not a command that we bring all the tithes into his store house? And what is the promise to those that do so? That the Lord of Hosts will open the windows of heaven, and will pour out such a

blessing that there will not be room enough to receive it, and he will rebuke the devourer for our sakes. Who is willing to prove him? Are we doing all we can? Those who do have the promise from the Lord of Hosts that they shall have more than they have room to receive. May God bless you brethren that you may have wisdom from on high, that you may become mighty instruments in his hands to leading the people to a more upright walk with God, to observe all his commandments that they may be led, one and all, to do something to help bring down such blessings as are spoken of in the scriptures, and that, that day we are longing and praying for, may come, Zion be redeemed, and our great commander return from his long journey to reward his faithful soldiers. I would like very much to hear you explain Rev. 13: 11, 12, 13, in the *Herald*. I have sold all the Books of Mormon you sent. Yours in the gospel.

REBECCA DAYTON.

GROESBECK, Texas,
July 16th, 1878.

Bro. Henry:—I am doing what I can in the way of sowing the good seed, and my experience is that the seed falls by the wayside. It is a hard matter to get any one to believe that there is anything good in the Church; yet I do not feel discouraged, but feel well in bearing a faithful testimony to the truth of the latter day work, telling the people that when they are brought before the bar of God, they shall know that I am clear of their blood. And truly, when I am under the influence of the spirit of God, I feel to rejoice in tribulation, and that I have discharged my duty as a witness for the truth. I want when I have finished my course, to feel free in laying down the weapons of warfare. I was told yesterday by an individual that he would just as soon kill a Mormon as a wolf, but seeing I was an old man he would let me go. Although prejudice runs high, I have not gone hungry, nor lacked a place to sleep. I ask an interest in the prayers of the Saints, and wish to be in harmony with all God's people.

RALPH JENKINS.

KEWANEE, Illinois,
June 25th, 1878.

Brethren Joseph and Henry:—All *Herald* readers are aware that we have been passing under a cloud; yes, it seemed indeed to some of us that our spiritual sickness would end in eternal death, but, thanks be to the all wise and merciful God, he has again let the light and healing balm of his Holy Spirit descend upon us and we can say with the inspired ones of old—"How beautiful upon the mountains are the feet of them that bringeth glad tidings." It has been our happy lot to be favored with a visit from several of those noble hearts whom Christ has sent, who have administered words of comfort and cheer, bidding us move onward in the good cause, putting our confiding trust in the divine Master, and success was certain. I will name some of them, *Bro. Caffall* gave us a few stirring discourses, working up the old leaven of the gospel. Our worthy district president, *Bro. Robinson* too, has not been in the least delinquent in labors of love. And *Bro. Joseph Smith's* teachings were as the spring's refreshing waters to the jaded, thirsty, and nearly worn out traveler. We thank you again and again *Bro. Joseph* for your visit; please come again. Then *Brn. Short* and *McDowell* came as messengers of peace to the weary, and especially in the opening of the door of the kingdom to the outsiders. May God's blessing attend them. That busy working bee in Zion's Hive, *Br. T. W. Smith*, has also been with us, warning Saint and sinner. His labors, and those of his wife have won them a place in the hearts of the Kewanee Saints, not so easy to be described as imagined, especially by those who note their labors with an "unequal eye." May the Holy One of Israel bless them wherever they go as messengers of love for Zion's cause.

Having in my simple way mentioned some names—will I omit saying any thing about *Bro. J. S. Patterson*? No, verily no, for he has been with us off and on, in nearly all our trials, and has labored with a wise and untiring zeal for our

welfare; and I am satisfied has wept the bitter—but—loving tear in prayer to God for our spiritual welfare. He has not been as well in body as we trust he will be; yea, we hope and pray that his recovery is near at hand, as the continual call for gospel laborers demands that such men all over the earth be strong and able in body. Our beloved president *Holt*, as far as his ability in body and in his sphere admits is, to my mind, not a whit behind. And what pleases me is the way and manner he was called to be our presiding Elder, putting down the spirit of contention in every one of us, in the matter. He suffered for the truth in his earlier days, and the voice of the Spirit now is that he shall have peace. Our branch is still on the improve—some it is true are tainted a little with old mother hate; but we flatter ourselves, her rule will be short, for the branch officers are becoming more active. O that the time may soon come when all shall say and feel from the heart, "Thy will, O Lord, be done, not mine. As ever yours,

JOHN D. JONES.

MILLERSBURG, Illinois,
July 1st, 1878.

Dear Herald:—From time to time we have been cheered and strengthened by the good news of the work that has come from the scattered Saints, through your columns, and though we have not the assurance that we shall impart the same to others, yet we feel inclined to write about the condition of the work with us.

We have missed very much, yes, more than these words express, the faithful labors of our former president, *Br. J. M. Terry*, who from duty, and the promptings of the Spirit, was led to another field of labor; and, though we so reluctantly gave the parting hand, still we strove to submit cheerfully, for the work's sake, but he and his dear companion still live in the fondest memories and warmest affections of the branch, and we look forward with glad anticipation to the day when we may again travel life's road side by side. Our Father who watched over his flock hath not forsaken us, but has raised up another who loves the work of God, and who, according to his ability, is faithfully striving to build up the same. We feel the assurance that if we, as Saints of the Most High, labor together with him in unity of heart, walking in the ways of truth and righteousness, that God will bless his people here, and will give the increase of the word that has been planted and oftentimes watered.

The Lord, in his goodness, hath remembered us in that he hath directed the feet of his servants this way, from time to time, who have brought to us cheer, and have published glad tidings to all who will obey. We have recently been made glad by the presence of our brethren *M. T. Short* and *J. F. McDowell*, who preached the word to the edifying of the body and the honor of the faith. Though none were born into the kingdom, we think that at least one was permitted to see it with longing desires to enter therein. May the Lord give grace unto such. *Br. Short* spoke once on the prophetic mission of the Martyr with excellent liberty, bringing forth some proofs that had not been given to the public here before. We felt to thank God anew for "a prophet to guide us in these latter days."

During their stay here, the Saints spent a day in a beautiful woodland adjoining the home of *Br. E. T. Bryant*, going with the double purpose of making our brother and sister, who live isolated, a visit, and having a pic-nic. And indeed, we had an enjoyable time that will ever be one of the pleasant memories of the past. The morning was spent in rambling about, seeing what we could see, and in pleasant chat till we bethought ourselves of the contents of our baskets, and spreading them upon the grass in a shady spot we disposed of them. *Bro. Short* especially enjoyed them.

But this was not the cream of our day's pleasure, neither the singing of the "Songs of Zion" which followed, but a rich repast awaited us, though not had in confident expectation. Through urgent request *Br. McDowell* was prevailed upon to speak to us for awhile, which he did with great liberty. The scene before us, and the occasion, all conducted to inspire us with lofty

thoughts and aspirations. He spoke of the past history of God's people, of our brethren the Nephites who whispered to us from the dust, as it lay perhaps in the mounds that were around about us, and of the future hope of Israel and its final consummation, themes that might well gladden the heart of every Saint and cause even the weakest to say, "Tis good to be a Saint in latter days." He was followed by *Br. Short* who spoke in the same strain, and left the fire still burning. *Br. Bryant* also spoke to our edification moved by the Spirit. We all felt as we separated that it had been a day of much pleasure and profit, and moreover that the cause of truth had been honored. We were glad that the precious moments had not been wasted in "foolish talking and jesting," which we as a people are prone to do from the joy of our hearts, and the exuberance of our spirits. Dear Saints of God, while we rejoice in the hope of our salvation let us remember that, though many are called, only the pure in heart will be chosen, and let us strive to order our conversation aright; and may we so keep the hope of our calling before us that it will stimulate us to diligence and vigilance that we fail not of entering into the promised rest. Praying for the prosperity of Zion. Your sister in the gospel,

S. H. ENNIS.

NEWTON, Iowa,
July 19th, 1878.

Editors Herald:—Since I last wrote I have done a little preaching. Last March I made an appointment at the Woodruff school house, about five miles from here, and held eight services there with fair liberty, but have discontinued until fall. I have spoken a few times at the Saints hall in Newton. I find by endeavoring to hold forth the truth, the Lord does enlighten my mind, and fails not to remember me in spirit. I have been clerking in the store for about eight years, which deprives me much of storing my mind with the needed information. "Show thyself a workman approved of God" &c. I long to be at liberty, when I can give more of my time in setting before the people the truth. *Brn. M. T. Short* and *Isaac White* left here this morning for the Valley Branch, expecting to preach there and at Pleasantville. It does my soul good to see such men representing the cause. I hope to remain faithful until the warfare is ended.

Yours, in hopes of future bliss,

D. C. WHITE.

LOGAN, Iowa, July 2d, 1878.

Bro. Henry:—I have just been perusing the many excellent letters in the *Herald* of July 1st, and such words of cheer are truly encouraging, and I trust they may tend to stimulate us all to renewed action. The prospects in this part are somewhat encouraging. The branch at Magnolia are trying to live their profession. Three were added to it by baptism on June 23d, and we hope that more may be soon. We hold meetings every Sabbath and some of the Elders go into the surrounding country and preach when circumstances permit. Pray for us that we may contend earnestly for the faith once delivered to the Saints. I am to spend the Fourth at Unionberg with brethren and friends. Hope to meet brother and sister Chatburn there and others who are near and dear. Your brother in Christ,

PHINEAS CADWELL.

There is nothing remarkable in bearing disappointment with fortitude, when the whole world is looking on. Men in such circumstances act bravely from motives of vanity; but he who, in the vale of obscurity, can brave adversity; who, without friends to encourage, acquaintances to pity, even without hope to alleviate his misfortune, can behave with tranquility, is truly great.

The character of a wise man consists in three things: To do himself what he tell others to do; to act on no occasion contrary to justice, and to bear with the weaknesses of those around him.

Charity is that rational and constant affection which makes us sacrifice ourselves to the human race as if we were united with it so as to form one individual, partaking equally in its prosperity and adversity.

Conferences.

Kewanee District.

A conference was held at Kewanee, Illinois, June 1st and 2nd, 1878; J. A. Robinson, presiding. Branch Reports.—Canton 58, with 1 High Priest, 2 Elders, 4 Priests, 2 Teachers, 1 Deacon; 1 baptized, 3 received, 9 removed, 1 died. Bryant 10, 2 Elders, 2 Priests; 1 received. Peoria 27, 1 Elder, 1 Priest, 1 Deacon; 6 removed by letter.

Buffalo Prairie 89, 1 Seventy, 5 Elders, 3 Priests, 1 Teacher, 1 Deacon; gain 1, loss 2. Millersburg 49, 2 Elders, 2 Priests, 1 Deacon; 2 added, 2 removed by letter.

St. Davids 18, 1 Elder, 3 Priests, 1 Teacher; 26 received; 9 removed by letter.

Henderson Grove 31, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 2 added.

Kewanee 117, 1 Seventy, 10 Elders, 4 Priests, 5 Teachers, 1 Deacon; 3 baptized.

Bishop's Agent reported: "Balance last report \$6.80, received \$6.15—total \$12.95. Paid out \$6.15; on hand \$6.80. R. J. Benjamin, Bishop's Agent." Elders Reports: T. F. Stafford and D. S. Holmes by letter; J. A. Robinson, R. Holt, J. D. Jones, Thomas Charles, E. T. Bryant, Wm. F. Seward, Whitehouse, McDowell and Short in person; Priests Lewis, Tryon, Lamb and Sumption in person.

Missions were appointed to Brn. Seward, Stafford, G. Nuttall, Lewis Jones, J. H. Hopkins, Riggs, Williams, Bennett, Short and McDowell.

T. W. Smith, M. T. Short and E. T. Bryant were appointed to investigate the action of the district president concerning one desiring to have her name dropped from the Church record.

Resolved that we rescind the resolution passed at the Canton conference in March, concerning the silencing of Elder H. C. Bronson, on the ground that it was premature.

J. A. Robinson, R. J. Benjamin and T. F. Stafford were appointed to investigate the case of H. C. Bronson, and report at next conference.

Resolved that the district secretary inform Bro. Bronson by letter, also the authorities of the district where he resides, of our action.

At 7:30 p.m., preaching by M. T. Short.

Sunday: At 8:30 a.m., prayer and testimony meeting, in charge of E. T. Bryant; at 10:30 preaching by J. F. McDowell; at 2:30 sacrament and testimony meeting, followed by business.

The committee in the case of Anna M. Bronson reported that from the evidence they considered that she had denied the faith, and that as she requests to be no longer connected with the Church, that they recommend that she be expelled.

Report received and committee discharged.

At 7:30, preaching by T. W. Smith.

By the unanimous voice of the conference, T. W. Smith was requested to remain as long in the district as he thinks advisable; and we take this occasion to say that he has done much good in the district, making his influence felt wherever he has been for good, and we hope and pray that God will bless him in his labors among us. One thing is certain, he has many friends in the district that will ever hold him and sister Smith in sacred memory.

Adjourned to Buffalo Prairie, August 31st, 1878, at 10 a.m.

Des Moines District.

A conference convened at Newton, Iowa, June 15th and 16th, 1878; I. N. White, presiding; John Sayer, clerk.

Branch Reports.—Independence 53 members, including 8 Elders, 1 Priest, 1 Teacher; no change. Newton 51, 5 Elders, 2 Priests, 2 Teachers, 1 Deacon; 3 baptized, 1 received, 4 removed, 1 ordination.

Des Moines 45, 3 Elders, 2 Priests, 1 Teacher, 2 Deacons; 4 received.

Des Moines Valley 32, 1 Elder, 2 Priests, 1 Teacher; 3 baptized, 2 received, 1 ordination.

Elders N. Stamm, Moses Houghton, George Walker, I. N. White, W. C. Nirk, Robert Young, Shelby Baker — Hughes, John X. Davis and Jas. K. Kent reported; also Priests Batty, D. C. White and Rufus White and Teacher Prosser.

The clerk presented a bill of \$3.02 for district expenses, for payment of which a collection was ordered.

Preaching during the session by N. Stamm, J. X. Davis and I. N. White, and on Sunday afternoon a sacrament and Saints' meeting was held, in charge of J. X. Davis and Shelby Baker.

Collection of \$3.52 taken up.

Adjourned to Des Moines, August 31st, 1878, at 3 p.m.

Decatur District.

A conference was held at Lamoni, Decatur county, Iowa, June 8th and 9th, 1878; A. Kent, president; H. R. Harder, clerk, *pro tem*.

Branch Reports.—Lone Rock 15; 2 received by letter.

Lucas 28; no change.

Allendale 45, including 4 Elders, 2 Priests, 2 Teachers, 2 Deacons; 2 received, 3 removed by letter, 1 expelled.

Union Hill 14, 2 Elders, 1 Priest, 1 Teacher; no changes. Branch, through the scattered condition of its members, not in good working order.

Lamoni 197, 2 Apostles, 1 High Priest, 3 of the Seventy, 16 Elders, 6 Priests, 3 Teachers; 1 baptized, 5 received, 4 removed.

B. V. Springer stated that on account of difficulties in the Davis City Branch, all the officers of it had resigned.

After discussion, the following was adopted by a vote of 21 to 19:

Resolved that the Davis City Branch be declared disorganized, and that its records and papers be turned over to the district secretary.

Elders Z. H. Gurley, A. H. Smith, E. Robinson, J. C. Anderson, C. H. Jones, S. Ackerly, B. V. Springer, Wm. Cunningham, I. P. Baggerly, Henry C. Smith, O. B. Thomas, S. V. Bailey, M. McHarnes, C. Sheen, A. J. Ames, Geo. Adams, O. J. Bailey, J. Snively and H. Church reported; also Priests A. S. Cochran and Evan B. Morgan, and Teacher A. K. Anderson.

The committee appointed at the last conference to audit the accounts of the Bishop's Agent submitted an itemized report of the same from Sept. 1st, 1874 to March 9th, 1878. Reported finding the accounts all correct. The report was received and ordered to be forwarded to the Bishop, and the committee was discharged.

Whereas a court of Elders was appointed to try a member of the Davis City Branch, and whereas said branch is now disorganized; therefore be it Resolved that said court of Elders report to this conference.

The report was submitted, showing one of the two charges preferred sustained. The report was received and the recommendation of the court adopted.

W. Hudson, Bishop's Agent, reported: "Balance on hand March 16th, 1878, \$29.31; paid out from March 16th to April 22d \$15.00; balance \$14.31."

Report received, and ordered to be forwarded to the Bishop.

An appeal from the decision of a court of Elders, and from the action of the Little River Branch in expelling John Keown and Charles E. Morey, was presented and referred to Z. H. Gurley, A. H. Smith and H. C. Smith.

A Charge being preferred by B. V. Springer and T. J. Bell against J. W. Mather and L. Rasmussen, it was referred to E. Robinson, A. H. Smith and J. W. Gillen.

The Bishop's Agent tendered his resignation, owing to the decision lately arrived at by the authorities of the Church that an Agent should be an Elder.

His resignation was accepted.

A. Kent reported the condition of the district and his labors in it.

Evening: The committee on the case of appeal reported that they did not find in the specifications sufficient grounds to justify an appeal. The report was received and committee discharged.

The committee in the case of brethren Mather and Rasmussen was released from reporting at this session, and were requested to report at the next.

J. W. Gillen, A. H. Smith, B. V. Springer and C. H. Jones were appointed to labor in Davis City alternately every four weeks till next conference,

or until such time as the Davis City Branch be organized.

The president was authorized to organize the Davis City Branch, after the difficulties which caused its disruption are adjusted.

Adjourned to the Little River Branch, August 31st, 1878.

Sunday: At 9 a.m., prayer and testimony meeting; at 10:30 a.m., Z. H. Gurley preached. (So large a gathering as there was, suggests the propriety of building a larger meeting-house). Afterwards two were baptized by Z. H. Gurley. At 2 p.m., A. H. Smith preached and sacrament was administered. Afterwards three more were baptized by A. S. Cochran. Preaching in the evening by A. Kent and J. W. Gillen.

One was baptized on Monday by Geo. Adams.

South-Eastern Illinois District.

A conference was held in the Brush Creek Branch, June 2d and 3d, 1878; G. H. Hilliard, presiding; I. A. Morris, clerk.

Branch Reports.—Dry Fork 20 members, including 2 Elders, 1 Priests, 2 Deacons; 2 received. Brush Creek 63, 1 Elder, 2 Priests, 2 Teachers; 3 baptized.

Little Wabash reported by the president as being in a state of disorganization.

Deer Creek, no changes.

Elm River, not reported.

Springerton 51, 1 Priest, 1 Teacher; 12 baptized.

Tunnel Hill 52, 3 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 baptized.

Whereas the president of the Little Wabash Branch has removed, and the members being either dead or scattered, so that none are left to hold meetings, therefore, Resolved that we declare said branch disorganized, and request those remaining to attach themselves to the nearest branches.

Elders T. P. Green, John F. Thomas, Henry Walker, I. A. Morris and G. H. Hilliard reported their labors. They have found the work in good condition.

Resolved that the Priests, Teachers and Deacons be requested to labor in their calling.

That B. S. Jones, Bishop's Agent for this district, be requested to report to the next conference. Evening: Preaching by Br. Walker.

Sunday, 10 a.m.: Preaching by G. H. Hilliard to a large assembly of anxious listeners. At 2 p.m., sacrament and testimony meeting in charge of Brn. Hilliard and Morris.

On recommendation of the Dry Fork Branch, Martin R. Brown was ordained to the office of an Elder by Brn. Hilliard, Thomas and Morris.

Adjourned to the Deer Creek Branch, August 31st, 1878, at 10 a.m.

String Prairie and Nauvoo District.

A conference was held at String Prairie, Iowa, June 1st and 2d, 1878; J. H. Lake, president; D. D. Babcock, clerk *pro tem*.

Branch Reports.—String Prairie 31, with 3 Elders, 2 Teachers; 1 received.

Keokuk 38, 4 Elders, 2 Teachers; 1 received, H. N. Snively ordained as an Elder.

Burlington American 75, 2 High Priests, 6 Elders, 1 Priest, 3 Teachers, 1 Deacon; no changes. Rook Creek 43, 4 Elders, 2 Priests, 1 Teacher, 2 Deacons; no changes.

Montrose 43, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 1 received.

A verbal report of the Pilot Grove Branch was made, showing a gain of six and a loss of two. There was also a report of the Hill's Grove Division of the Pilot Grove Branch.

Report of Bishop's Agent.—"Amount on hand August 28th, 1877, \$4.02; paid to J. H. Lake \$4.00; balance on hand June 1st, 1878, \$0.02. J. W. Newberry, Agent."

Report of committee on difficulties in Montrose Branch was received and committee discharged.

The Burlington Branch petitioned for a committee to adjust difficulties there, and the conference appointed Solomon Salisbury, Richard Lambert, and B. F. Durfee for that purpose.

The Montrose Branch petitioned for a committee to investigate matters in regard to their church-house, and the conference appointed Richard Lambert and D. D. Babcock.

Ira Parish made a statement of the situation in the Vincennes Branch, and N. Snively and J. McKiernan were appointed to adjust matters there.

As the president and nearly all the members of the Burlington German Branch have moved away, the conference declared said branch disorganized, and request that the records be sent to the district secretary.

A. W. Head was appointed District Treasurer. The committee appointed to collect money to pay the debts of the district president was continued.

The next session of conference was appointed to be held at the Cottage School House.

Adjourned to Pilot Grove, August 31st and September 1st, 1878.

Saturday evening, preaching by S. Salisbury and D. D. Babcock.

Sunday: At 9 a.m., prayer meeting; at 11 a.m., preaching by Richard Lambert and J. H. Lake; at 3 p.m., sacrament meeting; at 8 p.m., preaching by J. H. Lake.

Southern Indiana District.

A conference was held with the Olive Branch, June 1st and 2d, 1878; Harbert Scott, president; J. S. Constance, secretary.

Branch Reports.—Union 27; no change. Eden 37; 2 received. Olive 21; no change. Pleasant Ridge 88; no change. New Trenton 14; no change.

Elders' Reports.—W. H. Kelley by letter, with good instruction, comfort, and encouragement to the Saints. S. Rector, M. R. Scott, W. H. Chappelow, M. B. Williams, J. S. Christie, D. Scott and Harbert Scott reported in person. J. S. Christie had baptized two. All expressed a desire to do what they could for the success of the cause. Priests Robert Eyres reported by letter and W. H. Burton in person.

Bishop's Agent reported: "Due Agent last report, \$3.70; received during the quarter \$13.85; expended \$12.00; due Agent \$1.85." [The disagreement of the footings, as published in our last minutes, was an oversight of mine; the Agent's report was correct].—Clerk.

M. B. Williams, W. H. Chappelow and M. R. Scott were appointed to audit the books of the Bishop's Agent.

Harbert Scott, as president, and J. S. Constance, as secretary of the district, each tendered their resignation, but they were not accepted.

At 7:30 p.m., preaching by W. H. Chappelow and M. B. Williams.

Committee reported Agent's books correct: "Total receipts \$84.65; expenditures \$86.50; due Agent \$1.85." Report accepted and committee discharged.

Sunday, June 2d: At 10:30 a.m., preaching by Harbert Scott; at 2:30 p.m., by the same, followed by sacrament and testimony meeting, S. Rector and M. R. Scott in charge; evening, preaching by H. and M. R. Scott.

Adjourned to Pleasant Ridge Branch, Sept. 7th, 1878, at 10 a.m.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

July 11th.—The treaty of peace adopted by the Berlin Congress is furnished and being read preparatory to public promulgation the 13th inst. The arrangement between England and Turkey excites much comment. It is greatly admired by some and deprecated by others. English troops have already sailed from Malta to take possession of Cyprus. Austria likes it, but many in France think it menaces French interests in Egypt and Syria.

News from Bulgaria is that the Bulgarians and Cossacks, assisted by Russian soldiers are plundering and burning Mussulman villages, torturing and killing the inhabitants, and doing all sorts of iniquity. Fifty three villages said to have been destroyed.

Excitement in Montreal, Quebec and Toronto concerning the expected riot and bloodshed at the former place to-morrow, is very great. Hundreds of Catholics and Orangemen are preparing to go from various parts of the Dominion.

The news of yesterday respecting the success of Gen. Howard in several small engagements with the Indians in Oregon, is confirmed. The

reds seem to lack system and order and in small bands get defeated.

Large numbers of tramps banded together have been stopping railway trains at Joliet, and Dwight, Illinois, and Beloit, Wisconsin, boarding them and running them where and when they pleased.

By an explosion in a rolling-mill at Philadelphia yesterday several men were scalded by hot water and burned by fire, but only one died.

Great storms at Omaha, Council Bluffs and vicinity. Railroad track washed out west of Omaha and at Honey Creek and Weston, Iowa, and crops in Nebraska suffered by flooding.

A hurricane is reported in Columbia county, Wisconsin, and the wind and hail destroying property and crops. One also in Dodge county, Wisconsin, and another at Amsterdam, N. Y.

13th.—The scene of blood and reign of terror expected at Montreal, Canada, yesterday was avoided by the Orangemen failing to have their procession. Gen. Sir Selby Smith warned them that he would not protect them with his troops, but would punish any and all parties who might break the peace. His men were posted in various parts of the city ready to open fire if necessity required. There was a general suspension of business. The Catholics were armed for a fight in case the Orangemen appeared. Six prominent men of the order were arrested and it is to be tested whether the Orange body is a legal society or not.

Severe rain storms, amounting to floods, are reported at Madison, Geneva and Genoa, Wisconsin, Roscoe, Illinois and at Dubuque, Iowa.

15th.—By the Berlin treaty Bulgaria is still tributary to Turkey but becomes a principality with a prince elected by the people and confirmed by Turkey and the other powers of Europe. The Balkan mountains are her southern limit. The independence of Roumania, Servia and Montenegro is recognized, and they each receive more territory, as also does Herzegovina. The latter and Bosnia are to be under Austrian rule hereafter instead of Turkish, which pleases the people of those countries, as well as Austria.

Generals Miles, Throckmorton and Forsythe are engaged in close conflict with the Indians in Oregon and Idaho. More volunteers are being called for, and in California, Montana and Dakota there is much Indian excitement, as well as in Oregon and Idaho. It is reported that the Nez Percés who went into British America last year are going to return to the States.

The investigation into the great frauds practiced by Indian agents and traders has just resulted in even more startling developments than was expected by Secretary Schurz. The government seized the safes and records of the agents at Crow Creek, Lower Brule, and Cheyenne Agencies, and fraud and robbery unheard of before are now revealed, whereby agents have become the possessors of large tracts of land, as well as cattle ranches, live stock, and profitable interests in silver mines. They have conducted hotels from the government stores and pocketed the proceeds, and fed their herds of cattle at the government cribs. They have paid the Indians for cutting and putting up large quantities of hay and wood by giving them the annuities which rightly belonged to them without it, and then have received pay from the government for this hay and wood, which they then sold to the steamboats and to emigrants, thus being paid twice where they had been to no expense themselves for any of it. Agent Livingstone for three years has drawn rations and annuities for three hundred more Indians than he had at his agency, (about \$90,000), besides cutting the rations of those he had very short sometimes, as well as robbing them and the government in this double manner and by stealing stores and food and stocking their own private ware-houses from those owned by the government. They also used forged pay rolls and fraudulent vouchers to draw from the government pay for men who worked not, neither had some of them any existence.

Between the Cheyenne and Spotted Tail Agencies, a distance of two hundred and fifty miles, there are said to be about twenty thousand Sioux Indians. They are waiting for the government to put them on a reservation, as agreed upon at the time of their surrender, but they demand the

reservation to be on White Clay Creek, over two hundred miles south of the Missouri River, in Dakota, instead of directly on the river as the Government wished. Red Cloud with other chiefs had a talk with the commissioners on the 11th inst, and they were determined in their demands.

A state of extraordinary heat is reported at St. Louis; mercury standing 130 degrees above zero in the sun, and during the twenty-four hours last reported about fifty people were sun-struck, and twenty or more died. Men and women were taken while in their houses, offices and shops, as well as upon the street, and died very soon. Several fatal cases also occurred at Quincy, Illinois, yesterday.

Another wife murder occurred in Chicago yesterday. A man shot his wife dead, and then himself so that he will probably die. In Davenport, Iowa, a man was stabbed to death. At Leavenworth, Kansas, a marshal was shot by a drunken desperado whom he was arresting.

Great damage from storms and floods in Wisconsin is reported.

16th.—There was a celebration in Paris, France, on Sunday, June 30th, and at night a grand illumination by torches, gas lights and fire works, costing two hundred thousand dollars, viewed by over a million of people in the streets, the parks, and upon the house-tops.

The Paris exposition is daily visited by sixty to one hundred and twenty thousand people. The American department is quite extensive and well filled.

Yesterday is said to have been the hottest day ever experienced at St. Louis. There were one hundred and fifty cases of sun-stroke or prostration by the heat and forty-nine were fatal. There was great excitement over the continued succession of prostration and death, and the regular physicians at the Dispensary were kept busy, as well as an extra force procured for the emergency, and the skill and energy of all were taxed to the utmost. On the wharves and in the mills, factories and shops, large numbers of men refused to work. Horses on the street car lines fell dead, and five horses used by the undertakers were killed by the heat while conveying corpses to the cemetery.

Cases of sun-stroke and death are also reported from Burlington, Davenport, Keokuk, Des Moines, Quincy, Bloomington, Springfield, Little Rock, St. Joseph, Omaha, Detroit, and elsewhere. Horses and cattle are likewise dying from sun-stroke and from the intense heat.

The Indians in a battle with Col. Miles' command made a charge, but the howitzer was too much for them, and they fell back from its hot fire. There are a large number of these Bannocks, but it is thought that there are enough soldiers and volunteers now in the field to bring them to terms; for they seem to fight without order or system, such as the Sioux had last year.

The Douglas Monument at Chicago, commenced during the war, and but lately resumed, is now finished. Cost of sub-structure, shaft, bronze statue, walls, walks and improvements, altogether nearly forty thousand dollars.

The tramp question in the Western States is becoming more and more serious. A writer in Des Moines, Iowa, states the case, from whose letter we extract the following:

"The plea that they are seeking work, is false. They will not work. An incident which occurred here a few days since is evidence as to the whole. A farmer visited a gang of about fifty, all young men, who were lazily lounging about a lumber-yard, to get hands to work in the harvest-fields, at \$1.50 per day and board. Every man refused; and the leader said he left the State of Maine three years ago, and had not done a day's work since,—he could live without work. And they waited for the first freight-train, when they all piled on it, and went. For weeks this tide of lazy vagabonds has been pouring into this State. What is to come of it? Anarchy and revolution surely, if not stopped. They have already taken the first steps. They have taken possession of the property of railroads, and appropriated trains to their own use, and the companies are powerless to resist. The next step is easy and natural. Banded together so as to insure success, they will scatter over the

country and take whatever property, where and when they desire. Farmers throughout the country will be at their mercy entirely. They will not hesitate to pillage and rob and murder if need be."

17th.—Lord Beaconsfield, on his return to England from Berlin, yesterday, was enthusiastically received by the English people, because of his successful diplomacy at the European Congress and his treaty with Turkey, by which England gains such great advantages in Cyprus and Asia Minor. There were public demonstrations on his landing at Dover and thence all along the railway to London. Lord Salisbury accompanied him, having been his fellow plenipotentiary to Berlin.

The excessive heat at St. Louis and elsewhere continues, but people are scared into taking better care of themselves as to eating, drinking and exposure. Over one hundred persons were treated at the public medical offices during the day, and those who died of sun-stroke were thirty-eight. Since the heated term began one hundred and fifty horses have died in that city from the same cause. About ten persons died in Chicago yesterday of the heat. In various other places, east and west, many deaths occurred and many were prostrated who recovered, or are doing so. Here in the HERALD Office at Plano the mercury was to day 97° in the shade, with a wind blowing on the thermometer.

The Umatilla Indians (friendly to the whites) took twenty-two Bannock scalps and three hundred of their horses. Colonels Forsythe and Mills are also in pursuit.

Mrs. Belinda Mack was arrested at Beloit, Wisconsin, yesterday for the murder of her husband near Shopiere last Sunday. She drugged him with laudanum and then beat the life out of him with a club.

18th.—At St. Louis, yesterday, the mercury went higher than the day before, but, in consequence of a breeze, the heat was not so oppressive, and as many of the citizens kept quiet from business and labor, the deaths from heat only numbered fourteen, while at Chicago the suffering was greater than any day before, and there were twenty-two deaths. The cool breeze of the day before was changed to a hot one yesterday and was destructive and deadly. At various places throughout the United States, even as far north as Fon du Lac, Wisconsin, some deaths occurred, and many prostrations from sun stroke.

A man murdered his wife at Philadelphia night before last.

Considerable more to-day about Indian Agent Livingstone and his ring, and their swindling the Government and the red men.

The Chicago Tribune sums up what Russia has gained by her war with Turkey; namely: The rescue of the Christian provinces from Turkish oppression and brutal tyranny; the recovery of territory taken from her in 1856, so that now her border is once more along the lower Danube; the destruction of every fortress along that river, with the agreement that no more are to be built, and the stipulation that no vessels of war shall navigate it between its mouth and the Austrian border, thereby putting the first line of Turkish defense at the Balkan mountains instead of along the Danube. She has also gained an extension of territory to Servia, Montenegro, together with their independence, and, as Russia wished to see done long ago, Austria now occupies Bosnia and Herzegovina. She also demanded the strong fortress of Batoum, on the Black Sea in Asiatic Turkey, and the fortified cities of Kars and Ardahan, all of which she has secured. She is also to receive a war indemnity from Turkey, of eight hundred millions of dollars, the cost of the war to her. Thus, to sum up, she has gained much and lost nothing, nothing but the lives of a hundred thousand men, and men are nothing to kings and emperors when they can advance their ambitious projects.

19th.—About a dozen deaths in Chicago from the heat, and twenty-one in St. Louis. Cooler air from the north prevailed yesterday in both cities, especially in Chicago. Meanwhile the hot wave has reached New York, Washington and all along the Atlantic coast, with the usual results on man and beast.

The Umatilla Indians attacked the Bannock Camp in Oregon, night before last and killed sev-

enteen warriors. Through an error a volunteer Captain shot and killed a friendly Nez-Perces Indian and wounded another. It is feared that his tribe that are left, may turn against the whites because of it.

Three deaths from yellow fever at the Brooklyn Navy Yard, and three others ill.

20th.—Thirteen more people killed by the heat at St. Louis, yesterday, six in Chicago, nine in New York City, four in Philadelphia, three in Pittsburg, and in other cities correspondingly.

22d.—Austria it seems proposes to take charge of Bosnia at once and enter that province with an army, which the Bosnians do not like, but the story is that Turkey would like to offer encouragement to a Bosnian resistance to Austria. If so, then the "peace of Europe" may not be so assured as was supposed. The Italian dissatisfaction over the treaty of Berlin also troubles Austria some, and France is not satisfied about the settlement of boundaries and possessions, either.

Gen. Grant has arrived in Sweden and Norway, and is being received with enthusiasm, and with public demonstrations of welcome to those lands and peoples.

23d.—Queen Victoria has conferred upon Lord Beaconsfield, the order of the garter, by which he becomes a Knight of the Garter.

One third of the town of Cattleburg, Kentucky, was destroyed by fire yesterday afternoon, not a single grocery or dry goods store being left in the town. Loss \$250,000.

Near Belleville, Illinois, yesterday, the boiler of a steam threshing machine exploded, and three men were killed and three others wounded by the pieces of flying iron; the killed being torn and mangled, and limbs and fragments were thrown about.

Yesterday, at Elmwood, Illinois, while making an ascension, L. D. Atkinson, a performer on a trapeze attached to a balloon, fell a distance of two or three hundred feet, and was instantly killed. He had been entertaining the people daily, by his performances, at various places.

Mr. Shurz, Secretary of the Interior, at Washington, has received a communication from Ogden, Utah, charging the Brighamite Co-operative Stores in that territory and Idaho, with selling to the Indians arms and ammunition to a large extent, and thereby, and by the secret order established among the red men by the Mormon priesthood, causing trouble, present and prospective, for the United States Government.

Miscellaneous.

Notices.

GENERAL CONFERENCE.—The committee appointed to arrange for holding the Conference at Galland's Grove, wish to say that the ground is situated on the east end of the grove, on property belonging to brother Benjamin Homer, distant from Dowville (the nearest railway station) about five miles, and from Dunlap about eight miles. Teams will be sent to both places on the day before and on the first day of Conference, for the convenience of those who may be coming by rail. Hay will be provided for those having teams; no one will be permitted to help themselves to it, but the sum of five cents will be charged for as much as will be sufficient for a team a day. Alexander Barr, Benjamin Homer, John Hawley, Gideon Hawley and John Rounds, Committee.

BRO. D. H. BAYS' APPOINTMENTS.—I will endeavor to fill appointments on my way home, as follows: Kansas City, Mo., Thursday, August 22, at night. Leavenworth, Kan., Friday, August 23, at night. Atchison, Kan., Sunday, August 25, St. Joseph, Mo., Monday, August 26, at night. Nebraska City, Neb., Tuesday, August 27, at night. Council Bluffs, Iowa, Wednesday, August 28, at night. Woodbine, Iowa, Thursday, August 29, at night. D. H. BAYS.

F. C. Warnky, Alamosa, Conejos Co., Colo.
J. A. Robinson, 1310 Perry Street, Peoria, Ills.
Heman C. Smith, box 80, Milton, Santa Rosa Co., Florida.

INDEPENDENCE DISTRICT.—To the members of the Church in the Independence, Missouri, District, greeting: We, the undersigned, respectfully suggest, that you receive none among you as a representative of the Church who fails to procure a license, which the order of the Church makes obligatory on every official to have either from a District Conference or Quorum. We further suggest that you are under no obligation to sustain the families of Elders, who, without consultation of district or branch organization, pretend to have a call to preach. That when the Church calls upon Elders to devote their whole time in the ministry, arrangements for sustaining the dependents of such will be made; otherwise, Elders are under obligation to provide for their families. That the all things common system, giving a part of the property of the frugal and industrious to the shiftless, or wandering stars, who appear to have no purpose in life, save it be the gratification of vain ambition, and obtaining wherewith to gladden the eye or satisfy the appetite, without labor or responsibility, is not known among us. We still further suggest that while kindness and a helping hand should be extended towards the needy and unfortunate, we should not forget that the idler shall not eat the bread nor wear the garment of the laborer. J. W. Brackenbury, president of district; James Caffall, in charge of mission.

INFORMATION WANTED.—Bro. Frank Reynolds, of Shelby, Shelby co., Iowa, wishes for information of Bro. G. D. Hayes, who, some three years ago, was at Port Lambton, Ontario, Canada. He was a miller by occupation, and may learn of something to his advantage by addressing as above; or if any one can give intelligence of his present address, they will confer a favor.

INFORMATION WANTED.—If James P. Shepherd and James A. McDowell, who lately resided (and perhaps do so yet) in Johnson county, Missouri, will send me their addresses, I have something to write them in behalf of the Pleasant View Branch; or if others know of their present whereabouts they will confer a favor by informing me. Stephen Maloney, Weir, Cherokee county, Kansas.

NORTH-EAST MISSOURI DISTRICT.—A conference will convene at Bevier, Macon county, Missouri, August 10th. A full attendance of the Saints is requested, that through their united faith and prayers, the good influence which has already obtained may be strengthened and continued, and that it may result in the gathering into one fold all such as are worthy. A cordial invitation is extended to the Elders who can do so, to participate with us. John Taylor, president; Edward L. Page, clerk.

TWO-DAY'S MEETING.—A meeting will be held at Blue Cut, Jones county, Iowa, August 10th and 11th, 1878. A good and profitable time is hoped for. Edward Larkey, president of Eastern Iowa District.

PITTSFIELD DISTRICT.—The conference of this district will be held at the Alma Branch, September 7th and 8th, instead of August 7th and 8th, as written in the last minutes. Emma E. Williamson, clerk.

Married.

DETRO—JONES.—At the residence of the bride's parent's, Mottsville, Douglas county, Nevada, February 7th, 1878, by Elder David R. Jones, Mr. John C. Detro and Miss Maggie A. Jones, daughter of Bro. David I. Jones.

Died.

CORLESS.—At the residence of her son-in-law, Bro. Samuel Bailey, Fayette, Decatur Co., Iowa, June 15th, 1878, sister Phebe Corless, aged 74 years and 2 months. She was baptized in Canada, in 1834, and is said to have been a true and faithful Saint, as well as wife and mother. Funeral sermon by Elder Ebenezer Robinson, assisted by Elder Henry C. Smith, at the Lamoni meeting-house.

The Saints' Herald

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Vol. 25. — Whole No. 400. 1879

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 25.—Whole No. 400.

PLANO, ILLINOIS, AUGUST 15, 1878.

No. 16.

REJOICE AND PRESS ON.

O, Saints of God, rejoice and sing,
Thy great Creator's name adore;
O, praise him. To him honor bring,
And worship overmore.

To him let songs of glory rise
For his all powerful might;
He wishes us to gain the prize;
He'll aid us in the fight.

His ever ready arms outspread
To guide us in the right;
If we will put our trust in him,
He'll lead us through the night.

O, let us then fresh courage take,
And let us onward press;
For if we humble, faithful prove,
He'll comfort us and bless.

Then trim our lamps; O, let them shine!
And onward let us press;
That we with Christ may live and reign,
And dwell in righteousness.

SISTER ADDIE.

THE TRUE GOSPEL vs. POLYGAMY AND CONCUBINAGE.

The Church in Utah, presided over by Brigham Young, claims to be the Church of Jesus Christ of Latter Day Saints, on the ground, that as a church they were established by God through the agency of Joseph Smith; that they are governed by direct revelation from God; that they accept the Book of Mormon as a divinely inspired record, and believe that the Book of Covenants contains revelations from God, and laws given by inspiration for the perfect discipline of the members of the Church.

If this profession was sustained by practice, the difference between them and the members of the true Church of Jesus Christ of Latter Day Saints would be nothing, both being governed by the same law, and receiving and hearing the same testimony. But before admitting their claims, let us examine somewhat into their practices, and judge from them if they have, or can establish the legitimacy of their pretensions.

I do not purpose discussing in this article the first principles of our religious profession; for, in common with us, they profess to believe

in their necessity; but we will examine into that doctrine upon which, they say, depends our exaltation in the world to come, a doctrine repudiated by us, as contrary to the revealed word of God, and inadmissible as a tenet of the true Church of Jesus Christ, viz., the doctrine of having many wives and concubines; a tenet practiced by many as well as professed by all the followers of Brigham Young.

Now the basis of polygamy rests wholly and solely upon the mere say so of a few very interested witnesses, and a posthumous document, purporting to be a revelation given by God through his servant, Joseph Smith, in the year 1843; in which it is made to appear that our Heavenly Father, has and does approve and command the practice of polygamy and concubinage as a means of obtaining salvation: "and if ye abide not that covenant, then are ye damned, for no one can reject this covenant and be permitted to enter into my glory." (See par. 1 of so called Revelation on the Patriarchal Order of Matrimony, or Plurality of Wives). Now, this revelation (?) not having become the property of the public, until after the death of the agent said to have received it, we may be pardoned for requiring stronger proof of its divinity, than the testimony of those involved in the practice of its teachings; especially so, when we consider the unreliability of the testimony so put forth.

But we are not dependent upon such testimony, in testing the divinity of the revelations given unto the Church. For the law reads thus:

"And now I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you. * * * Now seek ye out of the Book of Commandments even the least that is in among them, and appoint him that is the most wise among you: or if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true; but if ye can not make one like unto it, ye are under condemnation if ye do not bear record that they are true; for ye know that there is no unrighteousness in them; and that which is righteous cometh down from above, from the Father of lights."—D. C. 67: 2. (European Ed. 25: 2).

Therefore we are justified in believing that when the revelations of God are delivered to his people, it will be in language suited to the capacity of those receiving them; and that their simplicity and consistency with his other revealed word, will be the greatest testimony to their divine authenticity. In support of this position we can not find one single instance in the Book of Mormon, or Covenants, in which God's laws are contradictory with each other; although this so-called revelation is frequently

so with those doctrines and revelations which had been previously accepted by the Church.

For the purpose of sustaining our position in making this assertion, we will quote the ninth paragraph of said document.

"Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant what ever, and all manner of blasphemies; and if they commit no murder wherein they shed innocent blood; yet they shall come forth in the first resurrection and enter into their exaltation, but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord."

Now, the falsity of this doctrine must be fully apparent to every student of, and believer in the Doctrine and Covenants; for we there read:

"And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear; wherefore, I the Lord, have said, that the fearful and the unbelieving, and whosoever loveth and maketh a lie, and the whore-monger and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily, I say, that they shall not have part in the first resurrection."—D. C. 63: 5. (European Ed. 20: 5).

How are we to reconcile the law as laid down in this revelation with that contained in the ninth paragraph of this polygamous document. They can not possibly both be the emanations of an unchangeable God. Then, how are we to be guided in this apparent dilemma? Why, we must test them by the teachings of the New Testament Scripture, and then we shall have an authority binding upon all that make claim to the name of Christian. The apostle Paul says:

"The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like; of the which, I tell you before as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."—Gal. 5: 19-21.

Is not this teaching in accordance with that already quoted from the Book of Covenants; and are they not both diametrically opposed to the teaching of this so-called revelation on Patriarchal Marriage? Then how can they have a common origin?

We may be asked what construction we put upon the teachings of Christ as contained in the third chapter of Mark, 28th and 29th verses. "Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: but he that shall blaspheme against

the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

We answer, there is not the least analogy betwixt the teachings. The so-called revelation is addressed to the children of the covenant; whereas, the Savior was addressing himself to "the Scribes and Pharisees, and other unrepentant people; to those who had not entered in at the gate, who had not been baptized, and consequently had not received a remission of their sins. Was all manner of sins forgiven the repentant Saul, when he obeyed the mandate: "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord."—Acts 22: 16. Were all the sins of the Pentecostal converts forgiven after their baptism? If not, why had Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins?"—Acts 2: 38. Do not all professed Latter Day Saints believe that baptism, by those having authority, is for and accomplishes the forgiveness of sins? Is not this in accordance with the teachings of the Scriptures? And, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1: 8.

By what authority did Paul preach the gospel? He says: "But I certify you, brethren, that the gospel which was preached of me is not after man, neither was I taught it but by the revelation of Jesus Christ."—Gal. 1: 11, 12.

The Book of Covenants, speaking in reference to the authority of Joseph Smith, says: "Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments, * * *. Behold, I am God and have spoken it; these commandments are of me."—D. C. 1: 4, 5.

The revelation of God further says: "The works and designs and purposes of God can not be frustrated. Neither can they come to naught; for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his course is one eternal round."—B. C. 2: 1. (Europ. Ed. 30: 1.)

From what has been already quoted, we believe that we are justified in stating:

1st. That the apostle Paul and Joseph Smith obtained their knowledge of doctrine through the revelations of God unto them.

2d. That the authenticated teachings promulgated by them, as left upon record, are directly opposed to the doctrine contained in the ninth paragraph of the document purporting to be a Revelation from God for the Regulation of Marriage.

3d. That God is once for all, the same unchangeable being in matters affecting the salvation of the children of men, never varying from that which he hath said, requiring obedience to his law, and acknowledging that obedience by the fulfillment of his promises to all who are obedient.

Having so far considered the inaccuracies authorizing the practice of polygamy and concubinage, we will now proceed to an investigation of the authorized and authenticated doctrine of the Church as bearing upon this subject.

The Book of Mormon purports to be a history of the dealings of God with a people upon the Continent of America; one portion having come from the tower of Babel at the time of the confounding of languages; the other from Jerusalem during the reign of King Zedekiah, and cotemporary with the mission of the prophet Jeremiah.

Before proceeding farther in the premises, let us consider how far the doctrine of the Book of Mormon is binding upon Latter Day Saints.

"After it was truly manifested unto this first Elder [Joseph Smith] that he had received a remission of his sins, he was entangled again in the vanities of the world; but after repenting and humbling himself sincerely through faith, God ministered unto him by an holy angel, whose countenance was as lightning and whose garments were pure and white above all other whiteness; and gave unto him commandments which inspired him; and gave him power from on high by the means which were before prepared to translate the Book of Mormon, which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration."—B. of C., Sec. 7, par. 2, (Europ. Ed. Sec. 2).

"And I will also bring to light my gospel which was ministered unto them (the Nephites) and behold they shall not deny that which you have received; but they shall build it up and shall bring to light the true points of my doctrine. Yea, and the only doctrine which is in me, and this I do that I may establish my gospel, that there may not be so much contention."—Sec. 9, par. 15, (Europ. Ed. Sec. 36).

"Behold, this is wisdom in me; wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth; and with Moroni whom I have sent unto you, to reveal the Book of Mormon containing the fulness of my everlasting gospel."—Sec. 26, par. 2, (Europ. Ed. Sec. 50).

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole Church under condemnation. And this condemnation resteth upon the children of Zion, even all, and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them; not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land, Verily I say unto you, nay."—Sec. 83, par. 8, (Europ. Ed. Sec. 4).

It is quite clear from the foregoing quotations, that the doctrine contained in the Book of Mormon is the doctrine and gospel of Jesus Christ, and as such is binding upon all Latter Day Saints. We must therefore refer to that book and govern ourselves by the doctrine contained therein. In the first book of Jacob page 115, par. 4 (European Ed.) we read:

"And now it came to pass that the people of Nephi under the reign of the second king, began to grow hard in their hearts and indulge somewhat in wicked practices; such as like unto David of old, desiring many wives and concubines; and also Solomon his son."

Again, in the same edition, page 118 par. 6 to 9:

"For, behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; wherefore, thus saith the Lord, I have led this people forth

out of the land of Jerusalem by the power of mine arm, that I might raise up unto me a righteous branch from the fruits of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me and hearken to the word of the Lord, for there shall not any man among you have save it be one wife, and concubines he shall have none; for I the Lord God delighteth in the chastity of woman. And whoredoms are an abomination before me, thus saith the Lord of hosts. Wherefore this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes. For, if I will, saith the Lord of hosts, raise up seed unto me, I will command my people; otherwise, they shall hearken unto these things. For behold, I the Lord, have seen the sorrow and heard the mourning of the daughters of my people in the land of Jerusalem; yea, and in all the lands of my people, because of the wickedness and abominations of their husbands. And I will not suffer, saith the Lord of hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me against the man of my people, saith the Lord of hosts; for they shall not lead away captive the daughters of my people, because of their tenderness, save I visit them with a sore curse; even unto destruction; for they shall not commit whoredoms like unto them of old, saith the Lord of hosts. * * * Behold, the Lamanites, your brethren, whom ye hate because of their filthiness, and the cursings which hath come upon their skins, are more righteous than you, for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have save it were one wife, and concubines they should have none; and there should not be whoredoms committed among them. And now this commandment they observe to keep; wherefore, because of this observance in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them, and one day they shall become a blessed people."

Again, Mosiah chap. 7, par. 1:

"And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons; therefore, Noah begun to reign in his stead, and he did not walk in the ways of his father. For, behold, he did not keep the commandments of God; but he did walk after the desires of his own heart, and he had many wives and concubines, and he did cause his people to commit sin and do that which was abominable in the sight of the Lord."

It is quite clear from the above quotations: 1st, That the actions of David and Solomon in having more wives than one, and concubines, were abominable before God. Second, That God had brought Lehi and his family out of polygamous Jerusalem, for the purpose of raising up a righteous seed, by the primitive system of monogamy. Third, That those of the people of Nephi who practiced polygamy had misunderstood the scriptures and offended God. Fourth, The Lamanites, though otherwise accused for their sins, were promised mercy, because of their observance of the commandment given to their fathers prohibiting polygamy and concubinage.

It may be urged that, although God had prohibited the practice of polygamy among the descendants of Lehi, He did not intend this prohibition to apply to all people. Or he would not have made the proviso, "For if I will, saith the Lord of hosts, raise up seed unto me I will command my people; otherwise, they shall hearken unto these things."

If we consider this question in conjunction with the ninth verse of the third chapter of Matthew, we shall find that the Almighty is not dependent upon human modes of increase in raising up a seed unto himself; for we read as follows: "And think not to say within yourselves, we have Abraham to our father;

for I say unto you, that God is able of these stones to raise up children unto Abraham."

From this, and the foregoing declaration of the prophet Jacob to the Nephites, we conceive that we are justified in declaring that our Heavenly Father will not raise up a seed unto himself by means *abominable* before him; which, as a means for that end, he has declared polygamy and concubinage to be.

CONCLUDED IN NEXT.

A WORD TO HERALD CONTRIBUTORS.

Dear Publishers:—Permit a poor scholar to make a plea in behalf of a large class of your readers. We love the *Herald*, and we are grateful to its contributors for the intelligence given through its pages; but we have been denied the privileges of an education, and our circumstances have been such as to retard our progress in letters; and, perhaps we may truthfully add, though in shame, that we have not used the opportunities offered us. However this may be, we are grown old beyond that period when the common mind possesses the capacity for progress in literature, yet we desire knowledge of principle, and we love to read of the progress of truth. But I regret to say that many of us, when eagerly reading the pages of the *Herald*, are often puzzled with words of a foreign language, and even with those of our own language that sound foreign to us because we can not understand them, and we are compelled to turn sadly away from a sentence that, no doubt, contains much that is excellent, if we could understand it.

Would it be possible for you to clothe your ideas in such language as would be adapted to our illiterate minds? If you could you would benefit us and might be benefitted in return. For instance, that dear brother who is afflicted with dreadful disease that he calls the "Exanthma," (I think that's the name), if he had told us what it was we might have suggested a remedy, but not knowing what it is we can not help him, and if it is catching we should not know if we had got that or another. That other good brother who sometime ago told us that Uncle Johnny was building a church, "pro bono publico." If we had not been used to bugbears we might have got scared; for how can unlettered minds tell what such big words are? And then he closed his letter with "ora pro nobis." No doubt he wrote for the public good, and perhaps desired us to pray for him, but why didn't he say so plainly? How could we tell but what he was "plotting against the just, and laying a snare for him in the gate."

Some of us think that one of the evils that afflict the body politic is flying too high. We are of the opinion that he is the best public instructor who adapts his language to the lowest capacity. If the unlettered can understand him surely the learned can, and thus all can be benefitted. This article is not intended to wound, but to benefit all concerned. One fact is noticeable. All the revelations God has given, in ancient or in modern times, are given in language that even a child may understand, and those writers who come nearest that standard of plainness are most appreciated, and their writings the most sought for. Hoping my awkward plea will be successful, without offence, I remain your humble petitioner,

A POOR SCHOLAR.

CHARITY.

'Tis good to enjoy the precious gifts
The Comforter has given,
Our struggling souls from sin to lift;
And lead us nearer heaven.
They help indeed the weary Saint,
Toiling with deep sincerity,
To reach the joys that hope doth paint,
The bright reward of charity.

'Tis good to speak, with tongues inspired,
The wondrous works of God,
And moved by that same sacred fire
To declare those truths abroad.
'Tis good the power of faith to know,
Yet sure 'tis no disparity
To claim, all excellence below
Is barren without charity.

I would all mysteries understand,
And comprehend all knowledge,
This strengthens every feeble hand
And fills the heart with courage;
But though all wisdom I should gain,
Of all truth know the verity,
All my research would be in vain
If destitute of charity.

'Tis good to feed and clothe the poor,
To help the needy stranger,
And open wide to all the door,
And shelter them from danger;
Yet all this excellence alone,
Though robed in sacred purity,
Can never for the loss atone
Of white-robed, godlike charity.

What though my body I should yield
A sacrifice to heaven,
Or perish on life's battle field
To earn the blessings given;
Naught but my labor and my pain
Would crown unwise sincerity;
My sacrifice would all be vain,
If still devoid of charity.

Then let us learn this sacred truth,
By inspiration given,
A lesson all must learn forsooth
To fit ourselves for heaven;
Though all our fellows we excel
In gifts of greatest rarity,
Would we with Christ in glory dwell,
We must be filled with charity.

C. DERRY.

GIANTS.

Pliny relates that in the time of Claudius Cæsar there was a man named Gobburns, brought by the Emperor from Arabia to Rome, who was nine feet four inches high, "the tallest man that has been seen in our times."

In the reign of Augustus Cæsar the tall forms of Rasis and Secundilla might have been seen, whose bodies were preserved in the museum in the Sallustian Gardens, and each of whom measured ten feet three inches in height.

The Emperor Maximus was nine feet high, and was in the habit of using his wife's bracelet as a thumb-ring. His shoe was a foot longer than that of any other man, and he could draw a carriage which two oxen could not move. He ate usually forty pounds weight of flesh and drank six gallons of wine daily.

Josephus tells of Elezer, a Jew, a giant over

ten feet high, who was one of the hostages whom the King of Persia sent to Rome after peace.

Plot, in his "Oxfordshire," 1676, says that a skeleton seventeen feet high was then to be seen in the Town Hall in Lucern. It had been found under an oak in Willison, near the village of Reyden.

WASHINGTON AND RAMESES II.

"I suppose that no two men in history of world-wide fame were more unlike in character and the circumstances of their lives than Washington and Rameses II. The Pharaoh who began to reign at Thebes about 1400 B. C. was a man, like Louis XIV., of vast pretensions and unbounded ambition; but in his wildest dreams of fame he never could have imagined that he would arrive at the honor of having his character exposed in *The Sunday School Times* thirty-three centuries after his death; any more than George Washington, whose modesty was equal to his dignity, ever supposed that the anniversary of his birthday would be celebrated at Thebes over the almost forgotten ruins of the greatness of the old Egyptian. Yet both these things happened.

On the 22d of February, 1875, our *Dahabeah* was moored at the bank in front of Luxor, in company with a dozen more flying the flags of several nations. It happened that we had been that day to visit the ruins of the temple of Rameses II., or the Rameseum, as it is called, which lies across the river on the sandy plain, at the foot of the silver-gray limestone hills. Behind this serrated ridge is the dreary valley of the Tombs of the Kings, where Rameses and his fellow-sovereigns quarried out for themselves vast chambers, royal and decorated palaces, in the heart of the mountain, great suites of gorgeous apartments, where their royal mummies would have room to range about for ages, when they were tired of repose in the stiff sarcophagus. That evening, as we lay at Luxor, some patriotic American, who had brought an almanac from home and was not to be imposed upon by antiquity, illuminated his boat with hundreds of colored lanterns, in honor of the day. The contagion spread. Other dahabeahs hung aloft and along the gay flame signals; a felucca with a single mast was sent out into the stream,—a pyramid of colored lights; rockets and Roman candles tore the soft air in all directions, sending their fiery darts far over the Nile; water-rockets, set afloat on the swift stream, whirled and fizzed and exploded, scattering colored stars; guns were fired with as much zeal as at the battle of the Nile, an irregular fusillade of people who were there all the while; the black Armenian consul, who had never heard of Washington, and had no idea where America was, illuminated his water-side residence; the old temple of Luxor caught the radiance of the celebration on its grim sculptures; and the Arab and Nubian *voitures*, fired with admiration of the achievements of the American hero, began the joyful wail of "yah-yah," and to dance to the dull throbbing of the darabooka drum all along the shore. All this fairy scene was reflected in the broad stream. Till late at night the noise, the strumming, the "yah, Mohammed," the desultory shooting, kept up. Only a little handful of people of all those who joined in it

knew what it was all about, but it was none the less a glorious victory. And if George Washington was not pleased with it, he is insensible to earthly honors. This is the reason I came to link the names of Washington and Rameses II. together."—*Sunday School Times.*

LETTER FROM ELDER W. H. KELLEY.

LEXINGTON, Michigan,
June 27th, 1878.

Brother H. A. Stebbins:—Our conference, held at Coldwater, Michigan, on the 1st, 2d, and 3d instant, was well attended and a decided success. A goodly representation was in attendance and reported added numbers to the fold; increasing interest to hear, and spiritual strength and growth among the believers. Unity, peace and interest prevailed in the business, social and preaching services. Brn. J. Smith, W. W. Blair and C. Scott were the orators of the occasion and showed themselves equipped and prepared for duty. Michigan will be more than pleased to welcome them again to aid in pointing out the way that leads to the rest beyond.

The Saints in attendance, joined by a large number of citizens, not of the faith, furnished a fine, interesting and orderly audience at the preaching services. On Monday morning, the business was concluded, which was followed by a social meeting and the confirming of two by Brn. J. Smith and W. W. Blair. Many testified to the truth of the work and related interesting circumstances in their experiences in the faith; among the number, Brn. W. W. Blair and J. Smith made mention of several instances in their experiences in witnessing spiritual manifestations and the power of God shown forth in the latter day work, which were most convincing and cheering to the Saints. Also Father Corless, who is now old and his head silvered over, spoke feelingly and encouragingly to the younger, to go on in the faith, that "it is all right." The Spirit was sensibly enjoyed by the Saints present, and they separated encouraged, stronger and happier for having been together.

On the 7th, I accompanied President J. Smith to Canada, arriving in St. Thomas in the afternoon, where we met a number of the brethren and received a welcome. Towards evening, we went out to see the large railroad bridge of that place. It is the largest wood superstructure of the kind we have yet seen. A good sized pine forest seems to have been worked up in this stupendous piece of mechanism; wonderful in design and execution, but prodigal in the use of material.

Later still in the evening, I attended services in the Methodist Church, and found it literally packed, almost to suffocation, with human beings. Four hundred Methodist preachers, it is said, were present, who had met in convention in the interest of their Church. The subject for the evening was the "Call to the Ministry," and the ordaining of a few young and middle aged men who had completed their four

years of preparation to Methodist orders. The speaker of the evening made claim, and contended earnestly for a "divine call" to the ministry. At the conclusion of his remarks, the candidates were called upon to give the particulars of their respective calls, which were about as follows: "I was converted at such a time and place; and under such and such, circumstances. I had early religious inclinations, and have often felt that I should do something for my Master. I feel that the Lord has called me into the ministry. I appreciate the importance and arduousness of the position I am about to assume; but having completed my studies, through the earnest solicitation and encouragement of friends, and following my own inclinations, I have resolved to receive ordination and labor as a Methodist preacher." Thus the divine call ended up in one of self and church constituted authority; after years of preparation and drill, under the vigilant eye of a master of ceremonies in Methodist tactics, theology and discipline.

The 8th, we attended the Kent and Elgin District Conference. The business was transacted in an orderly and straightforward manner. Party spirit that had produced individual and sectional discord in the past, was in a manner buried out of sight, and its existence could only be traced by an occasional rumble. A good feeling generally prevailed among the Saints, and unity and rare sociability were manifest. I find that a common faith brings a common interest, no matter what the nationality, clime or government under which a people live.

The faith is but just introduced into Canada and a great work for some one to do lies in the very near future, in that section. Devoted Saints are already scattered promiscuously over many portions of the Dominion, who will make welcome and encourage those who may be sent there, to labor in defence of the ancient faith—restored.

On our return President Smith did the preaching at St. Thomas, and most of it at London, with marked effect and unerring adaptability to the occasion; especially in the latter place—literally hitting the "nail on the head" and driving it in a sure place. At St. Thomas, there is a small band of Saints with just life enough to live. They have much to discourage, being surrounded with the dead sea of doubt, yet we trust they will steadily and surely move on, contending for the right.

Unfortunately for me, I was not well when I left Michigan; and while at the conference, I contracted a severe cold, which hung on with all the tenacity of liking the subject. I was, therefore, unfitted in a measure, for ministerial offices, or to be very interesting socially. Who has not striven to render themselves agreeable and pleasant, happy and cheerful, to make others so, when it was a constant effort by reason of some ache or pain, or depression of spirit, none of which one cared to reveal? Is it hypocritical to attempt to conceal ones feelings? No; just as it should be, if thoughts of home do flit through the mind occasionally.

President Smith, however, is a boon companion, whatever mood others may be in. *He* feels well any way; and has a happy faculty of cheering others; is a willing workman—never calling on any one to do his part, and the people are delighted, and everything goes well when Bro. Joseph chats or preaches. A

splendid opportunity is thus given, when traveling with him, to dodge duty and watch the ebb and flow of public feeling, curiosity and excitement, as the people listen to the, to them, strange man. Often disappointed and taken by surprise, by the way, for when a death stillness and solemn awe seems to be creeping over them, while thoughts of sages and prophets with their long gray beards and longer features are flitting through the mind, when everything should be expressed in whispers, Joseph usually break the spell with lively anecdotes and happy illustrations until their feelings are moved up to a sensible point; did on purpose, it would seem, to give rebuke to that time-honored and blind deception passing current in the world, that the longer the nose, and deeper the wrinkles the greater the piety; just as though God had revealed a religion to deform the features; rather than bring out the glory and nobility of the human soul. The intellect aroused and strangeness of feeling removed, which is the result of their own conceptions of the kind of person addressing them, he moves along like any master builder, presenting the facts of the gospel and a godly life as the way that leads to the Saints' rest.

Then to travel with "ye editor" is no common affair after all; for you are with the center of attraction, not they with you; and there is a possibility of being passed by almost unnoticed, and this is trying, even on some *humble Saints*. Should selfish sensitiveness gain the control, and it is said that it does sometimes, ample opportunity is given to stand off with the ends of the fingers in the mouth and pout, and look on with jealous indignation because, forsooth, there is somebody else in the world besides our "dear selves," and people will pay attention to them! Oh, dear! It is too bad that we can't all be the "biggest ducks in the puddle," but we can't, so might just as well go ahead all the same, whether brethren flatter us with expressions of appreciation and admiration of our wonderful capabilities and great piety or not; or the aged mother by the way of encouragement, tell us that we favor one or another of nearly all of their respective sons who ever rose to any eminence; and that *that* sermon which we preached was a little ahead of anything they ever did hear; or the little girls and boys prefer us, individually, to all others, and delight to have us pet them, caress and kiss their little rosy cheeks; or the older ones squeeze our hands with gratified delight, expressing that we "get away with all of them preaching"—"was just cut out to grace the pulpit;" and all unite in exclaiming that felicity, enchantment, rhapsody, etc., does not begin to express the grandeur of feeling experienced while sitting under such matchless torrents of native eloquence, spiritual power and pathos poured forth at our last effort to preach Christ and him crucified; and they don't believe we half tried at that. Let us sing. But let no one who is envious and jealous of others honors; blinded and dizzy with their own conceit and self-importance, swelled and puffed up by a few successes join in the chorus. Preferring another to ones self, rejoicing in his being honored, Christian virtue, how hard for some to remember, how easy for others.

Canada is gaining—going forward. A fruitful source of her past difficulties and trials grew out of hasty, unwise, imprudent, premature,

not to say uncalled for ordinations. It would be gratifying if Canada was alone in this; but the mistake has been made in too many places. It is an error that has marked every stage of the latter day work—commencing almost at its incipency; yet it is one of the most difficult ones to correct; for Spirit direction is claimed for authority of action, and not unfrequently the more fatal the mistake the stronger the claim to Spirit guidance; and who has the hardihood to question the wisdom of the Lord, or with some, what is the same, to doubt whether the one claiming to be directed by the Spirit is without a peradventure so directed. There is nothing more certain and true than that the Spirit is connected with this great latter day work; but when the Spirit gets to be so common a place thing that every thing that one wishes to do the Spirit is claimed as authority, and Spirit, Spirit, Spirit is all the rage, it is well enough to stand still a little and think. If God has wisely provided that no revelation given by its President, is to be received by the Church as authority; until it has passed the criticisms of the several quorums, is not this enough to admonish the wise, at least, to ask that revelation through any one should bear the marks of being divine? Shall not individual fitness, ability, surroundings, opportunity of doing, to have no weight in the matter of taking on responsibility? Paul instructed Titus to "ordain elders in every city as I have appointed thee." Have we sufficiently thought that we are doing the cause a wrong and the individual a terrible injury to heap responsibility upon persons who have no gifts or disposition to discharge them; and if they have, frequently are so circumstanced that it is impossible to discharge them? That was a wise saying of Paul, "Lay hands suddenly on no man."

It is thought by some, that this subject is so peculiar that nothing should be said about it lest it might cause offense, or hurt the weak; but why should the weak, or the easily to be offended, be constantly doing something to pain and annoy others even to the clogging of the wheels of the cause by some unwise acts, done under what is claimed to be Spirit sanction? All the books unite in declaring that this is a world of spirits. People are susceptible of spirit influence, but all are not the right kind, nor never were. Then, human spirits figure very conspicuously in directing affairs, sometimes. The mania for ordaining is said to be so great in Utah, that all the boys from ten and twelve and upwards; become authorized ministers. The youth looks forward to the day of taking priesthood honors as a necessary step into manhood, with as much elation of feeling as the boy of the world when he shall be able to imitate his guides and stand with his feet forty inches apart and spit clean over his stiff shirt bosom without soiling it or bending his head from a direct perpendicular. These are supposed links to matured manhood. One attains it through solemn form and ordination, the other chews and spits himself into it.

There is indeed a very strange feature manifest among our working ministry. Those whom the law makes chief authorities, do the least calling into the ministry. Revelations come slowly to them, while some others seem to have them constantly at hand. Yet none of them, we are strongly of the opinion, on all occasions, have been so prudently as they should, or waited until all the necessary light shone. Is

there any who have not felt chagrined and humiliated at the reports of forty, thirty, twenty elders in certain branches, and five, ten, and fifteen priests; yet no ministers were to be found in the country, no one to preach; not for lack of opportunity, but sheer inability or indifference? Yet we confess that this arises too frequently from want of effort upon their part. Latter Day Saints boast of a God-called ministry; the great world looks on and says, "The selection is a failure any way;" and about all the Saint can say, by way of defense, is, "This is a marvelous work and a wonder." We hope that none will be discouraged at this writing; it is designed to encourage, but caution all. Be certain, sure, then act, and all will be well.

Leaving the brethren at London, remembered with pleasure, I proceeded alone on the 17th, to Bothwell, where I spent a pleasant night at Bro. Arthur Leverton's, only for constantly coughing. They had not received my card, hence no meeting.

On the 18th, I went to Kimball's Corners, and late in the evening arrived at the house of our excellent Bro. Robb, where I was made welcome by himself and family. The next day Bro. Robb and I went to Wilkesport, where I preached in the evening to a small audience, at the house of Bro. McDonald. There are a few Saints here contending for the faith. The day following, we returned to Bro. Robb's, Bro. Blackburn accompanying us, calling on some brethren on the way, and in the evening, I attempted to preach in Bro. Robb's house. It rained, and there were but few out. The meeting took something the turn of the weather—was rather dull, yet the Saints expressed abiding and firm faith in the cause.

On the 21st, Bro. Robb conveyed me to Mooretown, where we arrive just in time to miss the boat going to Lexington, my next destination. The ferry-boat had gone on an excursion; a rain storm was coming up in the north. I took passage in a skiff with a lady and two gentlemen, and so crossed over the St. Clair River, just in time to get into a brewery for shelter, as the rain began to pour down. Dutch life—sour crout, etc., were discussed in turn, the Germans taking part; the beer was passed around and drank, by those who indulge in that luxury, at the expense of a nickle and the loss of brains.

As a change of topics, the lady that crossed the river with me, related that, not a great while ago, a Mormon preacher ran off with a girl of that neighborhood and was gone a long time, and afterwards the girl returned. It was a stirring recital and full of points—all listened. I happened to be acquainted with the parties, but listened all the same. When done, I asked a few questions, and when she found that I was after the facts, she claimed that it was mostly hearsay with her. I thought it a good time to put out the fire, so introduced by saying that it is an old adage that it is right to "give the devil his due;" this was agreed to; and, then, it was satisfactory to all that I had no sympathy with the Mormons, in any way. I took up the case, and stated that I chanced to become acquainted with the parties about the time referred to, and that I knew of their whereabouts now; that the charges were false beyond a peradventure. I succeeded in making out such a strong case that she yielded all her points but one; she declared

the girl was gone from home awhile—and she would not give that up. It is just as well. "Behold what a great matter a little fire kindleth." I can't help asking myself, if other elders ever get into these side-shows of vexatious controversies. But rather guess they do.

On the 22d, at 3 p.m., I took boat for Lexington, having a ride on Lake Huron, and arrived at destination at six o'clock, where Bro. McLean met me, and after an hour's ride, through the rain, I was set down at his house, to be made at home and meet with friends, but not very well in health. W. H. KELLEY.

A CURE FOR SLANDER.

The following very homely but singularly instructive lesson is by St. Philip Neri:

A lady presented herself to him one day, accusing herself of being given to slander. "Do you frequently fall into this fault?" inquired the Saint. "Yes, Father, very often," replied the penitent. "My dear child," said the Saint, your fault is great, but the mercy of God is still greater: for your penance do as follows: Go to the nearest market, purchase a chicken just killed and still covered with feathers; you will then walk a certain distance, plucking the bird as you go along; your walk finished, you will return to me."

Great was the astonishment of the lady at receiving so strange a penance; but silencing all human reasoning, she replied, "I will obey, Father, I will obey." Accordingly, she repaired to the market, bought the fowl, and set out on her journey, plucking as she went along, as she had been ordered.

In a short time she returned, anxious to tell of her exactness in accomplishing her penance, and desirous to receive some explanation of one so singular.

"Ah!" said the Saint, "you have been very faithful to the first part of my orders: now do the second part, and you will be cured. Retrace your steps; pass through all the places you have already traversed, and gather up one by one all the feathers you have scattered."

"But, Father," exclaimed the poor woman, "I cast the feathers carelessly on every side; the wind carried them in different directions; how can I now recover them?"

"Well, my child," replied the Saint, "so it is with your words of slander, like the feathers which the wind has scattered, they have been wafted in many directions; call them back now if you can. Go and sin no more."

History does not tell if the lady was converted; it required a Saint to give the lesson; one should be a fool not to profit by it.

OBJECT OF LIFE.

How often in our daily walks we meet with those who seem to have no particular object worthy of life. They seem not to care for opportunities for noble deeds and achievements.

Now I believe that every one has duties and responsibilities in daily life. We are to elevate humanity, to try to bring happiness to the hearts and homes of love. It is the motto of every true and noble heart that no man liveth to himself. Nothing worthy of the name of happiness is possible to those who care not for the welfare of others. Shall we not, as true Saints, try to throw away selfishness and make the world better for our living in it.

ANNIE HOLT.

A DIALOGUE

BETWEEN A METHODIST, BAPTIST, PRESBYTERIAN, AND AN INFIDEL, CONCERNING RELIGION.

Methodist.—Good morning, (addressing Mr. Jones the Infidel,) I would be pleased to have a little chat with you, this morning, concerning your religious views.

Infidel.—Very well, Sir; but I have no religion myself, and please let me ask you, how in the world you ever embraced such a thing?

Meth.—Sir, I embraced religion because it is respectable, and my duty towards God. And I am a Methodist because my parents were so before me; and most of my kinsmen are Methodists. I was raised up, as we may say, in the Methodist Church, and I consider the Methodists more popular than any other sect hereabout; and thus far, I have not found out any better way to serve the Lord, so far as I understand the scripture. And now, let me ask you, how you became an Infidel, a faithless being? Mr. Jones, I feel sorry for you.

In.—Sir, I became an Infidel in this way. My father was a Presbyterian, but mother preferred the old Church of England; my uncles were Baptists; and after I grew to read and inquire into the differences, and read the creeds and compare them with each other and the Bible; with but very little effort, I became aware that the Church of Rome was the mother of the Church of England, and that from her all the other churches sprang, and you and all sects term the Church of Rome the mother of harlots; and if she is the old harlot, the mother of all the rest, they are harlots, too; and I am somewhat in that belief myself, consequently, hesitate to join myself to a harlot. Yet mother had one good idea in joining with a harlot, for she was not bothered with the hat every meeting going round for collection for the ministry, for they pay tithing for that purpose. She thought sure that the Church of England was the true church; but father discussed the case, and proclaimed that it could not be so, for it was so corrupt, so much like a "dead form," and made his mind up that the Presbytery were right, just because Paul said, in 1 Tim. 4:14, "Neglect not the gift that is in thee, which was given thee by prophesy, with the laying on of the hands of the presbytery." And that word only made father satisfied in his mind that that is the true church to this day. Next, I turn and talk with uncles. O, they say, don't talk to us about the Church of England, nor the Presbytery neither, for they do baptize infants, and do it by sprinkling too; and without any command or example either, in the Bible; we are the followers of John the baptist, and Christ, and the Apostles; they all baptized by immersion. John went to Enon, near to Salim, "because there was much water there." A little in a bowl would not do for them, and we follow their example. See John 3:23, "And John was full of the Holy Ghost from his mother's womb," and he could not make a mistake in the mode, nor subjects of baptism; and we claim to be right." That is the talk, and I have talked with many other Christians (so called) and they are all, without exception,

satisfied in their own mind that they do worship God; yet all differ in faith and actions. Now I have studied these things, and it seems to me very absurd and impossible for all to worship God, every one in his own way, yet all differ, when Christ said, "Be ye one." Mr., it is more than I can do to believe that you all do worship God acceptably to him, and recognized of him as his children. Believe that, and the Bible is too much for me, for there is too much discord between you and the doctrine of Christ and the Apostles. The doctrine of the day is over 600 sects, or churches, and the Bible, the Church of Christ, is only one. Now, studying these things, seeing the impossibility for all to be right made me an infidel. If you differ, explain.

Meth.—Sir, I do differ, for all the sects of the day do believe in God, and that he sent his son Jesus to this world to redeem it, according to the Bible; and we do not differ in things essential to salvation so very much.

In.—Sir, the trouble with you is that you do not believe enough of it, or the whole; for it is written, "Whosoever keepeth all the law, but lacketh in one point, is guilty of the whole." The facts in the case are these, you are like the Athenians of old, you worship a being that you do not know, denying his personality, materiality, and think that he has changed his ways in dealing with the children of men since the old time of Christ and the apostles, which I consider unnatural, unreasonable, and certainly very unscriptural, for he is yesterday, to-day and forever the same, without a change nor a shadow of it. That is, if you believe the book.

Meth.—Sir, we differ there, for all the sects do profess that God is an unchangeable being, as you read, and as the Bible says, we are right there I think.

In.—I know you profess, or confess, or say so, but Mr., professing, or confessing, is not actually doing so. And for you to see the point, I will read you James 5:14, 15—"Is any sick among you, let him call the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord will raise him up; and if he has committed any sins they shall be forgiven him." Is there any of the churches of the day that teach and practice such doctrine now a days.

Meth.—To be frank, Sir, we do believe that that ordinance of laying on hands is done away with since the days of the apostles.

In.—Thank you, Sir, you come square out; where is your proof? Is the ordinance annulled? Has God failed in his promises, or changed in his ways and dealings with his children? Is there anything in nature, in reason, or in the Scriptures, to confirm you in your belief, that the ordinance of laying on of hands for healing the sick is done away with. Now, you must confess that saying and doing are two distinct things.

Meth.—Sir, it would be useless to call a preacher now to heal the sick, for that is the calling of a physician, or a doctor, they have learned to do that, and do it.

In.—So I say. Now, Mr., let us have a good shake of the hand, we agree, we see alike, we are both faithless, both Infidels. Don't scare, that is the doctrine of the day, nobody will blame you for it, at least in the present day.

Meth.—Do you term a man an infidel just for believing that laying on of hands is done away with?

In.—Most certainly. Did you prove it revoked or annulled! Did you bring anything in nature, reason, or Scripture, to conform with your belief? I say no; for there is not anything that you could bring forward to prove your position. Mr., you ought to confess that you are a faithless being like myself.

Meth.—Your logic is too much for me to refute, it all seems to me woven with reason as well as scripture, and I must question you rather than discuss my position. Is there any thing else in the Methodist doctrine that does not accord with the Bible?

In.—Yes, Sir, plenty of it, and I can lead you to say so yourself by asking you a few questions, such as, are there any prophets or apostles in the Methodist church? Are there any miracles, tongues, interpretations, casting out of devils, etc.

Meth.—No, Sir. Nor do I believe that they are needed now. These things were put in the church, it is true, to establish it through the world.

In.—Were there not prophets and patriarchs, miracles and healing of the sick in the time from Adam all the way down to Christ? Were they put in to establish the Jewish religion? or to confirm the professor in his faith in God, make him to know just what he professes to, that there is a God? Did the miracles cease after Moses' time? Did not Elijah pray there should be no rain and have his desire? Was not Daniel saved in the lions' den? Was not Shadrach, Meshach, and Abednego saved in the furnace, with unnumbered accounts we have in the book from Genesis to Malachi. If we take it as true, we must say that God is a God of wonders from one generation to another, and that he is one eternal round; that is, if you believe the Bible, which you know I do not profess like you. Here I must read to you a few verses. Ephesians 4:11, 14: "And he gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers; for the work of the ministry, for the edifying of the body of Christ (church); till we all come to a unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that we henceforth be no more children tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." Now, Mr., how do you compare your views with these verses? Are you in the unity of the faith? Have you the knowledge of the son of God? Are you a perfect man? Your conscience will say no. Then admit that all the above officers, gifts and miracles, &c., are to stay in the church of God until such a time will come that we shall be no more children tossed to and fro by every wind of doctrine, such as Methodism and every other ism also, except Infidelity.

Meth.—I must admit that I have not seen any of such things in the Methodist church where I have been, but after a careful consideration, I think that such things would be good even now, in heathen lands where the missionaries are preaching the gospel, then their sermons and their testaments would agree better, I think.

In.—Yes, Sir, and hear what the promise is; Mark 16:17-20: "And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. * * * And they went forth and preached everywhere, the Lord working with them, confirming the word with signs following. Amen." Now, Mr., are these promises in date? are they valid? Peter said in Acts 2:39, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Meth.—Sir, I am in a quandary. I have no footing to stand on. I see I was led to the wrong church after all.

In.—Yes, Sir, you are right there, and to confirm you I will remind you that Christ, after he was baptized of John, choose twelve and sent them to preach the gospel of repentance and baptism for remission of sins, informing the world that the kingdom of God was at hand. They were to cast out devils and heal the sick, &c. And were to go with a pony, or buggy, or ride on the cars, and to have from five hundred to five thousand dollars, according to their talent, in money, for services every year.

Meth.—Hold on, Mr., the last verse is not there.

In.—Sir, I am sorry of it, but what does it prove? It is evident that Christ was not a Methodist, for in the Methodist conference they wont send men away in that way; without purse or scrip, and, and, and what? the apostles were not Methodist, either, for if they were they would not go without that essential commodity; for that is the soul of business in our days. There is another little difference betwixt the doctrine of Christ and Methodism, in regard to the time to join the church, for John the Baptist and the apostles did baptize men right away, day or night, as they believed and repented; but the method now is, wait three months, or may be six months, according to character. And another difference is Christ called men that were not educated, such as Peter and John, illiterate men who never had been at college to learn the trade. Now it is not so; who made the change? God, or men? Also Christ and the apostles had opposition to their doctrine wherever they would go. Acts 28:22: "But we desire to hear of thee, what thou thinkest; for as concerning this sect, we know every where it is spoken against." But Methodism is acceptable every where. Another little difference is in authority. Christ had his authority from the Father, and he speaketh, "not like the Scribes and Pharisees, but like one having authority." Please read Matt. 23:18; 2 Cor. 10:8, and Heb. 5:4. It says that "no man taketh this honor to himself but he that is called of God as was Aaron." Now the doctrine of the book is that God called his servants, and that in every age of the world; but I have read in 2 Tim. 4:3, 4, "For the time will come when they will not endure sound doctrine, but after their own lusts they shall heap up teachers to themselves," &c. Now we will leave the good book, as you call it, and see what we can find by analogy. Here is a merchant who wants a clerk to serve in his store, can any body jump inside of the counter and serve? No!

There is a farmer who wants to hire a man to plough in his field; can any young man who is capable of it, hitch the team and go to plough? No! Here is a citizen who wants a house built for him; can any carpenter that is able to the task, go and do the building up for him? No! Why? In the first place it would be an insult and imposition on the merchant, farmer, and citizen for any body to undertake such a thing. Next if they would they could not collect the pay. Now if men have more common sense than to undertake such things in a natural way, how are they doing it to God the author of nature. How can a man dare impose on the Almighty? Moses pleaded off, he not being able, and Jonah did not want to go at all. But now men will go without being sent, not having authority either.

Meth.—You have a strange way of reasoning and comparing things. I did have a cloak of religion, but now that is gone and I must give up to you.

In.—Mr., you do not worship the God that the Bible is talking about. The Methodist discipline tells me that they worship a God that has no body, parts, nor passions. I read in Genesis 18, "And the Lord appeared unto him [Abraham] in the plains of Mamre, and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood by him; and when he saw them he ran to meet them from the tent door, and bowed himself toward the ground and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant; let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on; for therefore are ye come to your servant. And they said, So do as thou hast said." Next we find that Sarah went and fetched some fine meal and made cakes and baked them on the hearth, and took some butter and milk, and the dressed calf, cooked, and at last it is said that "they did eat." You see the point, the God of Abraham walked, had legs, feet to wash, mouth to eat, and a place to hold a part of that fine calf and hearth cakes. Also, you will find in Genesis 32:24-30, that Jacob wrestled with his God all night, and did it face to face too, and the old man's thigh got out of place in wrestling with his God, and he got beat, for he was lame after that. That God must be a material substantial being, not having any resemblance to your God at all.

Meth.—Does not the Bible tell us that God is a spirit and that spirit has no flesh and bones like us.

In.—Yes Sir, true; but you ought to believe all of the Bible. He tells us that he was the father of our Lord Jesus Christ; and it is said that Christ was made in the "express image of his father;" that is they are exactly alike, and you will not deny that the Son had a body; and reason tells me that his father had one too, or how could one be like the other?"

Meth.—Well, I must give up arms, can fight no farther. But would be pleased to have you talk a little to Mr. Williams here, the Baptist. He is very strong in his faith.

Mr. Williams—Sir, I have been listening here all the while to your interesting debate,

and have been convinced of some of my errors, on some points, as well as my brother Methodist, but would like you to point out any error you may see in the Baptist religion, if there is any?

In.—Sir, you are more correct in the mode and subjects of baptism; and that is about all, I think. Yet you are not right even in baptism, for you baptize for example, and not for remission of sins, according to Peter on the day of Pentecost. Acts 2:38, "Repent, every one of you," said he, "and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now, he did not say wait three months; and you won't say, "and ye shall receive the gift of the Holy Ghost."

Bap.—Now I see the point. Peter did baptize for remission; but we don't, nor lay on hands for the reception of the Holy Ghost; for we are taught that it is done away in our days."

In.—What! done away with! The ordinance by which the Holy Ghost is given is done away with! Can you be religious without the very soul and life of religion itself? That Holy Ghost with all its gifts and blessings. Mr., if you are destitute of the Spirit of God in its gifts, you, of course, have nothing but a dead form of it, at best. I read in 2 Tim. 3:5, "Having a form of godliness, but denying the power thereof; from such turn away." Good advice, I think. And if you will read all of that chapter it may do you good, for even an Infidel can not deny the prophecy in that chapter, which is getting fulfilled in this very age we live in. I want to show you another point that your church is lacking in. 1 Cor. 14:1: "Follow after charity, and desire spiritual gifts, but rather that ye may prophecy." Do you, as a church, follow after charity? Do you desire those spiritual gifts? Did any of you ever ask God for the gift of prophecy, or any of them?

Bap.—No, sir, I confess; for we do not believe in their necessity in this age of the world."

In.—What do you do when any in your family are sick? Do you go for doctor; or for an elder to pray over them according to James, you know?

Bap.—I go for the doctor, sir?

In.—Well, that is my fix exactly; and where is the man can say we are not brothers? We certainly act alike if we do not profess the same; both Infidels. Mr., I am glad of it. Let us have a good shake of the hands.

Bap.—Mr. Jones, you are a hard case. I must give you up also; and would introduce you to a friend of mine, Mr. Davis, the Presbyterian; he has a better head than I or brother Methodist either. He may be able to save us from the shame that this faithless being has put us to.

In.—Well, Mr. Davis, let me ask you a few queries. Were you ever baptized for the remission of your sins? Did the elders lay hands on you for the gift of the Holy Ghost, when you joined the Presbytery?

Davis.—No, sir.

In.—I haven't either; we are alike. I read in 1 Cor. 12:8-10, of the word of wisdom, word of knowledge, great faith, gift of speaking with tongues, interpretation, prophecy, gift of healing, etc. Did you ever hear, or see, or receive any of these gifts in the Presbyteriaian Church?

Davis.—No, sir, I never did hear, see, nor receive any.

In—Well, I did not either, in the Infidelistic large church, and think they are not there, sure. Gents, there is no use for us to quarrel, nor discuss the difference, for there is not anything worth while between us. We are all brothers so far as I understand it. Good by, and good speed to Infidelity.

TROY, KANSAS.

JOHN RICHARDS.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, August 15, 1878.

EDITORIAL ITEMS.

By letters from himself and Bro. D. S. Mills, we learn that Bro. J. C. Clapp, of San Bernardino, California, is about to take the field again. May the blessings of God be with him ever, shall be our prayer.

Bro. Thos. N. Hudson, of Salt Lake City, says that the Saints are cheered and encouraged by the presence and labors of Bro. Gurley with them, and they hoped to see the work permanently revived, feeling that the good time, so long looked for, is now at hand.

Bro. James A. McIntosh wrote July 23d, from St. Thomas, Ontario, that he had been making efforts to get out into new fields, and, though he had as yet done little, he, nevertheless, had appointments out, and in several places there were good prospects. He feels confidence in the Master as being ready to aid and qualify him with power to perform the work committed to him. The prejudice in Canada is very great and hard to work against, but whomsoever the Lord has there who will hear his voice may the ambassadors of Christ reach them and their hearts, we sincerely pray. As Bro. McIntosh binds the sheaves of wheat in the harvest field, so he desires that he may bind the more precious sheaves for the garner of the Lord.

Bro. Oscar L. Ferguson, of Lamoni Branch, Iowa, writes that affairs with them move on smoothly and well, and that the presence of unity and peace is pleasant to see. For himself the cause is as dear to him as heretofore, and he hopes to be more useful in it by and by, as he gains in years and in experience. The grain harvest in that region has been an excellent one, and the prospects for that yet standing is of the best and most encouraging kind. No one seriously injured by the great heat which in many places this season has been so destructive to life.

Bro. M. B. Williams, of Middletown, Ohio, is desirous of a weekly visit from the HERALD, and will give \$5 for the first year to have it thus. If there were a few hundred more who could do the same, or enough new subscribers to make out the balance we could do it, Bro. Williams. But we believe all will come right in due time, if we are patient and do the best we can till that time.

Bro. John S. Keir, of Braidwood, Illinois, writes that the few left there are firm in the faith and bear the hard times as well as they can. The coal mining business is at a very low state, little work to do and many to do it.

We thank Bro. Wm. Cloggie for Salt Lake City papers, Bro. Wm. Anderson and J. C. Clapp for California papers.

Bro. D. C. White sends us a copy of the *Christian Cynosure*, published in Chicago, dated July 25th. It contains an article from Bro. M. T. Short, written from Newton, Iowa, July 18th, in answer to a letter in the *Cynosure* of June 6th, from one J. W. Moss, of West Virginia, who it seems has again related the old fable of the Spaulding theory of the Book of Mormon origin. The editor refers to a letter in his issue of December 20th, from Samuel D. Greene, of Chelsea, Massachusetts, who, like so many others, seems to think that he knows "all about it," and is said to be "altogether reliable." It seems very curious that so many "reliable" people will still wholesale and retail this that is nothing but an absolute falsehood, in order to account for the Book of Mormon as being a work of fiction and a fraud, and at the same time know nothing whatever about it or its origin, but sell themselves to circulate a baseless story, being equal in the sight of God to "whosoever loveth and maketh a lie," though many of them do it ignorantly, even if they do it willfully and with intention to injure, by teaching for fact that which is but a tale originated by designing men to overthrow God's truth, but which, happily, falls to the ground before the conclusive evidences of the divine authenticity of the book, evidences within itself, evidences given of God's Holy Spirit in answer to prayer, by dreams, visions and revelations from him, and also by overwhelming evidences brought to light through scientific research and investigation among the cities, monuments, writings, hieroglyphics, history and traditions of the ancient inhabitants of America. In fact it is scarcely worth while to refer to the matter at all, but we can commend the Elders for presenting a refutation of the falsehood in public print, whenever necessity requires it. And the Lord blesses and inspires the men and women who read, study, and defend the Book of Mormon, and we wish that the old and young, the middle-aged and the youth, were, everywhere throughout the Church, more studious of its contents, and ably posted in its internal, external, and prophetic evidences, knowing that those who are close readers of it are prayerful, spiritual and devoted, as well as able defenders of the book and the work of God as a whole, and usually exemplifying its doctrines in their lives.

Bro. I. N. White writes of a pleasant and profitable preaching tour in Polk, Marion, and Warren counties, Iowa. One of the two he baptized at Spalta, Marion county, was Joseph P. Knox, one of William Bickerton's apostles of former days. Bro. White looks for good results in that country. Another, a lady, would have been baptized but her husband told her that if she did she could not go home with him. Bro. White does not believe in the carrying out of such tyranny as this. He tells of a favorable dream had by Sister Hull concerning the Lamanites, probably prophetic of their brighter future, when the dark cloud shall roll off and the light one shall be around them, as seen by the sister. Bro. White reports having never felt better spiritually than he does now, but he feels that few appreciate the sacrifices made by the Elders who are in the field, and by their families during their months, and some times years, of absence.

Bro. T. J. Andrews, of San Francisco, California, is visiting in England. His address is Trowle Lane, Trowbridge, Wiltshire, Old England. He writes from London, July 21st. Finds very bitter

hostility to every thing called Mormon, arising out of the preaching of the polygamic tenet by the Utah mormons.

Sister Maggie Parker, of Hickman's Mills, Missouri, says that she has been blessed with much of the Holy Spirit since during her two years in the Church. Her mother, who was last spring so suddenly taken from this life, she deeply reveres the memory of, and seeks to follow her example in a good life.

Sister M. A. Christy, of Portlandville, Iowa, says that she often thinks of how much more the Saints are privileged to rejoice than are other people, and she exhorts them to faithfulness of life and service.

Bro. Heman C. Smith wishes to state that Bro. L. F. West baptized six of the nineteen heretofore all credited to Bro. Smith in the Three Rivers Branch, Mississippi. The branch clerk's name should have been Ikerd, not Skerd.

We thank Bro. Thomas Reese, of Bozeman, Montana, for a one hundred and ten page book or pamphlet, called "Wonderland," it being an entertaining account of the geysers, hot springs, and other wonders of nature along the Upper Yellow Stone and Snake rivers, in Montana, with a map and many illustrations. Also our thanks to M. H. Bond, J. R. Nicholas, E. C. Brown, T. R. Hawkins, Wm. Street, Wm. Anderson, W. H. Curwen, and Thomas Henning for papers received.

We are in receipt of a pamphlet, called "An Exposition of Mormonism, and a Defence of Truth," by Bro. Chas. W. Lamb; which, upon examination, we find to be quite an able defence of the faith. They can be obtained by sending to him at Grinnell, Poweshiek Co., Iowa.

Specimen copies of the first and second numbers of the *Saints' Advocate* have been sent to many, and all those who have received either one or both will when subscribing confer a favor by stating what numbers they have received, so that we may not need to send the same ones again, as we are likely to run short of copies by so doing. And those who have received one or both numbers, and who do not subscribe, are requested by the Editor, W. W. Blair, to return them to the Herald Office for free distribution in Utah.

Bro. Z. H. Gurley lately had a peculiar experience at Brigham City, Utah. Bro. Fyrandu had secured the building used as the Presbyterian church, in that place, for Bro. Gurley to speak in; and by request he was addressing the audience upon the successorship, a point especially of interest to both sides of this Mormon problem, when the wife of the Presbyterian clergyman interfered and coolly told him that he must desist. He attempted to explain that he was speaking by request; and that the question was one of vital importance as between us and the Utah Saints; but this was of no avail, stop he must, as the "doctrines" he was teaching were "very disgusting to them." So stop Bro. Gurley did. This, of course, is one blow in favor of Presbyterianism, and shows the effective force and stopping power of a woman; and of Mrs. Gillespie, wife of the Presbyterian minister at Brigham City, Utah, in particular.

We call attention to the letter of Bro. M. H. Bond in this issue, and particularly to the items about the Spaulding tale of the Book of Mormon, and Bro. Bond's interview with Mr. E. D. Howe last year.

We hereby request all writers of articles and valuable letters for the HERALD not to use blue or violet colored inks, they will fade and if exposed to the air a little while are illegible. To-day, August 6th, we are worrying over a supposed valuable article written in blue ink, and some words at the ends of the lines and at the bottom of the pages can not be read with a magnifying glass. Blue ink, or ink made from the indigo bag and water is simply abominable; use black ink.

We regret to learn of the death of the little son of Bro. J. R. Nicholas, of Burlington, Iowa, their only child, a joy and blessing in the present, and upon whom they had placed many hopes for the future. May the father and mother be stayed and comforted by consolation from the Lord.

Mrs. Lovesta Taylor, of Clinton Falls, Steele county, Minnesota, would welcome with much pleasure the coming of a minister of the gospel and will gladly give a home to an Elder while laboring there, as she is favorable to the cause.

The account of Bro. D. H. Bays' debate in Texas, though mailed by him July 13th, did not reach us till August 8th, too late for this issue. Will appear in our next. He defeated his opponents, and baptized five persons immediately afterwards.

In Bro. Caffall's article in first half of last issue, closing lines, it should have read, "and that to confess and forsake faults is not degrading in the sight of God."

Bro. J. R. Cook, of Brighton, California, says that the work is onward there. He baptized one recently, making twenty by him since last October. Others are favorable. Bro. Cook mentions his intention to come east with other brethren this fall.

Clerks of district conferences will oblige us by sending in the minutes as soon as possible after the conferences are over.

Bro. C. M. Fuls, of Weir, Kansas, reports the late conference of the Spring River District as a good one.

We are informed that an Elder of the Church under Pres. John Taylor, of Utah, in reporting his labors, states that the use of a church, or meeting house, owned and controlled by the "Josephites" was refused him sometime during the last winter or spring. We hope sincerely that this is not true.

Our opinion from the start has been that our houses of worship should be open, under proper circumstances, to all; and especially to those with whom we were particularly antagonistic. We have ever acted upon this principle, and always advised the church to do so. That sort of conservatism that sits in a manger neither eating the hay, nor suffering the ox to eat it, we have little sympathy with. Nor have we much more sympathy with that principle of controversy that asks to be heard, but refuses to hear. We can not consistently complain that others, including the Utah Church, closes the doors against us and will not permit us to speak in their houses, if we do so to them; for by refusing to give them the use of our houses to preach in, we virtually say to them, "This is the way we wish you to do to us." So far as we are concerned, we are not ready to say that to any one.

Our ministry are abroad, and in Utah, asking the people to hear them; can we afford to turn

the key of their houses against our brethren by locking their ministers out of our houses; we say no. Let us be consistent if we be "fanatical."

We believe that the truth we bear will not be hurt by the occasional showing up that we get from others; and this is conspicuously so, to our mind, in reference to the efforts against us, by the Utah system. We control a meeting house at Plano, and wish our Utah religionists to know, that if they come, we shall hear them if they will talk to us.

INTER OCEAN of August 8th has an editorial on the Jewish race; from which we gather the very comforting thought the fact is being forced upon the world that the day is not very far away, when the "face of Jacob" shall not have cause to "wax pale." It is said that there are more Jews in New York than in Palestine; there being only about 25000 in that holy land. About fifty years ago they began to emigrate to America, and now they are to be found in all the large cities, where they are driving legitimate trade of nearly all sorts, and building synagogues, of which they have fourteen in the city of New York alone.

They have no regular priesthood, though many intelligent men among them are urging the necessity of an acknowledged and universal clerical authority. They are founding schools, hospitals, industrial benefices and places of refuge and relief wherever their number warrant it. They are law abiding, very seldom one being found answering to charges in the police, or civil courts. Surely the Jew is being favored of the God of Israel.

THERE appeared in a late number of the Chicago Times an editorial speculation as to the probable motive that directed the action of the Earl of Beaconsfield, the Jewish Prime Minister of England, in the late Congress of European powers, held at Berlin; and as to what might result from the advantages gained to England by the adroit diplomacy of the astute statesman Disraeli.

The following contains a brief statement of what is supposed.

"THE GRAND CHRISTIAN ALLIANCE."

"On Thursday The Times published an article written by a London correspondent setting forth that Earl Beaconsfield, before he left for Berlin with his secret treaty with Turkey in his pocket, had an interview with representatives of the Roman, Greek, and Anglican churches in relation to a grand Christian alliance. The plan proposed the removal of the papal see to Jerusalem, the holding of a conclave of the dignitaries of the three great branches of the Christian church, the formation of a new creed which should contain the essential articles of faith of them all, the elevation of bishops of the Greek and Anglican churches to the house of cardinals, and an arrangement whereby the head of the united church should be selected in turn from the three present branches. After a union is effected between these great Christian branches it is believed that the Lutherans as well as other orthodox Protestants will give up their organization and become united with the great Christian confederation. According to this correspondent the project was favorably regarded by Cardinal Manning, the archbishop of Canterbury, and the Greek priest attached to the Russian embassy in London. Distinguished laymen also approve the scheme, and messengers were sent to lay the matter before the pope, the czar, and the authorities of the English church. Beaconsfield is credited with having this union of churches in view when he negotiated the treaty with

the porte for extending a protectorate over Asiatic Turkey.

It seems a little singular, if there is any truth in the story, that a man born and educated a Jew, who has devoted his life to literature and politics, should take especial interest in a plan to unite the different sects of Christians under one organization. Stranger still is the project to locate the head of the new church in a city inhabited by Mohammedans and Jews. The world, however, is prepared to expect almost anything from Disraeli now. It is possible that he may be as successful in directing a church council as he was in managing a peace congress.

Others have tried their powers in an effort to bring about an alliance between the clashing elements of Protestantism, and array the united fragments thereof against infidelity and the Papacy; but here is an attempt supposed of a far wider significance, that of uniting under one ecclesiastical rule, not only the two original fractions of the early church, the Roman and the Greek, but the Jewish heirarchy as well. The thought is worthy the brain of a Jew; and if successful will mark Disraeli as the shrewdest diplomatist that the age has produced. The design is exceedingly clever; but we seriously doubt the correctness of the supposition.

SOME one sends us a *Rocky Mountain Christian Advocate*, in which is an open letter to Mr. John Taylor, the acting president of the Utah Mormons. This letter is signed, "An enemy to all unrighteousness," and hurls some strange things at Pres. Taylor, and his co-workers; which, if true, are terrible. After reciting some things, not within the pale of right, and honest dealing, he writes as follows:

"But these crimes are not the only ones that have to be accounted for. How often is Mr. Beecher brought forward to show the depravity of the ministers of Christian Churches, but if one-tenth part of the sins against the seventh commandment committed by the elders of the people could be published to the world, the blackest charges made against Beecher would appear white beside the too truthful record of the seduction of innocent and ignorant girls brought from Europe, the wives robbed of their husbands and husbands of their wives, and the miserable saturnalia of unchecked lust which makes this Territory a moral plague spot. And the present condition and conduct of the young people in this city shows a depth and extent of moral degradation without parallel anywhere. The sons of the high priests boast of the number of girls, daughters of the elders of Israel, who have been ruined by them."

In the same paper is published a second part of a lecture against polygamy by the Rev. W. Carver, of the M. E. Church, in which the gentleman examines freely the census question, as to equality in number of the sexes, very much to the disadvantage of that doctrine.

We make the following extracts from a letter of Bro. T. W. Smith, dated Pittsfield, Illinois, July 17th, 1878:

"We left Kewanee June 19th, and called at Br. R. P. Benjamin's at Princeville, where we spent part of two days. Met with the Saints in a social meeting. Enjoyed ourselves much with Bro. Benjamin and his pleasant family. Bro. Hiel Bronson—one of the old time Saints resides with them, as also does his aged companion. At Peoria we next found a resting place with Bro. and Sr. Robinson—spoke on Sunday, in the little church, which the Saints rent of the German Baptists. But few out, except the Saints.

On the Sunday evening following I spoke to about nineteen outsiders, which was considered an unusual number. It costs the few Saints in Peoria much sacrifice to pay rent for the church,

and thus give an unappreciative community opportunity to hear.

We left Peoria July 5th for Canton, where I spoke twice on Sunday, the 7th, and on Monday night. The social meeting on Sunday afternoon was well attended. Nearly all took part, and a good measure of the Spirit was enjoyed.

On the 10th we went to St. Davids, where I spoke on that and the following night. Some dozen or more beside Saints turned out. Had good liberty there and at Canton. Not much can be done while the weather is so warm, and the days so long. On the 12th came to Bryant; remained one night and met with the Saints. On the 13th, to Lewiston, to Bro. T. F. Stafford's and the next day (Sunday), we went about nine miles to one of Bro. Stafford's places of labor. He spoke in the morning and afternoon. This was in an old Methodist Church. Quite a good congregation in the afternoon. Bro. Stafford's services for the Master deserve honorable mention. He keeps a bakery and grocery store, and does all the baking (about seventy-five loaves daily, besides cakes), and attends the store. He is busy from five a. m. till nine p. m., or sixteen hours daily, and then hires a man to take him to his appointments, several of them ten miles off, where he preaches generally three times, on a Sunday. And at Bryant, beside paying his man for taking him there, he pays the rent of hall, without aid from others.

We left Lewiston yesterday, and came here. We may remain over two Sundays. There is an appointment for me in the Baptist Church tonight."

THE following is from the *Methodist Recorder*, of Pittsburg, and shows to what extent ignorance may be learned:

"The *Interior*, always awake to the signs of the times, aptly says: 'It is a new example of the wonderful vitality of any sort of religious delusion. A more preposterous and ridiculous bundle of trash than the Book of Mormon does not exist in any literature, and the whole thing is insulting to the intelligence of any child which has read a primary history of this country; and yet it has risen up in States like Ohio and Illinois, and will be flourishing for generations to come. The more monstrous and repulsive the idol, the more intense is the devotee's love for it.'"

This writer for the *Interior*, can by no means have read fairly the Book of Mormon of which he writes. For, however crude the language of the book may be, there is no ambiguity in the doctrine taught, and much of it is clear, terse, and sublime. No hundreds of creeds can possibly be built upon the statement of belief of that plain unvarnished history. Men who become thoroughly conversant with the book, find no difficulty in defending it.

By late advices from Utah we learn that the legislature of that Territory has repealed the laws which made seduction, adultery, and lascivious co-habitation crimes. A writer says of it:

"No indictment is obtainable here for the commission of either act. This infamous bill was signed by Gov. Emery, and he represents the United States in the administration."

If this statement is true, the way of the transgressor, against the innocent, is not hard in Utah; so far as any responsibility to the law of the land is concerned. We hope the statement is incorrect; or if it be true, that it is only the precursor of a law that will more completely vindicate the fair fame of virtuous woman, outraged as she has been so long by fathers and brothers; by reason of which the "cries of the fair daughters of Zion are heard" of God against these men.

BRO. JOSEPH LAKEMAN wrote from Grand Manan New Brunswick, July 14th, 1878:

"What a glorious thought! 'The truth is mighty and will prevail.' I believe I begin to

understand the meaning of the Scripture which says, 'One, can chose a thousand, and two can put ten thousand to flight.' It is cheering to hear that the 'truth' is more acceptable than it was; persecution is dying out, and opposition is not near so strong as it was ten years ago; some who would not come near us, to hear for themselves, are now attentive listeners; and I am confident that if we as a people would live our religion, we would soon see much more interesting times. Let us remember that the time is not far distant, when we must account for our stewardship," "Let us pray for one another."

QUESTIONS AND ANSWERS.

Question.—Is it right to hold in good standing any brother or sister that is making a practice of table rappings and consulting with the spirits of modern spiritualism?

Answer.—We think such a person, if fully believing in the manifestations obtained by such means, is hardly in sympathy with the work, and is in doubtful standing. It is right for enquiring men to put forth proper efforts to ascertain the good, or the truth of what is presented to them; and a person may do this in regard to Spiritualism, without necessarily getting into bad standing; we must not put the bars up so closely that investigation shall cease.

Q.—Are we to understand from paragraph two of section fifty-nine, B. of C., which reads: "But, remember, that on this the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord," that the Saints are all sinners, and, that they must mak their confession publicly every Sunday before communion?

A.—We do not so comprehend the passage. We understand that, should any have been overtaken in a fault, or entangled in wrong doing, that then this confession shall take place; that the time and place where Saints may confess their wrongs done, of which they become conscious, are here pointed out.

Q.—Harmonize the foregoing section and paragraph of the Doctrine and Covenants with John 4:15, 16, and 1 John 3:8, 9?

A.—We see no serious inharmony between these passages. The one in D. and C. provides that if the Saint transgresses, he may make confession before the Church, after which he may partake of the bread and wine, in token that he feels and is assured that his sin is forgiven him; some even arguing that the sacrament is a means of remission. We do not take this ground, though we do believe that a sense of forgiveness is experienced by him who partakes worthily. The passage in John 4:5-16, is an argument to show that if a man has truly found God he is in a condition to live, if he continue therein; but to us the idea is not conveyed that man may be so safely saved that he cannot sin in any sense. That in 1 John 3:8, 9, is significant of the fact that a man being born of God, can not, while he remains obedient to the will of God and the love of God abide in him, do what is sinful; for he listens to the spirit and lives. To us it does not carry the idea of it being impossible for a man not to fall into sin; but does convey the idea that he can not under the control and direction of the spirit, commit sin.

Q.—I wish you would answer through the HERALD who the Prince of this world is, in John 12:31. I see that some of our Elders advocate the

doctrine that it was Christ. I do not so understand it; if Christ was the Prince of this world, who was the Prince of this world as stated in John 14:30?

A.—In both of these passages, John 12:31, and John 14:30, the one speaking is the Savior, and he apparently speaks of a person other than himself; more especially so in the last named, because in it he affirms that he who was coming had nothing in him. We conclude from this that he refers to the Adversary against whose influence and power in the earth he was warring. We are confirmed in this by the following: Luke 4:5, 6; Matt. 4:8, 9; Ephesians 2:2; and John 14:30, Inspired Translation, which we think, so far as Saints are concerned, ought to satisfy the most querulous. "Hereafter I will not talk much with you; for the prince of darkness, who is of this world, cometh, but he hath no power over me, but he hath power over you." We believe the person referred to in John 14:30 is the one referred to in John 12:31, and that it is Satan the Spirit of evil.

Q.—If an officer of a Branch transgresses, and confesses his faults and is forgiven, can he officiate in his office?

A.—Certainly, or his forgiveness does not amount to anything. However, if he becomes a chronic transgressor, and does not show true repentance by ceasing to transgress, he may retain a membership after the confidence of the Saints in his ministrations is lost. No man can long be sustained in a responsible position who becomes a habitual offender against the rules of good conduct governing the church.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

24th.—Republican demonstrations have been made by the Italians, and large and enthusiastic meetings held in Rome, Naples, Milan, Venice, Florence, Turin, and Geneva, in favor of demanding from Austria the province of Tyrol, a western peninsula of land belonging to Austria, the south portion of which extends south, down between the Italian provinces of Lombardy and Venice. Garibaldi is inciting the popular feeling in this direction, while the Italian Government intends to suppress anything riotous or extreme.

East St. Louis, which had the municipal trouble, and a little fighting, one Sunday not long since, was again a scene of violence yesterday, not from political causes however this time. A railroad company went to laying a track through the city streets, and Mayor Bowman appeared and forbade it on the ground of a perpetual injunction having been granted by the courts against such track laying. The result was that the Mayor's friends drove off the two hundred workmen and then tore up the track already laid, and burned the ties. In the evening the two municipal authorities got into a fuss also, and a hundred shots were fired and five or six men were wounded.

An important decision has been made by the United States Land Commissioner in a case between a settler and the Kansas Pacific railroad, which has been affirmed by Mr. Schurz, Secretary of the Interior, namely, that in the grant to the Pacific Railroad Company there being a provision that all lands granted by the section to said Company "which shall not be sold or disposed of by said Company three years after said road shall have been completed, shall be subject to settlement and pre-emption, like other lands, at a price not exceeding \$1.25 per acre." Instead of this, both the Kansas Central and Union Pacific companies have sold land at prices varying from \$2 50 to \$20 per acre, so said, which has driven thousands of settlers far away from markets and into less favored regions, and often to poorer land, because of inability to pay the prices asked instead of the sum allowed, thereby working evil and injustice

not intended by the Government. Hence the decision and affirmation of it is a matter of much importance.

25th.—The yellow fever has come to New Orleans. Fourteen persons taken, thus far, and seven of them died.

At Rockford, Ontario, yesterday, a young man killed his father by smashing his skull, broke the skull of his sister so that she will die, wounded another sister, tried to kill his brother, (who kept him off with a pistol however), and then went out and hung himself.

In a street fight in Nashville, Tennessee, yesterday two men were killed and two others wounded.

At East St. Louis the militia are trying to keep the peace between the local war parties, but the disputants say that they intend to fight it out when the soldiers are withdrawn.

The theory is advanced that the scheme in Lord Beaconsfield's mind in gaining Cyprus and a protectorate, as it were, over Syria and Palestine was in order to establish the Pope of Rome at Jerusalem, but a far more probable idea is advanced by a Jewish writer in the New York *Sun*, namely for the advancement of Jewish and not Catholic interests; and whether this writer's anticipations all come true or not, still it is very evident to the students of prophecy that Disraeli is an instrument in the hands of God to bring about some great purpose concerning the land and people of Israel and Judah. The writer thus spoken of predicts thus confidently:

"Beaconsfield is a Jew; Beaconsfield has negotiated the new protectorate; Syria, in which Palestine and Jerusalem are located, is one of the Turkish provinces that are placed under the British protectorate; according to the terms of the protectorate, the governors of Turkish provinces are to be appointed with the approval of the British government, of which Beaconsfield is the premier; the appointment of the governor of Syria, in which are Palestine and Jerusalem, will be under the control of Beaconsfield; Beaconsfield will, therefore, be the ruling power at Jerusalem over ancient Palestine; he will place a Jew in the office of governor; the Jews will again rise to power at the seat of their ancient glory; the laws of Moses and the old Jewish system will be restored; and thus we may discover the key of Beaconsfield's eastern policy, and behold the consummation of his Jewish ambition."

It is doubtful whether the spread of the plague in Asiatic countries was ever attended with more horrors than is now being experienced from the food-famine in North China, which extends over a country of one hundred thousand square miles. It is estimated that in the stricken districts the population has been reduced over five millions by actual starvation, and the prospect continues as gloomy as at the beginning. An idea of the isolation and suffering may be gathered from the official report of Governor Honan to the Peking *Gazette*, in which he says:

"In the earlier period of distress the living fed upon the bodies of the dead; next, the strong devoured the weak; and now the general destitution has arrived at such a climax that men devour those of their own flesh and blood. History contains no record of so terrible and distressing a state of things, and if prompt measures of relief be not instituted, the whole region must become depopulated. Local sources of supply are entirely exhausted; the granaries are empty, and the treasury drained dry; while the few wealthy people in the provinces have helped with contributions and loans till they themselves are impoverished."

It is said that Germany is on the crust of a socialistic volcano. That monarchy in fear of real or anticipated free speech has, since the attempt upon the Emperor's life thrown over seven hundred men and women into prison, silenced the press for slight reasons, (if they could be called such at all), and some have been driven to commit suicide by the oppression and cruelty practiced. For instance a girl of sixteen years expressed to her companion that it was a shame that a neighbor of theirs had been arrested, and, upon information of it, the officers arrested her and put her in prison. It is said that no one is safe, and thousands who can leave the country are doing so. So writes a correspondent of the New York *Mercury*.

26th.—Turkey has withdrawn all her objections to the Austrian occupation of Bosnia and Herzegovina. She has also decided to give to Greece a portion of the territory on her border that she has asked for.

At a reaper trial held in connection with the Paris exposition forty three machines competed, and McCormick's of America won the first prize over all other American and European reapers.

The coach from the Black Hills to Cheyenne was again overhauled by robbers yesterday, the mail gone through with, and valuable letters etc., taken.

There was a heavy fall of rain in portions of Illinois last night. At Chicago it measured over four inches, being the greatest quantity of rain for the space of time known in that city since the Government weather observations were established there.

27th.—Mr. John Tobin, of Springfield, Illinois, publishes a letter to Secretary Schurz, alleging that he served as Instructor-general of Militia under B. Young in Utah, and knows of "two massacres, exclusive of the one at Mountain Meadows where Indians were used by the Mormon priesthood to butcher Gentiles." He speaks of Lee, Haight, Higbee and others engaged in these affairs, etc., etc.

29th.—The Marquis of Lorne, son-in-law of Queen Victoria, is to succeed Lord Dufferin as Governor General of Canada.

The locusts are said to be ravaging the district of Madras in India.

The Indians are still at their depredations in Oregon.

30th.—The eclipse of the Sun yesterday was watched in the United States with much interest, particularly from Montana to Texas, over which line it was total; at Chicago about two-thirds hidden.

The Austrian army has crossed into Bosnia to take possession.

In the House of Commons yesterday a debate commenced on the course of the British plenipotentiaries at the Berlin Congress and Lord Hartington introduced a resolution censuring the policy of the Government in making the treaty with Turkey, and inquired how England would have regarded it had Russia made such a treaty with Turkey instead of England doing it. Also he thought the acquisition of Cyprus and the guardianship of Asia Minor a questionable proceeding, even if it might not possibly involve England in trouble, and perhaps in war, as the result of the Congress, and the treaty measures together.

The total paid by the British Government as allowances to the Queen's children amounts to \$650,000 per year, the Prince of Wales receiving \$200,000 of it. The Queen has about two million dollars "for the support of her household and the dignity of the Crown," \$400,000 of it going for her own private use. Besides this she has a private income of over \$200,000.

August 2d.—Yesterday morning at and in the vicinity of Clinton, DeWitt county, Illinois, a tempest occurred, the wind moving with rapidity and power and the rain following it and pouring down in torrents and floods. Trees, fences, corn-cribs, chimneys, smoke-stacks, houses, mills, machine shops, churches, etc., were either demolished or injured, wherever its course went. Also in Tazewell county the storm was severe and destructive and at Springfield and Tuscola, Illinois and Burlington, Iowa, the thunder and lightning are said to have been terrific and the rain fell very heavy. At Philadelphia the Exposition buildings were damaged considerably. At Henry, Illinois, the lightning struck and burned an elevator containing thirty-one thousand bushels of grain. The building was worth \$30,000 and the grain nearly as much more.

A \$100,000 fire at New Orleans and a \$60,000 one at Chatham, New York.

News from Boise, Idaho, is that the Indians are still at their depredations, and are raiding through the country, driving off the stock and killing some people. On Snake River they slew some Chinamen.

3d.—Thus far one hundred and ninety-five cases of yellow fever have been reported at New Orleans. There are now an average of thirty new cases per

day and six deaths, and the disease is said to be specially severe on children, and many deaths among the colored people. The disease presents peculiar characteristics heretofore unknown to it. The people are flying to Cairo, St. Louis and other cities farther north, because of fear of the scourge.

Lord Beaconsfield's policy at the Berlin Congress and in the treaty with Turkey was yesterday endorsed by a majority vote of the House of Commons; there being on Lord Hartington's opposition motion only 195 affirmative votes to 338 negative ones.

News from Bolivia, South America, is that a pestilence is sweeping off the inhabitants by hundreds, already reaching into the thousands. The crops remain ungathered and the cattle wander uncared for, so great is the destruction and the terror among the people.

5th.—A cable dispatch announces that negotiations are going on between France and Turkey for the session to the former of Rhodes and Scio, two important islands in the Grecian Archipelago. The steamers from New Orleans are not permitted to land their passengers at Vicksburg, Cairo and other river cities on account of the yellow fever.

At Philadelphia yesterday a church tent was struck by lightning, and a girl of ten years was killed, another little girl and a boy were seriously injured, and a man and a boy were struck senseless.

It is stated that Henry Ward Beecher's lecture tour this season is a financial failure. "He gets his money, but every association that has engaged him this summer has sustained a loss. People do not flock to hear him as of yore, and the decadence of the great man's popularity has commenced."

The town of Alta, Utah, was destroyed by fire August 1st, two hundred houses being burned. It was caused by a man falling asleep with a lighted cigar in his mouth which fell and set the lounge on fire. He was burned up. Financial loss \$200,000.

6th.—The Austrian army in attempting to occupy Bosnia are met with armed resistance, the Bosnians having fired into a body of Austrians and killed seventy-eight. The Herzegovinians are also said to be organizing and arming to repel invaders.

By the late decision of the Secretary of the Interior concerning the Pacific Railroad lands (heretofore mentioned by us), twenty-eight million acres are now thrown open subject to pre-emption at \$1.25 per acre. By paying the Government \$200 a man can take a quarter section of land and receive a patent from the Government. This is good news to the thousands who wish cheap but good lands.

The Union Pacific Railroad authorities say that they are prepared and determined to resist any attempt by settlers to take advantage of the decision of the Secretary of the Interior by the pre-emption and occupation of the railroad lands. The matter will be tested in the highest courts.

A hail and rain storm visited Toronto, Canada, the fourth inst., and the damage to property is estimated at \$500,000. There was an earthquake at Montreal, followed by a severe hail-storm which did much damage to buildings and crops. At New Hamburg there was a hurricane that unroofed buildings and destroyed the grain fields.

News from Montana is that the Nez Perces band that fled over to Sitting Bull in British America, last fall, are on their way back to Idaho, committing depredations as they come.

There are now seventy-two post-mistresses in the United States, one of whom, Miss Nina Hodges, in the Des Moines post office, is said to have handled and paid out \$5,000,000.

Hippophagy is becoming decidedly popular in Vienna, where 2040 horses were slaughtered for food during the first five months in this year.

7th.—The Bosnians are still resisting the Austrian advance, but are being defeated. Russia and Roumania are likely to quarrel over the boundary lines authorized by the Berlin Congress.

At Phoenixville and Canton, Penn., severe rain storms did damage night before last and two men were killed by lightning.

8th.—The Turks are still disinclined to surrender

to Russia, according to agreement, the fortress of Batoum on the Black Sea. Also Austria feels irritated about the resistance in Bosnia to her occupation of that province, and wishes to know what position Turkey takes on the subject, if she favors the resistance. It is said that three thousand Montenegrins have joined forces with the Bosnians against the Austrian advance.

At Mingo Junction, Ohio, near Steubenville, there was a severe railroad accident at 2 o'clock yesterday morning, by which fifteen persons were killed and about fifty others wounded, some of whom will die.

The engine of a train in Massachusetts run into a washout, and the engineer, fireman, and another man were killed.

Some of the colliers at Pottsville, Penn., are on a strike, because of a reduction of 20 per cent in their July wages.

Correspondence.

DELOIT, Iowa, August 3d, 1878.

Dear Herald:—Since last writing you I have moved to this place, about forty miles north of Harlan, (my former residence), probably better known by the name of "Mason's Grove." This has been the home or a "stake" of the Saints from the earliest settlement of the country. It is here where "Uncle Tommy" Dobson has lived for the past twenty years, preaching the word, living the life of a Saint, and raising up a prosperous branch. But before this letter reaches you, you will have heralded the death of the old time Saint. He died as he had lived, bearing a faithful testimony to the latter day work; and many of us that were at that bed side will never forget the parting "farewell." His testimony was that the latter day work *was true*, and the power of God unto salvation, and those who would live it would be blessed on earth and saved with an everlasting salvation. He saw the tree of life and the leaves were for the healing of the nations; he saw the feast that was spread, and the host that awaited his presence. His mind was strong and sound until the last moment, and his testimony was bold, impressive, and solemn; and hard indeed was the heart that was not melted thereby.

I wish to give to you an account of a wonderful display of God's power in healing; and, in order that the blessing could be more fully comprehended, I have referred to Uncle Tommy's testimony. On Monday July 29th, about midnight, I was awakened by a messenger, and requested to summons another Elder and go at once to the house of Bro. James Newcom, (about one mile and a half distant), as his wife was very sick. I dressed myself and went to the house of an Elder, and stated the request, but from reasons given he could not accompany me. I then went to another, but with the same result. I then determined to go alone, and it was with many forebodings, as I was fully acquainted with all the circumstances and the nature of the case; and from repeated askings and pleadings, without any relief, my faith had become weak indeed. Brother and sister Newcom have lost four children by diphtheria, all within three weeks time, and the grief resulting had almost dethroned her reason, and had thrown her into cramps or spasmodic convulsions. They had come to the conclusion that God had forsaken them, and of all people they were the most miserable.

When I arrived at the house I found her in a spasm, stiff, rigid and cold, with exception of the top of her head, which was very hot; they were bathing her with hot water, and with cold camphor and alcohol, rubbing and slapping her limbs to get up circulation, but all to no effect. I was informed that she had lain in this condition for four or five hours, coming out of one spasm only to immediately go into another, and entirely unconscious of all the surroundings. She looked as though every spasm would be her last move on earth. I at once proceeded to administer to her. I anointed her head with oil very freely, called on Brn. John Newcom and James Turner to assist me by laying on their hands. While praying over her I briefly told the Lord all the sufferings of the family, how I

had tried to fill the command in having more Elders; "but we were believers, and, as such, we asked the blessing, and if the call was from heaven, and we were in the line of our duty in administering at this time, and if Uncle Tommy Dobson's dying testimony was true, and this was the gospel, and was the power of God unto salvation to all who obey it, we asked for a sign unto us and the world, namely, that these cramps should cease and this disease should be stayed, and her body be filled with the Holy Spirit." By this time I fully realized that the Lord was with us, and, in the name of Jesus, I commanded: "Thou daughter of Zion, arise and testify unto this people of the goodness and mercy of God," whereupon she immediately arose upright in bed, and with uplifted hand and in a loud voice began to prophesy in the name of the Lord Jesus, and for five minutes we stood and listened to the heavenly words as they dropped from her lips, in the which the Lord told us why he had suffered their darling ones to be taken, and of the ultimate results and blessings that should flow therefrom. Suffice it to say, it was really a feast from the Lord, and we hope to profit thereby. She then called for something to eat, and said, "Now I am satisfied and fully reconciled to the will of God, and I thank him with all my heart for the bereavement." Up to this date she is still improving in health, and has had no more cramps. Taking all things into consideration, and the great testimony given, and from the peculiar way the blessing was asked for, it was the greatest demonstration of God's power I ever witnessed, and confirms us in our determinations, come poverty or wealth, trials or persecutions, life or death, we will serve God.

Signed { T. W. CHATBURN,
JOHN NEWCOM,
JAMES TURNER.

PHILADELPHIA, Pa., July 31st, 1878.

Bro. Henry:—Most of the Saints here are passing through a fiery trial. Myself included. Deep, unnameable poverty, sickness, and complete distress, so refinedly touching that it has attracted the attention of interested friends, remarkable at the time for being unknown. Howbeit, I opine the good Lord knew them and sent them, to whom be our undivided gratitude. The misery and distress, reaching o'er the country like an immense pall-like mantle, may be traceable to the nation's error. But how can a Latter Day Saint screen himself beneath such umbrage. I fear it is the dark, smoky appearance of the modern Gomorrah and Sodoms that is attracting too much attention. Better be prepared to flee by shunning the moral pestilence, and be ready when deliverance cometh. I believe the Lord hath made known how we can be saved. And even though inadvertently we have stepped into by-ways, and find it out, what is better than to return into the good old path. It is the sweetest morsel, that which excites the greatest pleasure in food; but the contemplation of the future, and the coming forth of events potentially bearing testimony of the truth of this latter day work, is not only food, but life itself, I pray thee, O Lord, have mercy on me; make me worthy through thy name, and not me only, but all who have received Thee. Amen.

ELI SLATER.

MARSH BASIN, Owyhee Co., Idaho.

Brn. Joseph and Henry:—When I look over my tithing accounts over, I often think every one who loves the cause must blush. I am ashamed to lend the *Heralds* containing the reports. We all plead our wants and needs, but it does seem that we ought to get a better showing than that. I believe that we all want to see the work pushed ahead faster in the future than in the past, and the *Herald* published every week at least. It is the only preacher we have here, save the books and tracts. I will endeavor to support all the Church publications in behalf of the truth. I pay taxes on five hundred dollars worth of property, which every one knows is not a wealthy showing. I can not say I have much surplus. I have twenty acres small grain looking fair, but, being on a new place, so much work is required to secure any thing that I often think if all our brethren worked as I am obliged to they would

not find money for tea, coffee, or tobacco (which I do not use), others can and do find means for such things, and also other publications, but can not spare money for the *Herald* and *Hope*, nor conclude that they owe anything to the cause. We have crickets, grasshoppers, and it would seem enough other insects to devour every thing we plant; yet we are blessed. We have the best grain and other produce in the place, (of about forty families), as admitted by every one, for which I trust we are thankful; but I feel very unworthy. We have another family here now of our faith, a Mr. Wm. Kelley and lady. Bro. Blair is acquainted with them. They are from Austin, Nevada. The people here are mostly Brighamites and those who believe in no God, and some of the former are disaffected, and care for nothing. Your brother,

C. L. ALBERTSON.

BANDERA, Bandera Co., Texas,
July 23d, 1878.

Bro. Henry:—Yours of July 9th, was received a few days since, and it found me in moderately good health.

The continued hot weather of this climate relaxes the muscular system, and more or less disturbs the nervous centres, thereby rendering it more difficult to repel disease and keep the physical man in good repair. But, considering the amount of labor performed within the past few weeks, I consider myself in good condition, physically considered.

I am glad to be able to say that the work in this part of the mission is still onward. I held a meeting in Monod Valley, some ten miles above here, which resulted in four accessions to the Church, and several others are "almost persuaded." And I confidently believe that a goodly number would unite with us in this vicinity could the necessary labor be performed; and hence the necessity for permanent laborers in this field. The people both in and out of the Church, say the Conference *must* send some one to keep the ball rolling. It certainly will be to the interest of the whole Church to give the necessary encouragement and support to this mission; for I regard it as being one of the most inviting fields of labor within the limits of the United States.

I start from here to-morrow for the Oak Island Branch in Bexar county; and thence to Stockdale, Wilson county, at which places we expect others to obey the gospel. May God prosper his work, and move it on to victory. Respectfully,

D. H. BAYS.

KIRTLAND, Ohio, July 24th, 1878.

Brn. Joseph and Henry:—I desire to bear my testimony to the truth of this work. I know it is the work of God, and that the Book of Mormon is true. I have that abiding witness of its divine truth. It contains precious and holy teachings, and I feel to thank my heavenly Father every day, that I had a mind to believe and obey the truth; and, as I see the day fast approaching when the Son of God will be revealed in the clouds of heaven, I feel an earnest desire to put on the whole armor, and to stand fast in the faith, and to watch unto prayer, lest I should step aside. The enemy is ever upon the alert; and if I am not watchful I often step aside. While I was meditating this evening upon the great work of the latter days, the thought arose in my mind, What great faith, and how much wisdom you must need to enable you to do all things required of you; for your trials must be not a few, and your anxiety great; and I felt to pray for you earnestly, though I am a weak, unworthy creature; and not only for you but all the Elders of Israel. Be of good cheer, brethren, the work is glorious, the cause is righteous, the reward eternal, and that God who laid the foundations of the earth and stretched forth the heavens, will pour out his Spirit upon you, that you may be able to do all things with wisdom. May you be directed by his holy Spirit in all things, both temporal and spiritual things, so that you may be instruments in his hands of rolling forth the work of the Lord, until all nations shall have heard the sound of the everlasting gospel, and Zion be redeemed, is the prayer of your sister. The harvest is great and the laborers are few.

Our numbers here are few, but we hold meetings every Sabbath, and are blessed. We hope the time is near when there will be more Saints come to this place. If any of the Elders going east will favor us with a visit they will be made welcome. With love to all lovers of truth, your sister in Christ,
S. C. H.

SHACKELVILLE, Butler Co., Alabama,
July 24th, 1878.

Bro. Henry:—Our meetings in Moss Point, Mississippi, were not a success. We left there July 1st, and the 6th and 7th found us engaged with the Florida Saints in conference. We think some good was done, and all enjoyed the session. Bro. Jessie Reeder was ordained an Elder, and Bro. David Donaldson a Priest. May God endow them with the spirit of their calling. One was baptized. From conference we were taken by Bro. D. O. McArthur to Coldwater Branch, where Bro. West and I parted company, he to remain at home, and I to make my way to Alabama. July 13th and 14th I enjoyed a conference with the Alabama Saints at Pleasant Hill Branch. Provision was made for the support of the family of Bro. Wm. J. Booker, he to labor in the ministry. May God crown his labors with success. July 16th in company with Bro. G. T. Chute I came to this place where I have preached a few times. On the 19th I made arrangements with Rev. A. T. Sims, of the Missionary Baptists for a discussion to commence October 8th, 1878, at Ebenezer Church, near Butler Springs, Butler county, Alabama, on the following propositions:

1st. Does the Bible teach that sins are remitted or pardoned by baptism?
2d. Do the Scriptures teach that the laying on of hands for the reception of the Holy Ghost, is an ordinance of Christ's Church?

3d. Do the Scriptures teach that the kingdom of Christ shall continue on earth, in an organized condition from its organization in the days of the apostles until Christ's second coming?

4th. Is the Book of Mormon what it purports to be?

5th. Was Joseph Smith a false prophet?

The discussion is to continue five days, two sessions each day of two hours each. Mr. Sims affirms the 3d, and 5th propositions, and denies the others, reserving the right to furnish a substitute if he wishes. Will the Saints every where remember the time and make special prayer for the triumph of truth? The cause is moving onward "and Babylon trembles for fear of her loss." May God's power attend all his faithful laborers is my earnest prayer. Your brother and co-laborer,
HEMAN C. SMITH.

Noble County, Indiana,
July 23d, 1878.

Bro. Joseph and Henry:—Since last writing I have been north and east, as far as Coldwater, Michigan. Called at the place where I heard they wanted meetings, but found the occasion not favorable at the present. I stayed one night with a Mr. Corbin, who lives two or three miles west of Rome, and had a friendly visit with him and his wife. He had heard the Saints' doctrine preached a good many years ago, and was friendly towards it, but he tried to argue infidelity as to the teachings of the Bible. On leaving he kindly invited me to call again.

I found the Saints at Coldwater feeling well, and especially so as they had been strengthened and cheered by the good conference lately held there, and Bro. Columbus Scott was making it interesting by his debate with the Adventist. The debate was largely attended by both the Saints and those not of the Church. I attended the last three nights. It was plainly to be discerned that, in the minds of the audience, Br. Scott gained the victory, and I think that the Adventist will wish to be a little farther off when seeking for a contest with our little Br. Scott again; at least I think so; but at the same time wish that he might be able to find and walk in the good way.

I preached twice in the branch and attended several meetings of Bro. Scott's, and also preached once by appointment of the people at the Batavia Center School-house, seven miles west of Cold-

water, and the next Sabbath went out again with Br. Scott, where he filled two appointments. Only a few in attendance. On Sunday July 14th, Brother Wm. Reynolds brought me to Clear Lake, Indiana, where I attended the branch meeting and preached at the school-house in the evening. Quite a large ingathering has been made there lately, and the brethren say that many more are believing the doctrine.

I left there on the Thursday following, and am now again in Noble county, and think to go westward to-morrow, as far as Stark county. My health is tolerable good, and I hope that this may find you in health, with all those of the office and the Saints there.

C. G. LANPHEAR.

ANAMOSA, Iowa, August 5th, 1878.

Bro. Henry:—I am still in Eastern Iowa, laboring for the Master. I have not been to Floyd county, as I expected, for the reason that I lacked the means to travel with, and the people out there did not furnish any. I also wrote to Bro. Hackett of Wisconsin stating my willingness to go there, if they could assist me with means to travel with, but, after waiting over four weeks and receiving no answer, I have at last abandoned the hope of being able to go, and shall probably cross over into Illinois soon and devote myself to the interests of the cause over there. My health is still quite poor at times, and I hear from home that my wife is sick. Pray for us. I feel good in spirit. Yours &c.,

JOHN S. PATTERSON.

CADILLAC, Michigan,
August 2d, 1878.

Bro. Henry:—I do think the law of tithing is but a fair test of the faith of a people called to be Saints of God. People do and will "rob God." Why should I be afraid to give God that small portion (a tithe) of what he bestows upon me; yea, let all Saints learn to tithe and pay of their increase, but let shiftless, extravagant, or lazy ones remember that a tithing of their time and powers will be required, as well as of those who industriously and economically accumulate the goods of this world. May the Lord move us to liberality in the cause.

I am glad to know of the success of Bro. Bays mission; was pleased to meet with him last winter. How it revives and cheers me to know of the gospel triumphs.

I see the Elders meet the Spaulding story occasionally. I want to say, for the benefit of many who read the *Herald* who are not Saints, that I had an interview last winter, at Painesville, Ohio, with Eber D. Howe the author of "Mormonism Unveiled." When asked by me what he knew of Joseph Smith or S. Rigdon's connection with the Spaulding story, he said he didn't know anything. But he did tell me that neither himself nor Hulbert ever saw the Spaulding manuscript. He did say that he sent Hulbert to Massachusetts to get the original manuscript of Spaulding's widow; she didn't know about it, but there were some of Spaulding's old writings left in a trunk in York state, which he found, brought something to Howe, both went down to Conneaut, Ohio, to show to Spaulding's neighbors, who told them that wasn't the paper Spaulding used to read from, and which they thought contained names similar to those in the Book of Mormon. Mr. Spaulding's widow didn't get rich out of half the proceeds of the book that was to, "annihilate Mormonism," but received word from Hulbert that the manuscript "didn't read as they expected it."

I wish that any one who thinks that there is a shadow of foundation for the story could interview Mr. Howe. He does not attempt to conceal the fact that the whole thing was gotten up for money speculation. The enemies of the gospel were willing to pay for anything, or any kind of a weapon that promised damage to the "Mormons," he thought; but God confounded, and to day there's not a copy to be had for love nor money, the most being burned in a Painesville fire. There was even much less to the story than I had thought, absolutely nothing. *The work is of God, and not man; Joseph Smith was a true Seer; he did interpret by inspiration of God that*

heaven-preserved record, that is to bring Ephraim's children back to the covenant and to spiritual and temporal blessings; that blessed record that has saved me from infidelity; that has given us, my dear brother, so sure a foundation for our hope; that record of which, when I read and when I sing, the spirit of peace, of joy, and of truth bears abundant witness; that record which old Father John Whitmer told me last winter, with tears in his eyes, that he knew as well as he knew he had an existence that Joseph translated the ancient writing which was upon the plates which he "saw and handled," and which, as one of the scribes, he helped to copy, as the words fell from Joseph's lips, by supernatural or almighty power.

"Hail this record, Saints in Zion,
Hidden by Moroni's hand,
Till the God our souls rely on
Unto Joseph gave command
To translate it,
Send it forth to ev'ry land."

Yours in the glorious work,

MYRON H. BOND.

THREE MILE CREEK, Utah,
July 29th, 1878.

Editors Herald:—Last Tuesday in company with Bro. Warnock, and son, I came from Salt Lake City to Kaysville, reaching there in a thunder storm that evening—stayed over night with Bro. John Weaver who with his amiable wife made us welcome. We saw Bro. John Hodson, a few moments, who is as staunch in the faith as ever. Wednesday morning early we hastened to Ogden, and then in company with Bro. Wm. McGary, (who recently met with the sad loss of his wife in New Mexico and is now here visiting relations), and sisters Morse and Chase, we journeyed ten miles further to Plain City, to fill an appointment, it being the anniversary of the advent of the Mormon Pioneers in Utah.

We were one and a half hours late, notwithstanding the good efforts put forth by Brn. Warnock and McGary to get us there at the hour appointed; however, the audience gave us a warm reception and urged us to speak. They had been pleasantly entertained by Brn. Fyrando, Robson and others; however, we felt to add our mite which was done in the course of one hour. Altogether we had a good time and if I am to judge from expressions the feeling was mutual with all present. We met here Messrs Sharp, Davis, Skeen, Musgrave and others who are denominated "apostates;" but I found them liberty loving men and from them received acts and words of kindness—I pray they may return to their first love in Christ and be united with us. On our way back to Ogden we spent a few minutes with Bro. John Taylor, an old time Saint, who told us some reminiscences of Missouri—seemed warm in the faith and glad to see us.

After spending another night with our staunch friend, Bro. Wells Chase and his pleasant family, Bro. Fyrando and I were brought on our way to this place—by Bro. Warnock. Bro. Fyrando having obtained the Presbyterian church, in Brigham City, and making an appointment for me, I essayed to fill it yesterday at two o'clock p. m., speaking by request upon the subject of "Authority," or "Succession to the Presidency" in the Mormon Church. Any one conversant with Mormonism knows that the evidence upon this subject is contained largely in the book of Doctrine and Covenants and church history, which I was producing to a very attentive audience, even those outdoors were listening very attentively when lo! and behold! in steps Mrs. S. L. Gillespie, the minister's wife, (They live in the back part of the house), and requested me to desist from preaching such doctrines; as they were very disgusting to them, &c., &c. I explained that I was speaking by request—showing that Brighamites were inconsistent with their own profession—but no use, "They," she said, "could not allow it." I am at a loss to know whether she is a Brighamite, or a Presbyterian. However I look for and expect to find as much religious liberty with Utah Mormons as with such Presbyterians. One thing I believe—that if the Mormons of Brigham City had given me a house to preach in, they would have permitted me to finish my discourse in peace; and our Presbyterian friends east will make no re-

ligious, nor moral progress here through such mediums. And I know that such treatment would not be sanctioned by the Presbyterians of Decatur county, Iowa, who know me, and our people.

Bro. Fyrando baptized one at Brigham City; and there are omens of more enquirers. I had the pleasure of baptizing Bro. Asabel Thorn, who with his wife, now rejoices in the restoration of true Mormonism. I believe that though blinded, the majority of Utah Mormons are honest. God grant that they may see the errors of their way and turn therefrom. Bro. Fyrando is well and feeling so; my health is fair, I still feel easy as regards the final outcome of this matter. On my return to this place Ogden, July 30th, yesterday, I was requested to administer the ordinance of baptism to four precious young souls, which I did to-day, the Spirit witnessing the acceptance of their offering. Bro. Fyrando just received Advocates, and is getting some subscribers. We feel comforted in the mission, though a hard one. I go to the city to-morrow, and Bro. Fyrando to Plain City, then to Ogdon Valley and Bear Lake. Yours for the truth,
Z. H. GURLEY.

NASHVILLE, Barton Co., Mo.,
July 24th, 1878.

Bro. Henry:—Our quarterly conference closed last Sunday; we had a quiet time with good preaching. Six were baptized. Some encouraging testimonies given. There appears to be a spirit at work among the brethren in the temporal interests of the Church, which I hope will cause them to impart of their substance, for the preaching of the word and the help of the poor. We are sure that this should be attended to if we would prosper, and receive spiritual blessings of the Lord, and escape the judgments. That the Lord may cause this desire to increase in our breasts, until all the surplus be gathered in from every part, where this gospel has gone, and that the brethren may be seen in every part of the land with the tenth part of their increase, of every kind, to the store house of the Lord, and prove him now herewith, and see if he will not pour us out a blessing, more than we are able to receive, is my prayer in the name of Jesus. Yours in love of the truth,
L. H. EZZELL.

OLIVET, Mahaska Co., Iowa,
July 22nd, 1878.

Bro. Joseph Smith:—I left Kewanee, with Bro. M. T. Short, June 5th, for Aledo, Mercer county, Illinois; preached there several times in the Congregational church, and twice four miles from Aledo, June 11th and 12th. Left Aledo for Millersburg on the evening of June 16th, remained until the 28th, preaching seven times; and once at Buffalo Prairie. Left Millersburg on June 28th for Rock Island and Davenport. Made our home at Brn. Ruby and Briggs' (M. O.) We remained together over one week, preaching several discourses in the Saints' hall in Davenport. Bro. M. T. Short left Davenport July 10th for Grinnell and Newton. On the third inst. the writer visited the Academy of Sciences, at Davenport, in company with Bro. Harry E. Briggs, where we saw many relics of the "Mound Builders." We saw ancient writing on stones of various shapes; about two thousand arrow heads; four hundred stone hatchets and axes; forty-eight skulls of human beings—some appeared to be well formed, affording large intellectual powers. We wondered! We thought of the past history, of the record we have as a people, of a mighty people, among whom God wrought so wondrously. All of the relics were taken from large mounds, some in Ohio and the western states. I sometimes deem it strange that the world will not read and examine the Book of Mormon as a history, if nothing more. But then, such a thing could not be expected, else those who would believe the book to be true would believe in the divine mission of the Palmyra Seer, and that, you know, is so very unpopular. May we, ever true to our calling and covenant, "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures in" the world. We hope to be worthy to meet God's children, "who

have passed on before us" "in the sweet bye and bye." May our hope ever be founded in none but Christ; for in him we have the hope of attaining unto immortality to a resurrection of everlasting life. Brethren, let us fight manfully the battle of life. Jesus is our captain, our Savior, our elder brother. Let us follow him on to victory. Your brother in gospel bonds,
JOSEPH F. McDOWELL.

P. S.—We leave here, for Newton, to-morrow.

MARION, Sanilac Co., Mich.,
July 29th, 1878.

Bro. Henry:—I am sixteen miles north of where other brethren have been preaching (new place); have been here two weeks; held a debate with three ministers; gained the day, and the next Sunday baptized two, and last Sunday twelve more, and about as many more are now ready. I have had hard times here, but the majority are now on my side. Will stay about one week more, then eight or ten days in Imlay City, then back here again. I felt downcast when I saw three or four ministers come against me; but God was with me, and they went away ashamed. Bro. R. Davis came here the other day to help me; he goes away this morning. Love to all the brethren. Remember me in this new field. Yours,
JOHN J. CORNISH.

[SINCE the above, Bro. Cornish has baptized fifteen more, making twenty-nine at that place.—Eds.]

GRAVELLA, Conecuh Co., Alabama,
July 27th, 1878.

Bro. Henry:—

We had a splendid time at our conference; all seemed to enjoy it, and the Spirit of peace was with us. We do not often hear such preaching as was given us on the last day of conference by Bro. Heman C. Smith. A Baptist preacher recently sent word to him that he wanted to discuss some points with him, and Bro. Smith has gone to see him. I expect to hear the result in a day or two. He will be with us a Flat Rock Branch in a few days, and start with Bro. Jones and myself for new fields, where the true gospel has never been heard.

Yours truly in the one hope,

W. D. CLARK.

LOUISIANA, Missouri,
July 28th, 1878.

Bro. Henry:—There is only three of us here who belong to the Church, and we have united with the Hannibal Branch. We are very lonely; hardly ever hear any preaching unless we go to Hannibal. The Herald is a very welcome messenger, and I send in my name for it to become a weekly, as it is the only source I have of knowing of the progress of the Church. It is a great comfort to read its pages, and to hear what the Lord is doing for those who love him and keep his commandments. I would be very glad if some good, smart Elder would come this way and preach. It would do my heart good to see a branch raised up here, but the people are very much prejudiced. Your sister in Christ,
NANCY CAVERLY.

Calumny is a monstrous vice; for, where parties indulge in it, there are always two that actively engaged in doing wrong, and one who is subject to injury. The calumniator inflicts wrong by slandering the absent; he who gives credit to the calumny before he has investigated the truth is equally implicated. The person traduced is doubly injured—first, by him who propagates, and second by him who credits the calumny.

I would never desire a better proof of a false teacher than flattery. True meaning has no need to uphold itself by soothing. When a man's self-love meets with another's flattery, it is high praise indeed that will not be believed.

To do injustice is more to be avoided than to suffer injustice, and the reality, and not the appearance of virtue, is to be followed above all things, as well in public as in private life.

Never condemn one another, but attribute a good motive when you can.

Conferences.

Independence District.

A conference was held at Independence, Jackson county, Missouri, June 1st, 1878; J. W. Brackenbury, presiding; C. C. Frisbey, clerk.

Kansas City, Wyandotte and Independence branches reported. [No statistics given].—Eds.
Twelve Elders, four Priests, three Teachers and three Deacons reported.

Resolved that any member duly qualified may act as district clerk.

R. A. Marchant, J. Holt and A. Lloyd were appointed to labor with Br. L. B. Richmond.

Br. Schroder reported the Lee Summit Branch in a scattered condition, and by act of conference the branch was disorganized, and the district president was requested to organize a branch in that vicinity.

He was also authorized to appoint two day's meetings in the district, including time and place, and to choose the Elders to fill the appointments.

Sunday, June 2d: At 10:30 a. m., preaching by R. A. Marchant and J. Holt. At 2 p. m., sacrament meeting in charge J. J. Kaster. C. C. Frisbey was ordained an Elder by J. W. Brackenbury, J. J. Kaster, F. M. Sheehy and R. A. Marchant.

The committee in the case of Br. L. B. Richmond reported, and, on motion, Br. Richmond was expelled from the Church for apostasy.

Evening: Preaching by Wm. Newton and F. M. Sheehy.

Adjourned to Independence, Sept. 7th and 8th, 1878.

[By notice from Br. Brackenbury the time has been changed to September 21st and 22d].—Eds.

Eastern Maine and Nova Scotia District.

A conference convened at Jonesport, Maine, June 15th, 1878; J. Lakeman, president; J. C. Foss, clerk.

Branch Reports.—Little Kennebec 40. Mason's Bay 36. Pleasant View 22. Olive 37. May 35. Pleasant River 14. Sea Side 6. Union not reported.

Elders' Reports: J. Lakeman and J. C. Foss, two of the quorum of Seventy, had been trying to promote the cause of Christ. J. C. Foss had baptized nine and organized one branch. S. O. Foss had baptized eight, E. C. Foss seven. A. D. McCaleb, B. K. Rogers, J. D. Steele, J. Benner and D. W. Lakeman reported, also Teachers N. W. Crowley and J. S. Walker.

Preaching during the session by J. Lakeman and J. C. Foss, twice each, and a sacrament meeting.

On Sunday afternoon three were baptized by J. Lakeman.

Adjourned to Pleasant River, September 14th, 1878, at 10 a. m.

English Mission.

A conference was held in the Saints' Meeting Room, 14 Temple Row, Birmingham England, June 8th and 9th, 1878; Thomas Taylor, presiding; C. H. Caton, secretary.

The reports of the Birmingham District, and of the London Branch, as sent to the Annual Conference of the Church in America, April 6th, 1878, were read and ordered spread on the minutes.

Elders C. D. Norton and Thos. Bradshaw, of London; Jos. Dewsnap, of Manchester; Hy. Boydell, of Farnsworth; Hy. Marriott, of Utah, America and C. H. Hassell, of Hanley, reported in person; also Priest Wm. Clarke, of Hanley, and Teacher John Dyche, of Stafford.

Resolved that the representatives of the various branches be requested to use their influence with their branches, to carry out the motion made at the conference held in London, October 5th and 6th, 1872, respecting the mission fund, and that whatever may be collected be sent, every month, to the Mission President for the use of the Mission.

[The resolution passed at the conference of Oct. 1872, is found on page 15, of the pamphlet Minutes of the European Mission General Conference, and is headed, "Traveling Minister's Fund."—C.H.C.]

Resolved that we do endorse the "Epistle of the Twelve and Bishopric" on financial matters of the

Church, as published in the *Herald* of May 1st, 1878, and that this conference will do its best to help carry out those principles.

Resolved that we nominate Elder Thomas Taylor of Birmingham, for the office of Bishop's Agent in the English Mission, and that we do hereby respectfully request Bishop I. L. Rogers to appoint said Thomas Taylor as his Agent for said Mission.

On Sunday there was speaking by the following Elders: C. D. Norton, Henry Marriott, Thomas Bradshaw and John Haywood. One baptized by H. C. Crump, was confirmed by John Seville, Joseph Dewsnap and Henry Greenwood. In the evening the following Elders addressed the congregation: G. S. Greenwood, Joseph Dewsnap and John Seville. The attendance at both meetings was very good, as was also the attention.

Thomas Taylor, President, presented a financial statement of the mission, which was adopted by vote of conference.

Missions: Br. Henry Marriott, of West Jordan, Utah, America, was requested to labor in Clay Cross and Mansfield. The ministry of the Mission to labor as circumstances permit, and report as usual.

The authorities of the Church in America, as sustained by the General Conference of the Church, held at Plano, April 6th, 1878, were sustained by the English Mission Conference, by unanimous vote, and Thomas Taylor as President, and C. H. Caton as Secretary of the English Mission.

Adjourned *sine die*.

The conference was in every respect a good one, and the Saints expressed their gratitude for the peaceful time they had enjoyed.

North-Eastern Wisconsin District.

A conference was held at Binghamton, Outagamie county, Wis., June 8th and 9th, 1878; Wm. S. Montgomery, president; Joseph Lampert, clerk. No branches reported.

Elders J. M. Wait, W. S. Montgomery and Jos. Lampert reported. The brethren expressed a great desire to do all they could to build up the latter day work.

Preaching at 10:30 a.m., on Sunday, by Wm. S. Montgomery, from Gal. 6:7; sacrament and testimony meeting at 2:30 p.m., and preaching at 8 p.m., by J. M. Wait.

Adjourned to Oshkosh, Wis., September 7th and 8th, 1878.

Central Missouri District.

A conference convened at the Knoxville Branch, June 1st, 1878; J. D. Craven, president; Samuel Crum, clerk; E. N. Ware, assistant.

Adjudication committee, J. Curtis, E. N. Ware and C. Prettyman.

Branch Reports.—Hazel Dell 19 members, including 3 Elders, 1 Priest.

Waconda (for 12 months) 22; last 17, 3 Elders, 3 baptized, 5 received, 3 removed by letter.

Clear Fork (for 9 months) 16, last 10, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 6 received.

Alma 12, 1 Elder, 1 Priest; 4 received, 2 expelled, 1 died.

Knoxville (for 6 months) 15, 2 Elders, 1 Priest; no change.

Grand River (newly organized) 10, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon.

Elders Aaron Young, R. L. Ware, E. N. Ware, Emsley Curtis, Josiah Curtis, Joseph Westwood, Joseph Belcher and Charles Prettyman reported; also Brn. Flanders and Seely of the Far West District: D. A. Frampton, E. W. Cato, C. W. Kinyon, S. Crum, J. D. Craven in person, and J. W. Johnson by letter. Priest John Dravenstott and Teacher G. W. Paine reported.

Resolved that we build a house of worship in the Waconda Branch.

Building Committee James Milligan, R. L. Ware and David Powell. One appointed in each branch as a soliciting committee: Emsley Curtis for Hazel Dell; Josiah Curtis, Clear Fork; Aaron Young, Carrollton; W. C. Kinyon, Valley; E. W. Cato, Waconda; E. F. Wright, Grand River; J. D. Craven, Knoxville; D. A. Frampton, Alma.

R. L. Ware, E. W. Cato and Joseph D. Craven were appointed to assist E. Curtis in settling difficulties in the Hazel Dell Branch.

Adjourned to Carrollton, at 10 a.m., September 7th, 1878.

Evening, a prayer and testimony meeting. The gifts were manifested and a good feeling existed.

Sunday, June 2d, 1 baptized. E. N. Ware and C. Prettyman preached.

Nodaway District.

A conference convened at Ross Grove, June 15th, 1878; Wm. Hawkins, president; Joseph Flory, secretary.

Branch Reports.—Ross Grove 42, 1 Seventy, 3 Elders, 1 Priest, 2 Teachers; 2 received and 4 removed by letter, 1 Elder ordained.

Platte 40, 9 Elders, 1 Priest, 1 Teacher, 1 Deacon; no change.

Oregon 32, (should have been 32 last time also), 5 Elders, 2 Priests, 1 Deacon; 2 baptized, 1 received and 2 removed by letter, 1 died.

Guilford not reported.

Elders Thos. Nutt, J. W. Sykes, Benj. Fisher, A. N. Biergo, Wm. Hawkins and Joseph Flory reported their labors during the past four months. Priest J. W. Welsh and Teachers R. K. Ross and S. C. Andes reported.

Henry Smith stated that he had made apology, by letter, to sister Mary J. Stiles, and had received one from her, as had been required of them by the last conference.

The following preamble and resolution was adopted:

Whereas, Br. Geo. E. Stiles has not complied with the requirements of the last conference in regard to his unchristian-like conduct, therefore be it Resolved that he be disfellowshipped until he makes the required acknowledgment, and that the Ross Grove Branch be instructed not to allow any certificate of membership to be issued to him until such acknowledgment be made.

A like article was also adopted concerning Sr. Mary J. Stiles.

Br. Flory reported concerning sister Stringer's case. Report accepted and he was further instructed in the matter.

The secretary's expenses were allowed and paid. The First Presidency, the Bishopric, and the general authorities of the Church were sustained.

Preaching during the session by Brn. Fisher, Hawkins and Nutt, the latter twice, and one sacrament and testimony meeting was held.

Adjourned to Liberty School-House, 10 a.m., Sept. 14th, 1878.

Massachusetts District.

A conference convened at Fall River, Mass., June 8th, 1878; Wm. Bradbury, president; John Gilbert, vice president; C. N. Brown, clerk; G. S. Yerrington, assistant clerk.

Elders E. N. Webster, C. N. Brown, John Gilbert, A. Nickerson, Cyriel E. Brown, G. S. Yerrington, R. Farnsworth and John Smith reported in person, and W. Barse, Erastus Vickers, George Burnham, Joseph Woodward, T. F. Eldredge and S. H. Morse by letter; Priests John McKee, Chas. A. Coombs, John Potts, F. A. Potter and Frank Steffe in person, Geo. Erwin and Wm. Grant by letter, and Jas. Collier by proxy; Teachers Chas. Palmer, F. A. Clough, Wm. Blood, Thos. Whiting and Alvin Warner in person, and Chas. D. Seeley and Abram Brearly by letter; Deacons Moses Sheehy, Saml. Smith, Wm. Cliff and Isaiah L. Chase in person.

A committee to examine branch reports, an auditing committee, and one upon grievances, were appointed.

The committee approved six branch reports, as follows: Fall River 75 members, including 4 Elders, 3 Priests, 2 Teachers, 2 Deacons; 2 baptized. Dennisport 71, including 8 Elders, 1 Priest, 2 Teachers, 3 Deacons; 8 baptized, 1 restored. Boston 41, including 3 Elders, 1 Priest, 1 Teacher, 1 Deacon, 1 removed by letter. Plainville 10, including 1 Priest, 1 Teacher; no changes. Brooklyn 7, including 3 priests; no changes. Providence 95, including 7 Elders, 7 Priests, 3 Teachers, 3 Deacons; 14 baptized, 1 removed by letter.

The Auditing Committee approved the financial reports of the Bishop's Agent, and the District President and Clerk.

Reports of committees visiting Yarmouth Saints

and taking action in relation to and with the Simonsville Saints were approved.

F. A. Potter was continued in his mission.

Resolved that the Plainville Branch limits shall embrace the town of Cumberland, R. I.

It was moved that the resolution detrimental to Elder C. N. Brown, passed in the Boston Conference, July 29th and 30th, 1876, be rescinded, agreeably with the vote of the October General Conference of 1876, and the letter of President W. W. Blair to the Massachusetts District President so instructing him.

Resolved that this matter be referred to a committee.

A. Nickerson, E. N. Webster and J. Potts were appointed.

Sabbath morning, preaching by Cyriel E. Brown and John Smith.

On recommendation of the Fall River and Plainville branches, John Potts and C. A. Coombs were ordained Elders by E. N. Webster, C. N. Brown and others. Prayer, testimony and sacrament in the afternoon, in which a very refreshing season was enjoyed, and the presence and power of the Spirit were manifest, with the gifts thereof. A large number of Saints spoke to edification. Evening, preaching by John Gilbert and C. N. Brown.

Monday, committee reported relative to C. N. Brown, that they recommended the rescinding of the resolutions of the Boston conference referred to.

The report of the committee was received and their recommendation adopted.

There was some free discussion upon the manner of presenting the gospel. The first speaker showed the painful annoyance to the hearers, and the unprofitable results of beginning a sermon with apologies, instead of proceeding to do the best possible. The next speaker felt that it was a want of faith, and if God had called he would give utterance. Another speaker said that by attempting to tear down another's creed or faith, instead of presenting the gospel, we give offense and occasion to fight against us, while if we present the truth only no man can speak against it.

Resolved that we sustain the First Presidency, and the Bishop and his counsellors, and all the authorities in righteousness.

Adjourned to Douglas, Mass., September 28th, 1878, at 11 a.m.

Birmingham District.

A conference was held at Clay Cross, Derbyshire, England, April 20th and 21st, 1878; Thos. Taylor, president; C. H. Caton, secretary.

Birmingham, Hanley, Clay Cross, Stafford, Sheffield, Farnworth and Manchester Branches were reported. [No numbers given].—Eds.

Elders Joseph Dewsnap, Wm. Armstrong, — Batey, J. Arrowsmith and — McCue, of Manchester; C. H. Hassall, of Hanley; Hy. Boydell, of Farnworth, reported by letter; and John Seville, of Stafford; J. Woolston, of Sheffield; T. H. Poin-ton, of Clay Cross; H. C. Crump and C. H. Caton, of Birmingham, and H. Beaumont of Nottingham, in person; also Priests Wm. Clark, of Hanley, and E. A. Webb, of Birmingham, by letter, and John Haywood and John Davis, of Hanley; Hy. Greenwood and G. S. Greenwood, of Stafford; John Kirkland, of Birmingham; John Walters and Teacher—Smith, of Clay Cross, in person.

Financial report was presented and ordered to be spread on the minutes.

Thomas Taylor, district president, and C. H. Caton, district clerk, tendered their resignations. They were accepted, and a vote of thanks was unanimously adopted and presented to them for their able services in the past.

The question of dividing the district was taken up, and a division was made, one part to be called the Birmingham, and the other the Manchester District; the Birmingham to be comprised of Warwickshire, Leicestershire, Staffordshire and Worcestershire, and the Manchester of Lancashire, Yorkshire, Cheshire, Derbyshire and Nottinghamshire.

John Seville was chosen president of the Birmingham, and Joseph Dewsnap of the Manchester district, and G. S. Greenwood, secretary of the Birmingham District.

On recommendation from the Stafford Branch Hy. Greenwood (Priest) was ordained an Elder,

by John Seville, T. Taylor and T. H. Pointon.

Preaching on Sunday afternoon and evening by H. C. Crump, Jonn Seville, G. S. Greenwood, Hy. Greenwood and C. H. Caton. There was a fair attendance at each service.

Conference adjourned *sine die*.

Miscellaneous.

Notices.

GENERAL CONFERENCE.—The committee appointed to arrange for holding the Conference at Galland's Grove, wish to say that the ground is situated on the east end of the grove, on property belonging to brother Benjamin Homer, distant from Dowville (the nearest railway station) about five miles, and from Dunlap about eight miles. Teams will be sent to both places on the day before and on the first day of Conference, for the convenience of those who may be coming by rail. Hay will be provided for those having teams; no one will be permitted to help themselves to it, but the sum of five cents will be charged for as much as will be sufficient for a team a day. Alexander Barr, Benjamin Homer, John Hawley, Gideon Hawley and John Rounds, Committee. [Conference will convene September 7th, 1878 at 10 a. m.]—EDS.

APPOINTMENT OF BISHOP'S AGENT.—The English Mission of the Reorganized Church of Jesus Christ, at their Conference held in Birmingham, June 8th, 1878, having made choice of and recommended to me Elder Thomas Taylor for appointment as Bishop's Agent for said mission, I hereby confirm said choice, and appoint him thereto, praying that the Saints may be prospered so as to give of their substance to the Lord's work and that they may be blessed in so doing; and that Bro. Taylor may receive wisdom from on high to act in this calling with great benefit to the cause in that land.

ISRAEL L. ROGERS, *Presiding Bishop*.

FIRST UNITED ORDER OF ENOCH.—The annual meeting of the stockholders of the First United Order of Enoch, will be held at Galland's Grove, Shelby county, Iowa, September 12th, 1878, for the annual election of seven of their number as a Board of Directors. David Dancer, President; Asa S. Cochrane, Secretary.

Affidavit.

To whom it may concern:—I hereby certify, that I was an employee of Judge Joel T. Turnham, in 1838, at the time Joseph Smith, Jr., Sidney Rigdon, Lyman Wight and others were confined in Liberty Jail, Clay county, Missouri, and I was often present in the office of said Judge Joel T. Turnham, while the above named defendants were being tried, and I heard the said Judge Turnham read extracts from the written testimony of the witnesses for the State of Missouri, and then point out points of contradiction in said testimony; saying that such evidence was insufficient to hold the prisoners, and that he would have acquitted the prisoners at the bar, only for fear that they would be assassinated by a furious mob.

Witness my hand this 23d day of July, 1878.

BANDERA, Bandera Co., Texas. MEACHAM CURTIS.

Bro. Curtis being the only white employee of Judge Turnham, and supposing the facts may not be known, wished to make the above statement.

D. H. BAYS.

Far West District.

To the Members of the Far West District:—Be it known unto you that J. S. Lee has complained of injustice done him by having been disfellowshipped by action of the North-West Missouri District, while said district existed; that the said J. S. Lee has been advised to present his case for final adjustment to the next Semi-Annual Conference, and to desist from acting as a representative of the Church, until the Church should hear and declare upon his case; that while we did not exact a promise that he would thus desist, we were nevertheless led to believe he would; but whereas, we have been informed that he continues to act as a representative of the Church, it seems proper, and we hereby notify all

concerned that his acts will not be considered valid; and while our sympathies are towards him, we can not ignore the action of above District, unless evidence shall be furnished to show the injustice that he claims; and as servants of the Church we say, that by due notice his complaints will be heard, examined and acted upon.

This will not interfere with what he might wish to do on his own responsibility, in preaching or otherwise; but is only to notify all to whom this notice shall come, that what he has or may do in the name of the Church will not be accepted by the Church.

JOHN T. KINNEMAN, *Pres. of Dist.*

JAS. CAFFALL, *in charge of Mission.*

To all whom it may concern:—I hereby notify all those who were members of the North-West Missouri District, at the time action was taken against me by said District, of my intention to petition the Semi-Annual Conference, which will convene at Galland's Grove, Shelby county, Iowa, September 7th, 1878, for their decision in the matter.

JOSEPH SMITH LEE, *Elder.*

KINGSTON, Missouri, July 4th, 1878.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Born.

WIPER.—At Dexter City, Noble county, Ohio, March 19th, 1878, to Robert and Mary A. Wiper, a son; name, James Hyrum; blessed by Elder Stephen W. Hogue.

STONE.—At Watsonville, Santa Cruz county, California, June 1st, 1878, to Mr. John W. and Sr. Mary Stone, a daughter; name Mary Ann.

FULKS.—At Weir, Kansas, July 28th, 1878, to Bro. Charles M. and Sr. Clara Fulks, a son. Mother and child doing well.

TIGNOR.—At Austin, Cass county, Missouri, June 18th, 1878, to Bro. W. B. and Sr. L. E. Tignor, a son; name Joseph Oscar.

Died.

WILLIAMS.—At Atchison, Kansas, July 18th, 1878, of cholera infantum, Fanny Augusta, daughter of Bro. David and Sr. Phebe Williams, aged 2 years, 11 months and 14 days.

STEVENS.—At Pecatonica, Illinois, July 20th, 1878, of dropsy of the heart, Sr. Emily Stevens, aged 62 years, 10 months and 5 days. She was baptized by Elder H. A. Stebbins, May 17th, 1874, at Pecatonica, and endeavored to, and we believe did, continue in the faith of the gospel and rejoicing in the hope of the resurrection at Christ's coming. We sympathize with those who mourn, for with them we loved her for her virtues and good deeds, and for her obedience to the gospel.

HINDS.—At Blue Cut, Jones county, Iowa, July 12th, 1878, of whooping cough and convulsions, Josephine, infant daughter of Joseph and Sr. Mary Hinds, aged 2 months and 26 days. Blessed by Elder J. S. Patterson, June 23d. Funeral sermon by Bro. Patterson, at Black Oak School-House from Rev. 14:13, to a large and attentive audience.

GREEN.—At Tabor, Fremont county, Iowa, June 10th, 1878, of inflammation of the brain, Freddie G. Green, son of Bro. Noah G. and Sr. Sarah A. Green, aged 16 years, 10 months and 6 days. He was baptized May 4th, 1873, by Elder E. B. Gaylord. Funeral sermon by Elder Wheeler Baldwin.

HINDS.—At Blue Cut, Jones county, Iowa, July 28th, 1878, of inflammation of the stomach and bowels, and spinal affection, Bro. James Hinds, aged 48 years, 4 months and 1 day. He was born in Nottinghamshire, England. He leaves a wife and three children. On his death-bed he gave a strong testimony for the truth. Funeral sermon on August 4th, at the Burr Oak Church, by Elder J. S. Patterson, to a large and appreciative audience, from Job 14:14.

QUIGLEY.—At the residence of her son-in-law, J. Paull, in Bernadotte township, Fulton county, Illinois, July 11th, 1878, Sr. Euzoba Quigley, aged 68 years, 4 months and 7 days. Some two months before her death, she lost her faculties so far as

not to be able to recognize even her own children, and became, so it seemed, insensible as to her condition and surroundings. With her husband she joined the Church of Christ in 1832. In the scattering from Nauvoo they went with B. Young and his party into Iowa, but becoming disgusted, fell back from them, and stood aloof from all churches. Bro. Quigley died ten years ago, without having heard of the Reorganization, but Sr. Quigley heard and united with it in 1871 or 1872.

DAVIS.—At Reutheiler Station, St. Clair county, Illinois, May 15th, 1878, William D. Davis, aged 24 years, 11 months and 14 days. He was born in Myrther Tidvill, Glamorganshire, Wales; was baptized at Carbondale, Illinois, April 30th, 1866, by David W. Davis, and was ordained a Deacon, November 18th, 1866. He was a good young man. Funeral sermon by Elder George Hicklin.

NICHOLAS.—At Burlington, Iowa, July 26th, 1878, Paul D., son of Bro. J. R. and Mrs. Anna M. Nicholas, aged 3 years, 6 months and 15 days.

OTIS.—At Caneseraga, Allegany county, New York, July 2d, 1878, Sr. Polly Otis, wife of Bro. Ralph Otis, aged 70 years, 8 months and 9 days.

NEWCOM.—At Deloit, Crawford county, Iowa, at 7 a. m., June 9th, 1878, Effie M. Newcom, aged 2 years, 10 months and 4 days.

Same day, 9 p. m., Mattie L. Newcom, aged 4 years, 7 months and 9 days.

Four days later, June 13th, Emma May Newcom, aged 7 years, 8 months, 19 days.

June 26th, David O. Newcom, aged 10 years, 2 months, 12 days.

These were all children of Bro. James T. and Sr. Emma Newcom, and all died of that dreadful disease diphtheria. Funeral discourse of the three little sisters was preached by Elder Chas. Derry, June 23d. That of the little boy, June 27th, by Elder T. Dobson, assisted by T. W. Chatburn and R. B. Montgomery.

Cooking Meats.

It is a common practice of cooks, and often of those who are called good housekeepers, to sprinkle salt over meat when just ready to be put over the fire. Now, to salt any meat before it is well heated through—or, better still, half cooked,—will injure very materially the best ever sold in market, and certainly quite spoil a poor article, no matter whether it is steak, roast or stew. It will harden the fibers, toughen the meat all through, extract the best part of the juice, make it very injurious to the stomach and give no pleasure to the palate.

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THE SAINTS' ADVOCATE,

A monthly, religious journal, published in the interests of the Reorganized Church of Jesus Christ of Latter Day Saints, and in the special interest of the Utah Mission of said Church, and Edited by W. W. Blair and Z. H. Gurley.

Terms, 50 cents per year, in advance, except otherwise provided for.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends deceived by The Latter Day Apostasy.

Remittances must be sent to W. W. Blair, Box 337, Sandwich, Ill.; or to H. A. Stebbins, Plano, Ill.

15 August 78.

Look Here.—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired. Attention is called to the notice giving full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

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The Saints' Herald

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Mrs. S. Bourgeois 1279

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
 "SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
 "HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 25.—Whole No. 401.

PLANO, ILLINOIS, SEPTEMBER 1, 1878.

No. 17.

THE SACRIFICE OF ISAAC.

The morning sun rose bright and fair;
 On Abram's tent it gaily shone,
 And all was bright and cheerful there,
 All save the Patriarch's heart alone.
 When God's command arose to mind,
 It forced into his eye a tear;
 Although his soul was all resigned,
 Yet nature fondly lingered there.

O, must the son, for whom was given
 The promise of a blessed land,—
 Heir to the choicest gifts of heaven,—
 Be slain by a fond father's hand;
 "The son for whom my eldest born
 Was sent an outcast from his home,
 And, in some wilderness forlorn,
 A savage exile doomed to roam?"

The morning's simple feast was spread,
 And Sarah at the banquet smiled;
 Joy o'er her face its lustre spread,
 For near her sat her only child.
 "Arise, my son, the cruet fill
 And store the scrip with due supplies,
 For we must seek Moriah's hill,
 And offer there a sacrifice."

The mother raised her speaking eye,
 And all a mother's soul was there;
 She feared the desert drear and dry;
 She feared the savage lurking there.
 Abram beheld and made reply:
 "On Him, from whom our blessings flow,
 My sister, we by faith rely,
 'Tis God's command, and we must go."

The dutious son in haste obeyed,
 The scrip was filled, the beasts prepared,
 And, with the third day's twilight shade,
 Moriah's lofty hill appeared.
 The servants, they at distance wait,
 Alone ascend the son and sire;
 The wood on Isaac's shoulder laid,
 That was to build his funeral pyre.

When on the mountain's brow they stood,
 With smiling wonder, Isaac cries:
 "My father, here's the fire and wood,
 But where's the lamb for sacrifice?"
 The Holy Spirit stayed his mind,
 While Abram answered low and calm,
 With steady voice and look resigned,
 "God will himself provide the lamb."

But, lo! the father bound his son,
 And laid him on the funeral pile,
 And then stretched forth his trembling hand,
 And took the knife to slay his child.
 But, as he raised the blade full high,
 To execute his God's command,

An Angel's voice, as from the sky,
 Cried, "Abram, spare thine only son!"
 But let no pen, profane like mine,
 On holiest themes too rashly dare;
 Turn to the book of books, divine,
 And read the precious promise there.
 Ages on ages rolled away,
 At length the hour appointed came,
 When on the Mount of Calvary,
 Did God himself provide the lamb.

WHICH IS HERESY?

SINGLE OR TRINE IMMERSION.

The writer of the following pages has had his attention drawn for some time to some positive assertions of certain parties who claim to teach and practice the only "apostolic baptism" of three immersions, or as they call it, "trine immersion;" and to these assertions he has felt it to be his duty to reply.

It is assumed by the advocates of this doctrine, that it can be "traced to the apostles," and that "single immersion" is "an innovation," a "heresy," and "obtained its origin in the fourth century;" and that the "backward mode as practiced by the Baptists, and others, is traceable to the year 1522, and no further." They claim that trine immersion is alone the true apostolic baptism. Hence it becomes the duty of those who believe in once dipping in the act of baptism, to examine this claim and assumption, and see whether it is as weighty and as logical as its supporters suppose.

The writer, therefore, is acting on the defensive; for his position and that of thousands is attacked, and repudiated by the trine immersionists. He does not deny the honesty and sincerity of this people; but he also is as assured of the candor and love of the truth of those who are considered unbaptized by them, or with having been but one-third baptized at the best.

The main burden of proof introduced by our friends is historical. They do not pretend to find an example of any one being thrice dipped in the rite of baptism in the New Testament. They claim, however, that the commission of Christ (Matt. 28: 19, 20) requires three actions; and that the apostles must have so practiced or else were rebellious and disobedient.

THE COMMISSION ARGUMENT.

The commission, so called, reads, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."

There are three forms of argument based on this commission, and these surely can not all be claimed for the Scripture argument. The first assumption is that based on the signification of the Greek preposition *eis*. The second, on the signification of the term *Baptisantes*, translated "baptizing." The third is, that the passage is elliptical and that it is necessary to supply the ellipsis thus: baptizing them in (or into) the name of the Father, and baptizing them into the name of the Son, and baptizing them into the name of the Holy Ghost.

The ground taken on the preposition *eis*, is that it ought to be translated *into*, instead of *in*. That *eis* is frequently translated into, and properly too, there is no need of disputing, and that it is also properly rendered in, and on, upon, by, to, among, near to, until, &c., cannot be denied. Like our English preposition *to*, for instance, it has a general meaning, yet has several other different meanings, we would say, he went *to* the city, and, I did not intend *to* do so, and, what did it amount *to*? and, what did he do *to* him? &c.

That *eis* is properly translated into, frequently, and where the idea of motion from without to within is evidently meant, is no evidence that the New Testament writers have not used it in the same sense that *en*, or *in* would be used. *Eis to onoma*, it is said, should be translated, "into the name." But let us try a few cases; in John 2: 23, we read, "Many believed *in* his name," (*eis to onoma*); why not say here "many believed *into* his name?" In Matt. 18: 20, Jesus says, "For where two or three are gathered together in my name [*eis to emon onoma*], there am I in the midst of them." Why not have it "gathered together *into* my name?" John 3: 18, "But he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God;" (*eis to onoma*, again); should it be, not believed *into* the name, &c.? Will our friends have it "into the name" in Acts 19: 5, "When they heard this they were baptized in [*into*] the name of the Lord Jesus?" yet it is *eis to onoma*. "These things have I written unto you that believe on the name of the Son of God," (1 John 5: 13); *eis to onoma* again. Should it be *into* the name?

Eis to onoma occurs in Matt. 10: 41 twice, and once in 42d verse; would it do to translate *eis to onoma* "into the name," and read it, "He that receiveth a prophet *into* the name of a prophet," "and he that receiveth a righteous man *into* the name of a righteous man," &c., "and whosoever shall give * * a cup of cold water only *into* the name of a disciple," &c.?

These are enough quotations to show that *eis to onoma* is properly rendered "in the

name," and where it would be improperly translated "into the name;" and in the commission it would not read more sensibly. *Eis* is very properly rendered by words which could not give way to into; a sample of which we will here give: Matt. 5:22, "Shall be in danger of hell fire;" Matt. 5:35, "Neither by Jerusalem;" Matt. 6:13, "The power and glory for ever;" Matt. 8:34, "The whole city came out to meet Jesus;" Matt. 12:41, "They repented at the preaching of Jonas;" Matt. 13:22, "He also that received seed among thorns;" Matt. 18:15, "Thy brother shall trespass against thee;" Mark 13:3, "As he sat upon the Mount of Olives."

Now as these words which are italicised, are translated from *eis*, it is evident that "into" would not be a sensible rendering, as "In danger into hell fire," "Swear not at all—neither into Jerusalem," "The power and glory into ever," "The whole city came out into meet Jesus," "They repented into the preaching of Jonas," &c.

We refer to these only as samples of the use of the word *eis* to show that it not only is not always translated into, but could not be so translated frequently and make good sense. And as the preposition *eis* is not translated "into" in connection with the phrase, "the name of," at all, we cannot acknowledge the necessity or reason for changing "in the name of," in the commission, to "into the name of." So we prefer to let it stand in harmony with the common rendering of *eis* to *onoma*, that is, "in the name."

2. The next assumption presented in connection with this matter, is that the Greek verb, *baptizo*, (pronounced baptidzo), should be considered a verb of frequentative form, because of the adding of *zo* to *bapto*, although it is more like an insertion of *i* between *bapt* and *o*.

Their idea is, that the addition of *zo* gives force of repeated action, and Donnegan, Passor, Bretschneider, and one or two other lexicographers are introduced as testifying to that rendition, that is, they say, *baptizo* means immerse repeatedly, or properly, often to dip, while a score of other equally intelligent and trustworthy lexicographers do not mention this idea, but simply say, "*baptizo*—to dip, plunge, immerse, submerge, to sink, to whelm;" and these all gave the same definitions; and it should be borne in mind that these men are giving the meaning of the word in a classical sense, as well as its meaning in the scriptural sense.

If they were defining a word which is found only in the Bible and used in reference to the rite of baptism or a gospel ordinance, there might be some importance attached to their definition, "immersing repeatedly," but when they use a word which is found in the various classical writings of the Greeks, and in hundreds of instances, where occasionally things dipped or immersed repeatedly, are spoken of, and were said to have been baptized, they properly give the definition of *baptizo* in such cases as to often immerse—or to dip often; but as it is an undisputed fact that these same writers speak of things as baptized which were only once dipped, and taking the whole range of the term *baptizo* it is evident to every fair and candid mind, that *baptizo* means simply to immerse, dip, plunge, etc., and whatsoever was immersed once, was baptized, and that which was repeatedly immersed was also baptized;

but does it follow that Bible baptisms were repeated immersions, because the Greeks immersed or baptized certain things frequently?

The argument used by some trine immersionists, that *baptizo* is used interchangeably with the word *wash* proves too much, hence proves nothing for them, for it can not be claimed that dipping the hands or body in water is essential to washing, for frequently persons are washed by having water poured on the hands out of a vessel, or by water running out of a pipe—or a pump; and frequently persons are washed or bathed by standing under a stream of water, and often are washed by a shower bath, in which the water is sprinkled on them; so it is a weak attempt to suppose the idea of repeated immersions, by calling *baptizo* an interchangeable word with the word *wash*, especially when reference is made to washing cups, pots, brazen vessels, tables, hands, and bodies, which may or may not be dipped, either once, twice or three times, in order to be washed; and even if dipping is needed at all, attendant circumstances are to decide whether more than once dipping is necessary.

Robinson, whom our friends depend on so much to prove *baptizo* to be a frequentative verb, says, "*Baptizo*—a frequentative in form, but not in fact." But suppose we admit what trine immersionists claim, that *baptizo* is a frequentative verb, and means to immerse repeatedly, and *always* has the sense of repeated action, and as some say that no man "can find a single text in which the word *baptizo* was ever used in any other way than that of a frequentative verb." Admit all this for the sake of the argument, we then appeal to the common sense of the people—whether the noun *baptisma*, (baptism) and the participle *baptisontes*—(baptized), which obtain their force and signification from the verb, must not have the same meaning? In other words, is not a baptism a repeated immersion, and nothing else, (hence once dipped or immersed is not a baptism—and so they declare), and to be baptized is to be repeatedly immersed?

And, therefore, by a commonly accepted rule of interpretation, that a word can always be used interchangeably with its proper definition, it can be so interpreted, that is, if baptism is a rite, of repeated immersions, then it would be lawful and proper to say instead of the word *baptism* "repeated immersions" (or to suit our trine immersionists) "three immersions," or "trine immersion." And *baptized*, should be "thrice immersed," and instead of baptizing "thrice immersing" should be used.

Now if this is not a fair and honest conclusion from their premises, that the verb *baptizo* means no more nor less than to repeatedly immerse, there is no meaning to their position.

Trine immersionists in dealing with believers in sprinkling or pouring, use this form of argument: they say (and justly) that if sprinkle, or pour, are proper definitions of *baptizo*, then wherever the latter word occurs sprinkle, or pour, should be substituted and make good sense; and they proceed to show that such can not be the case.

We are privileged to test their claim that *baptizo*, and its relatives, *baptisma*, *baptismos*, *baptistus*, *baptisontes*, etc., should bear the force and meaning of repeated action, in the same way.

We will apply their rule to their main, if not their only scriptural support, the commis-

sion which reads: "Go ye therefore and teach all nations, baptizing"—that is, repeatedly, thrice immersing in, (or as they will have it), into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost.

But to show the beauty of the application of this rule, we must now notice another position which they argue for warmly, that is, "the ellipsis must be supplied," or in other words, "grammatically, it should read baptizing them into the name of the Father, and baptizing them into the name of the Son, and baptizing them into the name of the Holy Ghost." We do not suppose that there is a writer or advocate of trine immersion, who does not labor earnestly to support this idea; that the commission can not be properly understood without this construction, or without supplying the ellipses.

Now keep in mind that *baptisontes*, or baptizing, means repeated action, or thrice immersing, while we read the commission as their logic demands, and, as a fair deduction from their premises requires, "Go ye therefore and teach all nations, thrice immersing them into the name of the Father, and thrice immersing them into the name of the Son, and thrice immersing them into the name of the Holy Ghost;" which is precisely three times three immersions, or tri-trine immersions, or nine immersions!

There is no evading this point; they must either give up their idea of repeated action being meant by the term baptizing, or else their favorite elliptical argument. If they will admit that the person is truly baptized when once dipped, or immersed, their whole ground is gone; but this they will not do, but insist that the party is only one-third baptized, when dipped into the name of the Father, and this they say is to be only one dip, so then baptizing must mean one immersion, or else the person is not baptized until the third dip is given upon the pronouncing of the third name, hence a person baptized, *i. e.* dipped in the name, or into the name of God the Father, and into the name of the Lord Jesus Christ is not baptized at all, only twice immersed, or at least is only two-thirds baptized.

If baptizing bears the force of repeated action, then there is no necessity of the ellipsis being supplied, for it would suit the idea of our friends exactly by having it read "baptizing them, or repeatedly or thrice immersing them, in the name of the Father, and of the Son, and of the Holy Ghost." But if they will cling to the ellipsis, they must give up the idea of the word baptizing meaning repeated immersions, or it proves two trine immersions, or two baptisms too much. And if they admit that the person is baptized, when once immersed into the name of the Father, then it is a baptism, and the other two immersions are baptisms, hence three baptisms. No, says our friends, "only one baptism, but three immersions;" well then the three respective acts were not baptizings, or baptisms, but simply immersions, therefore the word baptize means to immerse once; that is, baptize them would mean simply immerse once—in the name of the Father—immerse them once in the name of the Son, etc. No; we hear the answer come, "to baptize means to immerse three times;" well then, go "baptize them three times in the name of the Father, three times in the name

of the Son," etc. "O, no; baptize, that is, immerse once in the name of the Father." But you tell us that "one immersion is not baptism," and "he that is once immersed is not baptized." How strange that Jesus did not use the word *bapto*, which our friends say means simply to dip, or plunge once, instead of *baptizo*, with its frequentative ending of *zo*, and thus mean repeated action, whenever a person was baptized into either of the names!

Was Jesus baptized of John in Jordan? The Scripture says he was. Was he once or three times immersed? Three times say our trine immersionists. But where is the proof? "In the meaning of the word, baptize," we are told.

If John's baptism was trine immersion, then the Jews who received the same were thrice immersed, for it says, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."—Matt. 3:5. The same word occurs when speaking of Jesus' baptism, as in that of the Jews, *i. e.* they were baptized; but if anything at all could be sustained in favor of repeated action, it is in the word used to describe the baptism of the Jews, for it is *ebaptisonto*, and is translated "washed" elsewhere, and could bear the idea of repeated action, better than *baptistheis* when applied to the case of Christ. And yet one of the most sanguine of trine immersionists (who even offers five thousand dollars to have trine immersion disproved) claims that John baptized by one action—the Jews, for they had been previously immersed by Moses, or in the cloud and in the cloud and in the sea, and afterwards were immersed by the Savior and the Apostles, making three times for that nation!

If John baptized at all, and the Bible affirms that he did, did he immerse three times in performing a baptism, or not? He must have done so if the word means repeated action, but if he did not, then as he *baptized*, it was but once, or by one immersion; and John's baptism was but one immersion, for some trine immersionists insist that the Jewish nation had been baptized unto the Father, by Moses, or as they were passing through the Red Sea, under Moses, and were afterward baptized (howbeit they had all died long before) by John unto the Son, or into the name of the Son, and afterward by Jesus and the apostles "unto the guardian care of the Holy Ghost." The same parties claim that Philip, and Peter, and Paul baptized some of John's disciples because they required the third immersion. (We will notice this vain assumption in its place).

But let us look at this meaning of *baptizo*, in reference to John's baptism. Says John, "I indeed baptize you [repeatedly immerse you] with water unto repentance; * * * he shall baptize you [repeatedly immerse you] with the Holy Ghost and with fire."—Matt. 3:11. Take this in connection with what Jesus says, Acts 1:5: "For John truly baptized, [immersed repeatedly] with water; but ye shall be baptized [immersed repeatedly] with the Holy Ghost not many days hence." This promise was fulfilled in about ten days after, when "Suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house [and of course immersed them] where they were sitting, and there appeared unto them cloven tongues like as of

fire, and sat upon each of them. And they were all filled with the Holy Ghost."—Acts 12:2-4. Were they repeatedly or three times immersed with or in the Spirit? We do not read that "there came three times, the sound from heaven as of a rushing mighty wind; and thrice it filled the house, and thrice they were all filled with the Holy Ghost." And if the baptism of fire is to take place (as some affirm) at Christ's second coming, when the Lord is to appear in flaming fire to destroy the wicked, or to "burn up the chaff with unquenchable fire;" will the wicked be burned up, brought to life, burned up and brought to life, and burned up the third time? Are they to be immersed repeatedly in fire?

One writer, W. C. Thurman uses the following language in a tract called "THE ORDINANCE OF BAPTISM RESTORED:"

"But to put an end to the controversy, we shall now examine the authority upon which Paul was dependent for his information; (his use of *baptizo* as a frequentative verb) I mean his Greek Bible called the Septuagint; for the commission to baptize was given by Christ not in Greek but Hebrew. Therefore we should first find the Hebrew word used by Christ, and notice the corresponding word in Paul's Greek Bible. The Hebrew word used by the Jews in their proselyte immersion is *tah-val*, and that this is the same word which Christ employed is evident, for it is the only word in the Bible [in the Hebrew he means, I suppose] which, when used in a literal sense, is ever rendered either dip or plunge. It is used fifteen times, once rendered 'plunge' (Job 9:31), but in every other case rendered 'dip'; Ex. 12:22; Lev. 6:17; 14:6, 16, 51; Num. 19:18; Deut. 23:24; Josh. 3:15; Ruth 2:14; 1 Sam. 14:27; 2 Kings 5:14; 8:15."

Again: "If the idea is, but one immersion, or dip in water (2 Kings 8:15), *bapto* is used; but if the dipping is repeated (5:14) *baptizo* is used." Again: "If the idea is to dip the finger in blood (Lev. 4:6) *bapto* is used. But if the idea is repeated dippings, then *baptizo* is used."

But before we quote any more similar misrepresentations and contradictions, for which this writer is famous, we will examine what we have quoted. (To the credit of the Dunkards, or Tunkers, and others who hold to trine immersion, we would say they do not endorse but little of this writer's opinions and hence are not responsible for them). This writer states that:

"The only word in the Bible [in Hebrew] which, when used in a literal sense, is ever rendered either dip or plunge is *tah-val*, and that word Christ who gave the commission in Hebrew used." He says that this word "*tah-val* is used 15 times—once rendered plunge, in every other case rendered dip."

Now as our Old Testament was translated from the Greek Septuagint—which was translated from the Hebrew—how did these translators render *tah-val*? In every case by the Greek *bapto* except two, 2 Kings 5:10-14 and Isa. 21:4; and this writer says *bapto* means but "one immersion or dip in water," and in the two places out of the large number where *tah-val* occurs, where it is translated *baptizo* does it mean repeated immersions, or not? Let us see 2 Kings 5:20-14: Here Elisha commands Naaman to "Go and wash in Jordan seven times"—"*lousai eptous en Jordana*, and he went

down and "dipped himself seven time in Jordan." *Enbaptisato en to Jordana eptous.*"

Now it must be clear to any unbiased mind that if *enbaptisato* meant in and of itself "repeated dippings," the idea would be that he repeatedly dipped himself seven times; and if trine immersion is the meaning of *baptizo*, it would mean that he three times immersed himself seven times, *i. e.* twenty-one immersions. Now is it not more reasonable to give the term *baptizo* its plain, obvious meaning of one immersion or one dip, and have it read that "he dipped or immersed himself seven times." The numeral seven is given to express the idea of repeated action in the immersion; it was given for the very purpose of showing how many times he should be dipped.

This writer further says that "if the idea is but one immersion—then *bapto* is used," but if "repeated dippings, then *baptizo* is used."

But does not *bapto* require repeated dippings? Let us examine some of these passages where *tah-val* is translated dip, or rather translated *bapto* and re-translated dip. Lev. 4:6, 17: "And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary." "And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the vail."

Could this be done by once dipping of the finger, or is it more likely he dipped his finger each time that he sprinkled the blood?

Lev. 14:16: "And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord." We doubt if any person could sprinkle seven times, with either blood or oil, with one dipping of the finger. Our common sense would teach us that the finger was dipped each time that the sprinkling was to be done.

Even in the New Testament, where dipping the sop in the dish—as recorded in Matt. 26:23, Mark 14:20, and John 13:26, it is evident that they frequently dipped their sop during the feast.

Our object is to show that *bapto* conveys the idea of repeated action as much so as *baptizo*, and that the idea that the addition of *zo* to *bapto* does not make a frequentative verb out of one that only means a single action.

But we will grant for the moment this writer's position that *bapto* signifies one dipping; now what does he say? Why that the Hebrew *tah val* which is translated *bapto* in the Septuagint is used fifteen times, and in every case but one is rendered "dip," and that *bapto* signifies but one immersion or dip in water. And he says this is the same word which Christ employed in the commission to baptize which was given by Christ not in Greek, but Hebrew."

Now if *tah val* is the only word in the (Hebrew) Bible which when used in a literal sense is ever rendered either dip or plunge, as he says, and is in every case but one rendered dip, and Christ uses that same word *tah val* in the commission, what in the name of reason could be meant other than that Jesus meant but one immersion by using a Hebrew word *bapto* (in Greek), which means, according to the same writer, but one immersion or dip in water? If *tah val* had been translated *baptizo* in the Septuagint, and that word meant repeated immersion; which in one of the only two

cases where it occurs we have shown it does not); we might think that Jesus meant repeated immersion by using *tah val* in the commission.

CONTINUED.

THE HEBREW UNION.

The Hebrew convention which has been in session at Milwaukee during the week was called to protect the union of the Hebrew congregation in this country. By the adoption of the amended constitution, on Wednesday, the union of the Western and Eastern congregations was made an accomplished fact. The object of the union is to establish and maintain educational institutions; to establish relations with kindred organizations in other parts of the world for the relief of Jews from oppression; to set on foot measures to secure the intellectual elevation of the Jews in other countries, and to generally encourage the study of the Scriptures and of the tenets and history of Judaism.

The work of the union is general in its scope and character, and is to interfere in no way with the work or institutions of the congregations. There have been and are great differences on certain points among the Jews in this country, but many of the most distinguished men went to this convention with the motto "union first, and discussion afterward," and in this spirit the union was formed.

The meeting was one of the most important Jewish conferences ever held in the United States. The Eastern congregations had been separated from the Western; there were conflicting views on various questions, and differences were growing greater instead of less. There was not that concert of action, nor that harmony in council, necessary to secure the most beneficial results to the Israelites as a whole. The action of the convention bridges the gulf between sections and paves the way for concerted action in the future. As one of the delegates remarked, the United States, because of the large religious liberty allowed, is more than any other nation the Jews' country; but the object of the union is not only to look after the Jews in this land of religious liberty, but to secure for them religious liberty in lands where it is now denied. The union in this general work will co-operate with different organization in Europe, and unity of action will be secured and direction given to progressive efforts, no doubt, by the Pan-Jewish Conference which meets in Paris next month.

The time is extremely favorable for action in behalf of the Jews subjected to persecution, and it is said that prominent Hebrew leaders exercised, through the Earl of Beaconsfield, much influence on the Berlin conference. It is barely possible that Beaconsfield is purposely keeping in the back ground the full record of what he has accomplished in this direction. That full religious liberty has been secure in Roumania, Bulgaria, and Roumelia is certain. Just how much has been done for the Jews in Syria and Asia Minor remains to be told.

Enough has been seen of the character and scope of Beaconsfield's diplomacy to show that he does not abandon any purpose he sets out to accomplish, and that where one plan fails he does not scruple to try another. But leaving this question as it is, we may safely say that never before have the political currents in Europe been more favorable to the carrying out of the cherished schemes of Israelite leaders interested in the elevation and more perfect unity of their race than they are now.

The convention which has just closed its session at Milwaukee has contributed in no small way to the success of this general movement. It introduces to the world the American Israelites united and organized for work. It has accomplished without strife the purpose for which it was called; and, if we may judge from the comments of the delegates, has accomplished this to the satisfaction of all concerned.—*Chicago Inter Ocean.*

BAYS' AND MARQUIS' DEBATE.

SOMERSET, Alascosa Co., Texas,
July 10th, 1878.

Editors Herald:—As per agreement in my last, I give you an account of the discussion at Stockdale, Wilson county, Texas. As I expected, they tried to get out of their difficulty by proposing to change the propositions for discussion. I told them I had not sought this investigation, that they had forced it upon me by offering a challenge in a public meeting, and that they had placed themselves in a position either to meet the issue or decline. They chose the former.

Monday's meeting passed off quietly; but at night a Mr. Washburn, a Baptist preacher, made a vigorous attack upon us by repeating the Spaulding story and other slanders. He dismissed the audience who quietly remained in their seats, as if to invite a reply. I spent about fifteen minutes in reviewing him, making his position, as others afterward expressed it, look rather "thin." Next morning they held a private council in which they concocted a plan for our defeat. They found two men who said they lived in Missouri and Illinois at the times of the expulsion of the Saints from those States. So the preachers fixed up a statement embodying the evil reports generally circulated about our people, and got their tools to sign them, saying they were willing to swear to their statements before any justice of the peace. About the time for opening the discussion these gentlemen came filing in, (and there were only six of them), and proposed to read their documents before commencing the debate. I opposed the measure on the ground that it would involve an examination of the witnesses, which would interfere with the regular order of the meeting. But this was just what they wanted to do, and persisted in wanting to read their document, which they were at length permitted to do. And when they were informed that they would be required to make oath to their statements they began to falter. A justice of the peace was sent for, upon whose arrival one of

them refused to be sworn. The other, feeling a little safer, said: "I'll swear to mine, it don't amount to much any way, for its all hearsay." I insisted on both taking the oath, which they finally did. Both peremptorily refused to be questioned upon their statements. I adjourned the examination of the witnesses to the close of the debate, when I informed them that I should have them both brought before a justice of the peace by regular process of law, that the people might have a chance to learn how much of truth there was in their sworn statements. Knowing that they could not stand the test of a rigid cross-examination, these poor tools left the town and could not be found when wanted.

The object of these opponents of the truth was to inaugurate this flank movement, thinking thereby to prejudice the minds of the people against us, and thus secure our defeat. But thanks be to Almighty God, the weapons they formed against us proved the means of their own overthrow. Their manifestly unfair and unchristian course turned the current of popular sentiment more strongly in our favor, as will be seen by the opinion of the Moderators, and certificate of many respectable citizens herewith inclosed.

In all my life I have never known the truth to be put to a test at once so trying and fiery as the one just referred to. But I *knew* the Lord would give us the victory, so we awaited patiently till the ordeal was past, when his mercy appeared. The discussion terminated favorably to the cause of truth.

Under a previous arrangement they were to occupy the Sunday before the debate and I the one following. But they refused to stand to this agreement, pleading a misunderstanding. We proposed to divide the time rather than the congregation; but this did not suit them, and still refusing to give us any showing. Some twenty-five men turned out on the morning of July 4th, and built a good arbor under which we continued to hold meeting till Monday, July 8th, the congregations being large and very attentive. Five were baptized on Monday, and several others will undoubtedly unite with us on my return. We shall organize a branch, and probably a Sunday School, when I go back there, on the 3rd day of August. I am now on my way to Bandera, where I expect to remain a week or two.

The interest here is great, and I hope the Conference will send an able man here this fall—one who is able to stand up to the rack "hay or no hay," as my circumstances will compel me to return home this fall. The work commenced here is an excellent one and justice to the people demands that the mission be supplied with the necessary help.

Ever working and praying for the prosperity of Zion, I am yours fraternally,

D. H. BAYS.

To whom it may concern:—We, the undersigned citizens of the county of Wilson, and State of Texas, do hereby certify that we were present at a discussion held in Stockdale, within the county and State aforesaid, on the 1st, 2nd, and 3rd days of July, 1878, between D. H. Bays, of the Latter Day Saints, and A. Marquis, of the Christian Church (so called). And, as lovers of fair play and even-handed justice, we deem it due to ourselves and the good people of Wilson county, to say that we

deprecate the course pursued by both Mr. Marquis, and Mr. Washburn of the Baptist Church, and their friends, during said discussion. Mr. Bays, as his opponents were constrained to confess, deported himself like a christian gentleman; and we only regret that his opponents did not manifest as much fairness in their course.

When the discussion was about half through, conscious of their inability to sustain themselves by fair scriptural argument, Mr. Bay's opponents began to introduce and circulate evil reports against him and his church, thinking thereby to prejudice the minds of the people against him and destroy his influence. Just before the opening of the forenoon session on the second day, Mr. Marquis made a little speech introducing Mr. Washburn, who read the statements of two men respecting things that should have occurred in Missouri and Illinois. But when put to the test, these men who professed to know so much about Mr. Bays and his church actually refused to be questioned upon their statements, thereby creating a grave doubt as to the truthfulness of their assertions.

Mr. Bays appointed the next day, July 3d, at 2 o'clock p. m., to examine the witnesses, but they both refused to be present and left the town. The whole ground was reviewed, and their effort to stigmatize fell to the ground.

Mr. Marquis and his friends claiming the use of the house after the debate to the exclusion of Mr. Bays, and many responsible persons desiring to hear the latter gentleman speak, some twenty-five men turned out on the morning of the 4th, and by noon had a comfortable place which they called "Gospel Arbor," under which services were held without any to "molest or make us afraid."

We earnestly hope the good people of our State may never again be called upon to witness a transaction at once so manifestly unfair and disreputable as the circumstance referred to above.

STOCKDALE, Wilson Co., Texas,
July 8th, 1878.

Signed:

D. T. Hale,	J. A. Currie,
T. N. Russell,	Nathan Jackson,
G. W. Humphreys,	Wm. C. Burris,
D. C. Pennell,	T. Miller,
Peter Mason,	M. T. Ward,
Thos. Day,	H. Henson,
John McWharton,	S. A. Edmison,
M. L. Curry,	J. G. Edmison,
J. C. Dickens,	J. A. Walker,
B. F. Myers,	W. R. Estill,
James Estill.	

To whom it may concern:—In answer to a request, I hereby state as president of the meeting in which a discussion was held between Mr. Marquis, of the Christian Church, and Mr. Bays, of the Latter Day Saints, that, in my opinion, in the discussion of the first three propositions Mr. Bays fully sustained all that he proposed to do, and Mr. Marquis never dislodged him in one instance. But in the arguments offered upon the fourth proposition, neither gained any decided point in the direction of gospel truth as touching the question of "Baptisms."

Signed: J. B. Cone.

STOCKDALE, Wilson Co., Texas,
July 3rd, 1878.

I hereby state, as I was Moderator for Mr. Marquis, the above to be true, as my opinion, to the best of my judgment.

J. T. FERGUSON.

THE TRUE GOSPEL vs. POLYGAMY AND CONCUBINAGE.—No. 2.

It has been urged by some of the teachers of the Utah Church, that the Nephites were a wicked and rebellious people, and were never sufficiently righteous to practice that holy law of celestial marriage, i. e. polygamy and concubinage. In answer to this objection, we will content ourselves with quoting from the Book of Mormon, page 463, paragraphs 4-5, (European Edition):

"And now, behold it came to pass, that the people of Nephi did wax strong and did multiply exceedingly fast, and became an exceeding fair and delightsome people. And they were married and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them. And they did not walk any more after the performances and ordinances of the law of Moses; but they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer and in meeting together oft, both to pray and to hear the word of the Lord. And it came to pass that there was no contention among all the people, in all the land, but there were mighty miracles wrought among the disciples of Jesus.

"And it came to pass, that the seventy and first year passed away, and also the seventy and second year; yea, and in fine, till the seventy and ninth year had passed away; yea, even an hundred years had passed away. And the disciples of Jesus whom he had chosen had all gone to the paradise of God, save it were the three who should tarry; and there were other disciples ordained in their stead, and also many of that generation which had passed away. And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God. There were no robbers, nor murderers, neither were there Lamanites, or any manner of ites; but they were in one the children of Christ, and heirs to the kingdom of God. And how blessed were they, for the Lord did bless them in all their doings. Yea, even they were blessed and prospered until an hundred and ten years had passed away; and the first generation from Christ had passed away and there was no contention in all the land."

We think that the above quotation will be considered as a sufficient answer to the allegation of unrighteousness which has been so frequently urged as a reason why the Lord did not permit that people to practice polygamy.

It is also urged that the prohibition affected the Nephites only; that the commandment was given to them alone, and was not intended to apply to any other people. Those who so teach, forget that the Lord condemned the actions of not only David and Solomon, but of all those who practiced these abominations, whether upon the Eastern or Western Continent. And furthermore, the Jaredites had received a similar command to the Nephites in reference to their marriage relation; for we read that:

"Riplakish, (the king), did not do that which was right in the sight of the Lord; for he did have many wives and concubines, and did lay that upon men's shoulders which was grievous to be borne."—Book of Mormon, page 535, par. 5.

The leaders of the Utah Church have declared from the public stand, in Salt Lake City, that they would not give the ashes of a rye straw for either the Book of Mormon, or Book of Doctrine and Covenants; that they are

above all written law. If they are reported correctly in this matter, from what source do they receive their knowledge of the principles of the gospel. They appear to have forgotten that the Lord, again and again, has declared that the books which they have discarded contain the fullness of his gospel; and the revelations to his church, to Jew and Gentile, bond and free, and that this gospel is the only gospel recognized by him.

The only logical conclusions that we can draw from such assertions are, they are no longer amenable to the laws which God has given for the government of his church; that he has condescended to have some secret understanding with them, whereby they are at liberty to transgress his laws, and break their former covenants, and yet obtain his approbation.

Shame upon such a people; who, while professing to believe in the divinity of the mission of the martyr and prophet, Joseph Smith, are trampling under foot those divine books containing the fullness of the gospel, and upon which with the signs following the believers rests more than upon anything else, the proof of the restoration of the gospel of Christ. As true Latter Day Saints we believe those books are necessary for the establishment of the pure and unadulterated principles of the gospel, and we have an abiding testimony of the divinity of their origin; and whosoever else professes to be able to dispense with them, we still acknowledge, and gratefully acknowledge our dependence upon their teachings.

In a revelation given to the Church, February, 1831, we read:

"Hearken, O ye elders of my church, who have assembled yourselves together, in my name, even Jesus Christ, the Son of the living God, the Savior of the world; inasmuch as they believe on my name and keep my commandments; again I say unto you, hearken, and hear and obey the law which I shall give unto you; for verily I say, as ye have assembled yourselves together, according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive. * * * And now, behold I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come. And again, I say thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out."—B. C. 42: 6, 7. (European edition, sec. 13).

Again, sec. 49, par. 3, (European edition, sec. 69), we read:

"And again, I say unto you, that whose forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made."

Now is this the law of God? We as Latter Saints believe that it is. Then where is justification for the Utah Church, in the practice of polygamy and concubinage.

"For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round."—B. C. 2: 1. (Europ. Ed. sec. 30)

In a revelation before quoted, the Lord says, speaking to the Church, that a condemnation resteth upon the children of Zion. "And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do according to that which I have written."

How can those who practice polygamy justify themselves? Certainly not on the grounds that they are acting according to the teachings of the Book of Mormon and the former commandments; from the very fact, that the commandment "Thou shalt love thy wife with all thy heart, and cleave unto her and none else," and "Wherefore it is lawful that he should have one wife, and they twain shall be one flesh," were already laws of the church, when the children of Zion were informed of their condemnation.

For the purpose of establishing the doctrine of the Church in reference to marriage relations; it was deemed necessary under the presidency of the martyrs, Joseph and Hyrum, (names of ever blessed memory), that a set form should be set forth, and published in the Book of Doctrine and Covenants, clearly defining the obligations entered into by those who were married by and with the authority of the Church; and so plainly has this been set forth in the article on marriage alluded to "that a wayfaring man though a fool need not err therein." One portion of that article reads as follows: "You both mutually agree to be each other's companion husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others during your lives."

In the light of the foregoing evidence of the commandment of God, and the practice of the Church, can any one, except those who are wilfully corrupt and wicked pretend to offer the least justification for the practice of polygamy, seeing that it is diametrically opposed to the revealed law of God, and teachings of the Church of Jesus Christ of Latter Day Saints.

We again assert that the document upon which the followers of Brigham Young rely for their justification, is a fraudulent one. Its professed teachings are opposed to the teachings of the Testaments, New and Old; the Book of Mormon and the Book of Doctrine and Covenants; consequently as Christians, as Latter Day Saints, we are bound to reject it; for God is the same yesterday, to day and forever. Those ordinances necessary for salvation at the organization of the Church are still necessary; and all future precept or teaching emanating from God will be in unison and complete harmony with that which he has already given; and he will never command his people to do that which he has pronounced abominable and wicked before him.

All Latter Day Saints at least, profess to believe in the divinity of the Book of Mormon. believing that it was revealed to man by the agency of an angel, and translated by the gift and power of God, confirmed by the signs following the believers. We also believe that the revelations contained in the Book of Covenants are the revelations of God, communicated through Joseph Smith. If these things were not so, what confidence could we have in the reputed establishment of the Church of

Christ on the 6th day of April, in the year of our Lord 1830; we should be bound to assume that the mission of Joseph Smith was a delusion and a snare; a conclusion that we should be very sorry to hear admitted by any one bearing the name of Saint.

We think sufficient has been quoted to prove the unchangeableness of God. And it is self-evident, from the quotations made, that the only law regulating marriage in the Church is that by which the people of Jared and the people of Nephi, and also the Lamanites were governed. And, furthermore, the teachings to those people, and to the Saints are in perfect accord with the teachings of Christ and his apostles upon the subject; and we would recommend the words of the apostle to all, "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband."—1 Cor. 7: 2.

"We believe that marriage is ordained of God, and that the law of God provides for but one companion in wedlock for either man or woman, except in cases where the contract of marriage is broken by death or transgression. We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God." And we not only believe this, as a church, but we are sustained in our belief by the laws of God given for our guidance. We assert that according to those laws, polygamy and concubinage were not, nor ever can be a tenet of the Church; and any church that teaches or practices such heresies is responsible before God and accused according to the apostle St. Paul, (Gal. 1st. chap.) The church of Utah, presided over by Brigham Young, in teaching and practicing these abominations has forfeited all title or claim to the name of the Church of Jesus Christ of Latter Day Saints; having become apostate to the commands of God regulating marriage in his Church. If further proof of this were considered necessary, we need only point out that in Utah, the same as elsewhere, where polygamy has been and is practiced, tyranny reigns triumphant; ignorance and intolerance are in the ascendancy, and murder becomes necessary for the perpetuation of the foul and abominable thing. Although we are prepared to give the meed of praise to some of the people of Utah for honesty of purpose, in their religious profession, yet they are like sheep without a shepherd. They are following after men (will o' the wisp) who are leading them into quagmires of infidelity and carnality. Having accepted man as God, they have come under condemnation and are reeling to destruction. "Remember, remember that it is not the work of God that is frustrated, but the work of man; for although a man may have many revelations and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall, and incur the vengeance of a just God upon him."—B. C. 2: 2. (Europ. Ed. 30: 2.

Therefore, let us cease from all lustful desires and wicked doings, "and remember the new covenant, even the Book of Mormon and the former commandments; not only to say, but to do according to that which God has commanded." Only

"Imposture shrinks from light,

And dreads the curious eye;
But sacred truths the test invite,
They bid us search and try.

"The truth thou shalt impart
May we with firmness own,
Abhorring each evasive art,
And fearing thee alone."

JOSEPH DEWENUP.

LETTER OF W. B. SMITH.

It is with feelings of gratitude and love for the cause of Zion, that I wish to contribute a few lines, which if properly considered and properly applied, may not be amiss to publish. "Wisdom is justified of her children." And one of the Bible worthies, also, has said, "Old men for counsel and young men for war." Here then follows what I wish to write for the readers of the *Herald*.

Saints and Elders who write glowing articles on the subject of the building up of Zion, and of their faith in the latter day work, should not embellish their communications with that well known, and very familiar phrase, "the destruction of the wicked." Words of threatening of this sort, tend more to stir up wrath and hatred to the cause of truth, than it does to administer grace to the hearer. "Love is the fulfilling of the law." And brethren who speak and write of Missouri as the land of Zion, should remember that the gospel is not a native of any one portion, or part of these United States. "Zion is the pure in heart;" and wherever the people of God live and worship God in Spirit and in truth, there is Zion. That Missouri is a land of promise may be considered, from the following reasons:

1. It is rich with a goodly soil of land.
2. The climate is adapted to most all kinds of fruits, the producing of grain, and for stock raising purposes.
3. Because there is much unoccupied land, and farms that can be had at reasonable rates.
4. Because Missouri as a State occupies a central position among other States in the Union.
5. Whatever is said of Missouri that is pure and holy, so let it be considered in the revelations of God. For "mild words turn away wrath while grievous words stir up anger."

Those of our good Latter Day Saints who are zealous for the growing prosperity of the Church they represent, should not mistake their mission in the preaching of the word; for it is not the sword, nor threatnings that they are sent out to preach; it is repentance and the gospel of glad tidings, and of great joy that they are sent to preach—and this is the proclamation of love and goodness unto all people; it is not wrath, nor destruction. It is not true that every man and woman that has not obeyed the gospel is an enemy to God; for never having heard the gospel preached they can not be under condemnation for rejecting it. Nor do we deem the world all wicked sinners, because they have no knowledge of what the law of God is.

There are many people in this wide world, who, like the household of good old Cornelius,

are anxiously waiting for the Lord to send some one to them with authority to declare unto them the greater fulness of truth, and to break unto them the bread of life in all of the ordinances of God's house, legitimately.

There are absolutely no wicked sinners upon the earth, not until such times as they to whom the gospel (which is the law of God) has been preached to them, and by them rejected; for they "who are without law, are a law unto themselves;" and, therefore, according to Paul, they are "judged without law."

Much is said by the Saints about the redemption of Zion, and if the Saints did but understand it, Zion is already redeemed, so far as the State of Missouri is concerned. For ever since the vexed question of slavery has been disposed of by the late war with the South, the flag of our Union floats free over all classes of men, whether Latter Day Saints, or heretics; and therefore, the Saints have nothing to fear, or to hinder them from going into the goodly land with joy and gladness of heart, preaching peace and consolation to all who love God and keep his commandments blameless.

Saints that talk of an inheritance in Zion, in Missouri or in any other land or country, must know that such inheritance can not be obtained in any other way than by purchase. This Brighamite doctrine that "God is going to destroy the wicked," to give place for the Saints, in order to build up the kingdom of God, is a grievous mistake, and should be frowned down by every truth loving Saint of God. The all, and the only way that any man or woman can obtain an inheritance in Zion, or in the kingdom of God, is by living honest, holy and virtuous lives, and in doing unto others as they would wish others to do unto them; and by keeping, as before stated, all of the commandments of God blameless.

In much esteem I subscribe in love to you Bro. Henry, and to all the Saints everywhere, your brother in Christ, WILLIAM B. SMITH.
ELKADER, IOWA, July 7th, 1878.

THE CHRISTIAN.

A Christian is a child of God, a brother of Christ, a temple of the Holy Ghost, an heir of the Kingdom, a companion of the angels, an honor to the world. In all his surroundings he has malice toward none, but has charity for all mankind. The Christian's honor is Christ in heaven, and Christ's honor is a Christian on earth. He is a dear child of God, clothed in righteousness, living in holy fear and cheerful obedience before the Father. He shines as a light in the world, and as a rose among the thorns. He is a creature of God's grace, in whom the holy angels rejoice, and one whom they continually accompany with joy. He is a miracle to the world, a terror to devils, an ornament to the Church and a desire of heaven. His heart is full of joy, and his tongue utters nothing but truths. He loves his neighbor as himself, and does unto others as he would like them to do unto him; and his hands are full of good works, and his heart is filled with gratitude and praise to his God.

G. T. GRIFFITHS.

To teach the meaning of a word thoroughly is to teach the nature of the spirit that coined it; the secret of language is the secret of sympathy, and its full charm is possibly only to be gentle.

THE SPIRIT EXISTS WHEN SEPARATE FROM THE BODY.

Editors Herald:—Herewith I send you some very remarkable experiences had by Sr. Emma Wooliscroft, of Streator, Illinois, in very nearly the exact words of herself and husband, who related them, lately, to me. It will be seen that they are strikingly similar to what is recorded in the New Testament, and in church history, as also some cases published of late years in the *Herald*.

Why may not such experience be had in these "latter days" as well as in ancient times!

Sr. Wooliscroft states that in November, 1873, when living in the city of Springfield, Illinois, a member of the Second Presbyterian Church, she was extremely sick for a period of ten weeks; and was thought by her physicians to be past recovery. Indeed, her family and her friends had given her up to die. Feeling, at the height of her illness, a peculiar uneasiness, she requested her husband to raise her up into a sitting position; and upon his doing this, she experienced, immediately, a sensation as of death, and signified a desire to be laid down again. This being complied with, she felt, sensibly, her spirit leaving her body, and became thereupon extremely happy.

She heard distinctly the cries and lamentations of those around her, and was conscious of the farewell kiss of her husband. Thinking she was really dead, she was sensible of no sorrow therefor, but felt rather joyful than otherwise.

She now, in her spirit state, moved rapidly away from her death-bed and its surroundings, and presently passed, one after another, many dark, gloomy prison houses, some of them darker than others; and in these she saw many familiar faces. These persons, in their spirit state, were suffering punishment, and some more than others. She exchanged no word with them, but only saw them.

Having passed these, she entered upon another scene—one of surpassing beauty and delight—upon which the memory of the dismal, dreary prison-houses passed entirely from her mind. Presently she came to one place more delightful than others; and here she saw a personage, a king, of incomparable beauty and majesty, whose face shone like the Sun, and was seated upon a throne of glory. She ventured to draw near the throne, and when within a step, she perceived that the king held in his hand a golden sceptre. She stretched out her hand to touch it, but could only come very near to it, whereupon the king said to her, "Not just yet; wait a little longer, and then you shall."

After this she returned whence she came, and immediately found herself possessed of her body, and saw her husband standing at her bedside, where he had remained while these things were transpiring; and she was afterwards told by him that she had been in that apparently dead or dying condition for near four hours. She was informed that many were present in her room during all this time, and all thought her to be dying. These, with many other things, she saw and heard while she was consciously absent from her body.

Paul tells us, 2 Cor. 12:1-4, that he "knew a man in Christ (whether in the body, I can not tell; or whether out of the body, I can not tell; God knoweth); such a one caught up to the third heaven." * * * "How he was caught up into paradise." By this Paul teaches that a man, either "in the body," or "out of the body," might be "caught up to the third heaven," and "caught up unto paradise." If this could be done in his day, why may it not be done in our day? What is there in philosophy or religion to prevent it? If "a man" could have, in Paul's day, the forementioned remarkable experiences, why may not Sr. Wooliscroft have had the peculiar experience as she claims to have had? We think the testimony of a living witness is equally as good, other things being equal, as that of a dead one who lived eighteen hundred years ago. Well, we have comfort in believing both.

W. W. BLAIR.

THINKING.

What gave Socrates the power of sifting every doctrine of philosophy and religion, and every policy of the State? What gave Isaac Newton that ponderous force of mind which opened the eternal laws of the universe? What made Luther a very Samson among the Philistines of Rome? or gave Chalmers his seraphic language, or Franklin his keen and philosophic common-sense, or Hamilton his vast sweep of intellect? 'Twas thinking did it. No school training, no mere reading, no outward advantages alone could make these men what they were. They thought—thought designedly, laboriously. If you are ambitious of their worthy fame, imitate their example and *think*. This is the secret of all *originality of mind*. Original men *think*; imitations follow their patterns. *Save your time*. It is your capital; perhaps it is all you have. Use it well, and you'll die possessed of true riches. Suppose you saw a young man of fortune every day flinging out small change in the street, and sometimes silver and gold coin of considerable amount, could you persuade yourself that he would die rich? But you are wasting fragments of precious time, and frequently whole days, and expecting to accomplish much in life? Time is your capital—use it well. Invest it where it will be most productive and make sure returns.

I would say, be the owner of at least a few good books. You can invoke no earthly power more formative and lasting in its influence on your mind than books. Newspapers will not answer: they are too varied, and contain too much that is of only passing interest. Much in them is well worth your attention, but to read nothing else dissipates the mind, and unfits it for sound reflection and study; and for you to lose this time for making yourself acquainted with the great masters of human thought, would be to throw away gold because it is heavy, and substitute tinsel because it is light.

Make no compromise with error. Man is weak, Satan wily; only God is true. There is no safety in sin, confide only in God. Do not be a time server or a tool. Practice right and trust in God to give victory and rest.

He had need to be well underlaid that knows how to entertain himself with his own thoughts.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, September 1, 1878.

WE have of late been asked some questions about modern Spiritualism, the questions effecting the standing of members of the Church who were having more or less familiar association with that philosophy; and our opinion is required as to the good standing of those persons.

We have no wish to put manacles upon those who wish to investigate the singular phenomena of modern Spiritualism; or to put up the barriers against inquiry; but one thing we are assured of, the teaching of all classes of Spiritualists respecting the final condition of men, is contrary to that taught by all classes of the Latter Day Saints. Besides this, the divinity of Christ is denied by them; the saving effect of the atonement is ridiculed by the most of them, and all ordinances are denied.

There is an inspiration claimed by both Spiritualists and the Latter Day Saints; but the former hold that theirs is but the influence of mind, affecting mind, in a similar manner, but superior degree, that the mind of one man in the flesh may affect another, through what is called psychology, mesmerism, biology, or the science of mind; while the latter hold that their inspiration is through a ministration of the power and influence by which God the Father, and Christ the Son, act upon all the creations of God, direct, and not through secondary channels, who may be styled mediums; the influence being directed by Christ to the one inspired, through the operation of laws known to himself, and not through a succession of minds operating upon minds by natural causes known to man. The one who seeks inspiration from the spiritualistic sources, sends a message into the dark to be answered by some spirit that has had a body upon the earth known as man, or, what is equally likely if not indeed far more certain, to be replied to by an evil spirit that has never known a tabernacle. And in preparing himself to receive the message he asks for, he is required by the philosophy of the teachers to put himself in a receptive condition by becoming *entirely passive*; which is virtually unlocking the tabernacle of flesh by the spirit given to inhabit it, vacating the premises and inviting any spirit, good or bad, sober or mischievous, to enter in, take possession and operate it; and it ought not to take many hours of thought upon the subject to determine which would be most likely to secure the opportunity. Any one has only to read the messages said to have been received from the invisible world sent by those who have lived upon the earth, as an aggregate, to be convinced that the great majority of them bear the impress of mischief and uncertainty; and he will need to be sharp sighted indeed if he find in all that has been discovered by Spiritualism anything resulting in permanent and marked good to the race of mankind.

Nature's Divine Revelations, written by Andrew Jackson Davis, contains, possibly, all that is new and radical in the science, as it is called, and we are of the opinion that nothing superior to that work has been written since; and certainly, no later devotee of it has borne a more consistently good character than the writer of that work.

Nearly all the prominent writers, and almost all the papers published by Spiritists, or Spiritualists, have made the Bible and its claims a butt of ridicule; and many of them in a spirit of ribald mockery of the sacredness with which the Christian and the Saint have regarded the truths of the book.

The marriage bond has been and is derided by nearly all the leading minds of Spiritualism; and disregard for it openly and publicly taught; and so, also, with many of the laws which society has by long continued experience found necessary to its safe existence. In these is to be included the recognition of certain standards of right and wrong, good and evil, moral and immoral thoughts and deeds, all of which are either threatened or at once denied, in this form: "there is no such thing as evil, all that men call evil is undeveloped good;" "the terms good and bad are but comparative, and are only relatively good or bad, as compared with each other. In themselves they are both good," &c. "A thing may be good to-day and right; to-morrow, or next day, the same thing may be bad, and wrong; and *vice versa*." These are taken as arguments possessing the sum of wisdom; but are false in statement and specious in argument. Good and evil are positive and opposed to each other, and are not dependent upon comparison with each other to determine their character; sweet and sour do not need to be contrasted to determine which is sour and which is sweet. Under the operation of the idea that what is true to-day may be false to-morrow, men have drifted first into one phase of thought then into another; until they have reached the position, that whatever a man thinks to be good, is good; whatever he thinks to be evil, is evil; whatever he chooses to subscribe to for the moment, that is the law to him; and no other one has any call, or right for that matter, to hinder him or to say to him nay. This has resulted in Spiritualism in destroying the equilibrium of thought; has unhinged the just conception of right and wrong; has sanctified vice and rendered virtue an immorality; has changed the relationship of words until there is no virtue, no honor, no sobriety, no good; no vice, no immorality, no dishonor; for the rigid standards by which these things were before time measured and ascertained, are denied and dethroned. It has resulted in preventing the unification of Spiritualists; and though there may be millions of them, there is no effective organization among them, no generally recognized rules of conduct, public or private; and no universally accredited leaders or creed; their chief efforts being directed toward the disintegration of already existing organizations and forms, rather than to the building up of any thing better; they are iconoclasts who live out of doors and have no houses nor castles, no sacred fires nor family hearths, no gods nor altars to which to invite the worshipful and the reverend among men, which they care to defend; hence their recklessness.

What, Latter Day Saints, to whom God is a reality; the spirit a tangible existence; the Bible a potent declaration of the will of God, to which the Book of Mormon and the Doctrine and Covenants are powerful auxiliaries; the future but the entrance into possession of the best and noblest enterprizes in which the spirits of the redeemed may engage; the principles of their faith plainly defined, and to them true as the sunlight; the

names of good and evil, right and wrong, imperishable facts, fixed as the laws which govern the sidereal heavens, having eternal significance and suffering no change from the caprice of men, nor fitting themselves to his self-imposed easy and degrading conditions of life; these who have taught, and rejoiced in the teaching, that all men will be judged and rewarded for the *good* they have done and punished for the *evil*, punishment and reward to be adjudged from the divine and undeviating standards that change not nor vary—what these men can see in the supposed, or real developments of Spiritualism, to the neglect of their own faith, we are at a loss to conceive.

The only thing of real benefit, so far as we have yet learned, that Spiritualism may claim, with any degree of consistency, (if indeed it may claim that), is that it has demonstrated that the spirit may and does have an existence separate from the body. Saints, who have received the teaching of the word, are convinced of this already, and do not need so doubtful manifestations as are those which it is alleged prove it.

When the Elders of the Church are abroad they occasionally have to meet the disciples of Spiritualism in defence of Scriptural faith, and for any part of the eldership to be in affiliation with table tipping and rapping, and seeking unto the spirits of them that have died for information, is to us a doubtful propriety, and must weaken both. Bro. W. H. Kelley met one of the ablest Spiritists in the North-west last fall at Glenwood, and the truth was defended.

Along in the days of our early manhood we were favored with an opportunity to investigate the table tipping and rapping phenomena, at the house of a farmer, living only some half a mile from the farm we were living upon, whose daughter was a medium. We spent more or less time for two years, attending the seances and reading what came in our way respecting this mysticism, and for the greater portion of that time, extremely anxious that the good there was in it might be made plain to us and mankind be benefitted. But greatly to our discomfort, at the time, nothing was offered that afforded a satisfactory test. Near the close of the two years, however, we received a written communication from the spirit of an old schoolmate and friend of our boyhood's days, so closely written in his own hand writing that the sharpest scrutiny would fail to detect a difference. This communication, stated the time, when he had died, the place where and the disease of which he died. This was to be the test. It was unequivocal, straight and clear. We at once wrote to his widow, living at Watertown, N. Y., and by due course of mail received a letter from her brother stating that at a date prior to the communication we had received, the man himself had left his home with wife and children in good health for Utah; and in two months afterward we received a letter from himself dated at Laramie, at which place our letter had overtaken him; and in the fall of 1876 we spent nearly a day in pleasant converse with him, in Salt Lake City, a gray haired man, but in the flesh and well.

We have never seen, nor heard a message from either Joseph, Hyrum, Samuel, or Don Carlos Smith, nor one from their father, or mother, received through Spiritualistic mediums, that would bear the test of examination; nor do we ever expect to.

It may be said that our experience is an exceptional one. This is granted, but it should be borne in mind, that no one has been left upon the earth and in the earth life, by those who have lived and died in modern times, who, from the natural surroundings and circumstances of their lives, had a graver and more pressingly just right to visits and direction from the departed than had we; and it seems to us that all other conditions being equal, to us should have come those whisperings from the loved and absent. But none have come; and exceptional as our experience has been it has determined our opinion of the reliability and usefulness of modern Spiritualism.

We argue, that right ruling, both Joseph and Hyrum Smith having held so important a position in the economy of the dispensation in which they and we are called to act, if the philosophy of spirit communication avowed by modern Spiritualism were true, these men should communicate, and to us. The fact that they have not is indicative to us that they cannot, or will not; or that there is an error in the claim made.

Another thing in connection with the whole matter is, that Spiritualism asks a man to put aside his individuality and to become a passive victim; while the philosophy which is the genius and bulwark of the Church to which the Saints should adhere, teaches that for this individuality man will be held to the strictest accountability, and any relaxation in the vigilance with which man guards and controls the tabernacle placed in the trust of the spirit, may be fraught with danger and may be termed a breach of trust; for the Spirit of God and of truth never ask a man to give up his individuality.

Those who choose to run after the dark and startling mysticisms of Spiritualism may do so, but to us there is danger to faith, trust, confidence, honor, virtue and salvation, in its sophisms.

EDITORIAL ITEMS.

THE Oneida Communists, of Oneida, N. Y., are in a condition of breaking up. Noyes, junior, son of the founder, it seems is infidel to many of the tenets advanced by Noyes, senior, and is disaffected. This disaffection has reached others of the community, and several have of late left the society. Some men have left, taking with them partners for whom they have contracted affection during their stay in the society and have married, and gone into business elsewhere. The founder, the elder Noyes, is getting infirm and the reins are slipping from his grasp; and it is within the near probabilities that there will be another socialistic failure to add to the already long list of fallacious Utopian schemes.

We again call the attention of our correspondents to the favor they will confer by making a brief statement of their business and their orders for books, HERALD, HOPE, etc., on sheets of paper separate from the portions of letters not connected with business, instead of mixing all together, which compels us to copy the business portions for filing away; or, if we do not do this, the whole letter may be filed and thus there is a chance that the portions intended for publication, or for making an editorial note of, or that contains an obituary, or other notice, may not return to the editorial desk, and some one may feel slighted, or valuable and necessary matter may be left out unintentionally,

Bro. George A. Blakeslee is out in the *Berrien County* (Michigan) *Record*, of August 15th, 1878, in a well written defence of the Saints in Michigan and their doctrine, against some writer in a former copy of the *Record*, stating that "Michigan is a poor place for them to practice their religion in." Bro. George deals in a few plain facts that are telling and hard to refute; and draws an argument therefrom that Saints can and do thrive and do well in Michigan.

By letters from Utah we learn that one of our brethren at Brigham City was lately visited by certain persons unknown, at 11 o'clock at night, who were quite anxious that he should leave. His wife ran out to the neighbors and roused them by saying that the Danites had come to kill them. His house has been stoned, work withdrawn from him. Bro. Fyrande thinks him to be worthy of sympathy. Bro. Fyrande was to be at Willard City, and is ready to go north.

Sister Ann Thomas, of Fairfield, Utah, wishes to be remembered to the Saints who left that place and went to Missouri in 1867. Her health is poor and she asks for the prayers of the Saints. She sees no Elder and hears no preaching, but the spirit of God comforts her.

The prayers of the Saints are requested for Bro. Andrew Nielson, of Nebraska City, Neb. He has been ill for some time and is said to be suffering from an incurable disease.

Brother Thomas Taylor, of England, writes: "Things of a temporal nature are brightening up a little now in England, and I hope it will be beneficial to the cause, which is moving though slowly yet steadily onward."

Notice of our Semi-Annual Conference, at Galland's Grove, Iowa, September 7th, appears in the *Harrison County Courier* of August 8th, sent us by Bro. Cadwell.

Bro. Charles Derry wrote, August 8th, from Unionburg, Iowa, that he was well and doing what he could in the ministry. Had baptized two recently, and others seemed nearly ready.

Bro. A. J. Cato wrote, August 8th, that the work was still gaining ground in Texas. He was in Red River county, and expected to hold a debate with a Christian minister, beginning August 20th.

Brn. Arthur Hailey and Daniel Fisher, of Avenue City, Andrew county, Missouri, a town eight miles north-east of St. Joseph, wishes to inform the brethren who wish to work at that trade and who may desire to locate in the west, that a shoemaker can secure a good opening for business in that town.

Bro. Eri B. Mullen, of Ray county, Missouri, writes that when the cyclone visited Richmond last June, that, among other buildings, it destroyed the post office, and some of the mail therein was carried by the wind and fell at his place, thirteen miles north-east, and that some of it even went as far as Chillicothe, fifty-five miles distant.

Brn. S. J. Madden and George Spencer have baptized thirty during the past winter and Spring in Ellsworth county, Kansas, and Barry county, Missouri. Bro. W. B. Tignor has assisted them in Barry county, by teaching the people and getting several ready for baptism.

Bro. Wm. Cloggie, of Salt Lake City, sends us the *Deseret Evening News*, containing an article entitled "Are we of Israel," by Geo. Reynolds, which contains much of interest to Latter Day Saints. We thank Bro. Cloggie for his thoughtful kindness.

Bro. C. Derry, in a late letter writes of Bro. Thomas Dobson, as follows: "In his death the Church has lost one of its best members, and one of its most indefatigable laborers. Clothed in the armor of truth he has passed into the presence of his God. Let me die the death of the righteous and let my last end be like his."

Sister M. L. Smith, of Ross Grove Branch, Holt county, Missouri, rejoices in the growth of the work of God throughout the land, and is grateful for his goodness towards her.

Bro. J. J. Cornish did not succeed in creating an interest in Imlay, Lapeer county, and returned August 13th to Marion, Sanilac county, where he baptized twenty-nine when there in July and early in August. His address at London, Ontario, is changed to box 109 F. Bro. R. Davis was at Lapeer, and in rather poor health, which we are sorry to learn.

Bro. W. W. Blair went into the Eastern Iowa District and attended a two-day's meeting at Blue Cut, Jones county, August 10th and 11th. He reports having had a pleasant and, he thinks, profitable time. He preached at Canton, Iowa, the nights of the 13th and 14th, and had appointments for Sunday the 18th. Thence was to go to Maquoketa and Davenport.

Sister Sarah L. McVay, of Buttsville, Grundy county, Missouri, writes that they would like to have a visit and some preaching from the Elders of the Church. Their nearest station is Spikardsville, five miles east of their place. Any Elder who can come and will address them at Buttsville will be met at Spikardsville, or Mr. Cornwall there will inform them where Bro. McVay lives.

Bro. W. H. Kelley wrote from Madison, Indiana, August 15th, that he had been preaching at Union Branch just previously and was about starting for Hall's Ridge. He is feeling in better health.

Bro. J. T. Phillips writes that he has been trying to do what he could for the cause in Huntsville, Missouri, distributing tracts and talking to the people. He was sorry to leave the branch there, but it was necessary for him to return to Renick to live, yet he will go as often as he can to Huntsville to preach and to encourage the Saints.

Bro. Samuel A. Reeve, of Mount Holly, New Jersey, writes that he is made glad by the testimonies of the Saints through the HERALD, and by the success and progress of the work of God in the land. He wishes to be useful and is teaching his neighbors by precept and example concerning the good way.

Sr. Rebecca M. Bradley, of Webb City, Jasper county, Missouri, writes that the Saints there and at Oronogo (ten in number) have been organized into a branch, called Center Creek. They hold regular meetings, and have some very good ones; are also endeavoring to live exemplary lives, and thus hope to do good. Although poor in this world's goods yet they believe in doing all they can to aid the work of God and his ministry. Those aged ones, Bro. C. W. Short and wife, of Joplin, are in poor health and desire the prayers of the Saints in their behalf; so writes Sr. Bradley. Bro. Short is ever ready to do all he can in the cause.

Sr. H. P. Savage writes from De Witt, Saline county, Nebraska, August 12th, 1878, very feelingly about her present hopes in the Lord.

Bro. J. R. Cook has baptized two more at Woodbridge, California.

Our thanks to the following for papers received: T. R. Hawkins, William Street, Thomas Henning, Phineas Cadwell, G. A. Blakeslee, and to C. A. Davis of Australia, for Sydney, Newcastle, and Manning River papers for June, with scraps giving account of disasters of various kinds. The editor of the *Sydney Evening News* says that the social and political situation in England, and on the continent of Europe, "might be felt to indicate a general breaking up of peace and order, and the approaching end of the world," but argues that these things have been and are and will be still, without the pillars of the world giving way. He adds that "there are, undeniably, causes for very serious apprehension in the present aspect of the world."

QUESTIONS AND ANSWERS.

Question.—A person whom we will call Mr. B. attends meetings of the Union Branch, and meets and converses with the officers and members of the branch, until convinced of the truth; and then comes before the branch and asks for baptism, but for reasons good, to him, he wishes the baptism to be performed in another branch. In pursuance of this intent he goes to the Unity Branch, and in the presence of one, or two of the officers of that Branch states the desire to be baptized, and is there baptized; is such baptism valid? In such case was there a witnessing before the Church as should be required?

Answer.—We think the baptism valid. It would have been sufficient for the presiding officer of the Union Branch to have given the candidate a note of request to be presented to the officer of the Unity Branch asking him to perform the rite. There was a sufficient witnessing before the Church in either case. It has been the custom of the Church, that a witnessing to the branch officers, is under most circumstances, a witnessing before the Church. If the officers perform their duty well, they will be able to tell easily whether or not the applicant is a proper subject for baptism.

Q.—Please explain what is found in the *Millennial Star*, No. 38, vol. 15, page 621, (being the number for September 17th, 1853), first column, where it is stated that Joseph "saw the Twelve Apostles in the celestial kingdom."

A.—We understand it as follows: that in the vision which the Martyr was granted that day, he saw the Twelve Apostles of the Lamb; those chosen by Jesus on this continent which are called in the Book of Mormon the Apostles of the Lamb; he also saw the Twelve that had been chosen in this Latter Day Work; and a portion of their labors; and finally, he saw the Twelve who were first chosen, and who are with the Redeemer in the Celestial Kingdom waiting the completion of the work in the fulness of time.

BRO. BLAIR writes from Maquoketa, Iowa, Bro. E. Larkey's district, as follows:

"Preached twice to fair audiences near Bro. E. Larkey's. Our services in this district are likely to prove timely and effective. Bro. Larkey, Kellsall, and self go on to-morrow to Inland to adjust some matters there, and from there, by Friday, go on to Buffalo, and then by Sunday reach Davenport. Prospects good for additions by baptism, and on old membership. I think to start on from Davenport by next Tuesday, to Des Moines and west. Weather is hot and sultry.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Aug. 9th.—Princess Thyra, daughter of Christian 9th of Denmark, and sister of the Princess of Wales is to marry Prince Louis Napoleon.

Eleven deaths and thirty four new cases of yellow fever at New Orleans yesterday. One hundred and six deaths from it thus far.

10th.—The Austrians have had two battles with the Bosnians, one on the 5th, the other the 7th. Turkish troops aided the Bosnians, but the Austrians were victorious in both battles.

A tornado visited New England last evening. At Wallingford, Conn., ninety houses, barns, etc., were destroyed; twenty persons killed, and double that number wounded. At Meriden, Conn., Exeter and Stratham, N. H., and at various places in Massachusetts and Vermont damage was done by wind, rain and hail, destroying lives and much property. In various parts of Canada the storm was severe and destructive to crops and buildings, and at Watertown N. Y., a heavy rain storm and flood occurred, doing serious damage.

12th.—The battle between the Austrians and Bosnians on the 8th inst. lasted eight hours. The Bosnians were defeated, with a loss of 500 killed and 700 hundred taken prisoners.

Twenty-five of those killed at Wallingford, Conn., by the tornado were buried yesterday. Ten thousand people were present at the ceremonies.

13th.—Forty thousand Russian troops are to leave Constantinople this week and the evacuation of San Stefano and Gallipoli will soon follow, the Turks to take possession. Russia will also soon give up Adrianople, and Erzeroum and Bayazid upon the withdrawal of the British fleet. England does not like certain Russian movements over the line in Asia, and thinks to send some of the troops at Cyprus back to India, lest they might be needed there.

The Albanians are said to be joining the Bosnians against Austria, and altogether there is quite a force arrayed, but the Austrians are successful thus far.

Paper Mill at Beloit, Wisconsin, burned yesterday; value \$22,000.

A flouring-mill, planing-mill and pump factory were burned at Ottawa, Illinois, yesterday; loss \$20,000.

14th.—The Austrians still meet with determined resistance in Bosnia, and one division has been obliged to retreat. It is thought that the Servians are in sympathy with the Bosnians, and Austria will place an army of observation on the Servian border.

During one year it is estimated that the deaths from famine in India have been one million, eight hundred and fifty thousand people.

The yellow fever continues to destroy the people at New Orleans, Grenada, Mississippi and elsewhere.

The Russians are quietly gaining ground in Central Asia, or rather gaining influence, lately, especially in Afghanistan, not a long ways from India, and thus alarms England. It is said that had not the Congress been held and some conclusions made then Russia would have advanced her armies toward India rapidly and thus drawn off or diverted the forces of England in that direction.

15th.—The Emperor Francis Joseph of Austria is much troubled over the resistance offered to the occupation by his troops of the Turkish provinces.

Ottawa, Canada, has been the scene of trouble between the Catholics and Orangemen for a few days. No great violence, yet a few have been killed or wounded and the war of words continues.

Grenada, Mississippi, is suffering greatly from the yellow fever in its most deadly form. Many have died each day since the scourge began, and the sick are numerous and frequently destitute of needful supplies and proper care. Hundreds have fled from the place. The disease had also come to Memphis, Tennessee. At New Orleans 134 new cases yesterday and 20 deaths. It is gaining ground rapidly.

At St. Louis, yesterday, a \$10,000 mansion was burned. It caught fire by a servant girl carrying a full can of kerosene past a very hot stove, from which the escaping gas caught fire, burning the girl to death, and destroying the house. And still people will do far more careless things with

kerosene than this, and because they escape so many times they think there is no danger, until they are careless once too often.

Great excitement at Grenada, Mississippi, about the yellow fever. Many dying and all who can are getting away until the place is almost deserted. At Memphis the disease increases and Nashville is alarmed over the presence there of infected refugees. The situation is very alarming in those states and the trains are loaded with people fleeing northward.

Austria finds it a larger job than she expected to take Bosnia. One division of her army was defeated on the 11th inst., after a twelve hour battle, and on the 18th and 14th the retreating troops were harassed by the enemy.

A. B. Clark, a farmer at La Grange, near Chicago, was killed night before last; it is supposed that his wife either fired the shot or her accomplice did.

17th.—About a thousand whites, besides many blacks have fled from Grenada, Mississippi, in mortal fear of the yellow fever. It is said that the disease there originated in the opening of a foul sewer in the middle of the city, for the purpose of repairing it, and, after the first few cases the disease spread rapidly. The Government has ordered a thousand tents to Memphis for use during the scourge at that place. Louisville hotels are crowded with people of all classes from the South. At Washington the Government employees are afraid of the mail, money and express packages, that come from New Orleans, Memphis, Vicksburg, Grenada and those regions.

The Bosnians, assisted by Turkish troops, are holding the Austrians at bay, and Austria will send more men to the front.

A tornado at Dayton, Ohio, yesterday did much damage.

Eureka and Austin, Nevada, were visited by sudden storms yesterday and the flood of water did \$100,000 damage at Austin, and a great deal at Eureka.

19th.—The Austrian and Bosnians had another heavy battle the 16th resulting in the latter being driven from their intrenchments and their camps being taken.

Much is being said in the papers about the Russian advance into Central Asia, through Afghanistan and Turkestan, formerly known as Independent Tartary.

The yellow fever plague continues. Forty-seven deaths at New Orleans yesterday and one hundred and fifteen new cases. The situation is indeed terrible. At Memphis but half the population of that city remain. Thirteen deaths there. At Grenada, Mobile and other places the disease continues, and a few cases and one or two deaths at Cincinnati, Covington, Cairo and St. Louis.

20th.—Forty-two deaths from yellow fever at New Orleans, and one thousand people are now down with the disease in that city. Of Grenada, Mississippi, it is said: "It is so devastated that its condition is one of pitiful horror. No one is seen in the streets except the undertakers, physicians and nurses going on their hopeless and ghastly errands. In almost every house a body is waiting for burial. A man is taken with the fever, lies down exhausted, falls into a state of collapse or delirium, and in a few hours is wrapped in the blankets in which he died and hurried to the burial-place. The burial-service is omitted, for the living have no time to think of other services than those to the sick."

21st.—Forty-one deaths by the fever at New Orleans yesterday, twelve at Vicksburg and a few at Memphis and other places. The disease is unchecked and unabated and the story of want, destitution and suffering continues. Money is being collected in the North to be sent to its aid.

The Austrians and Bosnians were fighting on the 17th, and on the 19th there was a heavy battle in which the Austrians were successful, and captured the town of Serajevo.

Eureka, Nevada, is a great mining district. The *Leader* gives the yield of the mines and furnaces for the month of June and for the present year as follows: Crude bullion shipped from Eureka District valued at \$731,000. In the same period the Richmond company, forwarded fine ore bars valued at \$226,623.62. The value of lead

sent forward was estimated at \$175,000, and the ore and fine dust shipments will add \$70,000 more, making a grand total of \$1,202,123.62. This is about the same yield as during the month of May, or, to be correct, about \$40,000 less—a fact accounted for by its being a short month, the total yield will aggregate \$7,000,000—a sum largely in excess of last year's total yield. It is a very nice showing, and places us second on the list of silver producing districts.

San Francisco Post says: "During the harvest year ending on June 30th, 109 sail vessels loaded with wheat and flour were cleared from this port, of which 58 were bound for Liverpool, 24 for Cork and 15 for Queenstown. The total exports were: Of wheat, 3,869,700 centals, valued at \$8,990,300; and of flour, 338,300 barrels, valued at \$2,589,800.

The three principal flour customers were China, Great Britain and Central America. These took 173,000 barrels, 122,000 barrels and 80,000 barrels respectively. Reducing flour to wheat, the total shipments of wheat for the year were 5,148,600 centals, valued at \$11,589,100."

22d.—The United States Government have decided in regard to the difficulties along the Mexican border that raiders from the other side of the Rio Grande shall be pursued upon their own side by our troops and punished if caught, for the depredations and are making necessary some method of punishment or some plan to prevent further raiding upon our side of the river by Mexican marauders. This is not in anywise an issue with the Mexican Government, but only a necessity of protection from her lawless citizens.

And now the colored people of Grenada, Mississippi are dying off rapidly by the yellow fever; seventy-five cases among them yesterday. Also a large increase of deaths of Memphis among both white and colored people. Forty deaths at New Orleans, twenty-two at Vicksburg, and lesser numbers at smaller places. It has arrived at Jackson, Mississippi, and the people are fleeing from the city in great fear.

Correspondence.

LA CROSSE, Hancock Co., Ill.,
August 15th, 1878.

Bro. Joseph:—I left La Crosse with Bro. John H. Lake, August 10th, for Bushnell, and held the first meetings ever held by our people in that place. We commenced work on Saturday night, at 7:30 p. m., in the Free Thought Hall, which was kindly furnished by them. As we thought of staying a few days, I opened the services to a few attentive listeners on the subject of the Kingdom. Not having very good liberty, Bro. John spoke a few minutes to the few hearers who seemed well pleased and desired to hear more. We made arrangements to preach in the park at eleven o'clock next day. We expected a large congregation; we had plenty of room and there were plenty of people and we could not see any reason why our expectations should not be gratified; but, alas, what a disappointment, when the time arrived and Bro. John and myself entered the park, not a single person had come, but there were a few standing around on the streets, as if they were afraid somebody would hurt them; nevertheless, we commenced the service and a few let their curiosity overcome their fears and came into the park and paid good attention, while Bro. John addressed them. Some little disheartened, we thought we would try again, so announced meeting at the same place for night, dismissed the meeting and went home with Mr. A. Downey, who is a Free Thinker, a good, honest, upright man; may God bless him and his, and give him light so he may understand the gospel of Christ, is my prayer. We spent the afternoon in a very interesting argument with our host, and at half-past seven we again entered the park, anxious for another opportunity of addressing the people on the subject of Mormonism. We were again destined to disappointment, for this time there was a large congregation; it was after night and they thought that they would not be known by each other. I opened the meeting and introduced Bro. John to the congregation, who for about an hour and a half held their attention

with good liberty of speech on the doctrines of the Church.

When we dismissed the meeting quite a number gathered around us and desired that we would stay; but we had concluded to go to Colchester the next morning; so on Monday, August 12th, we left Bushnell for Colchester, Illinois. Held meeting there Monday, Tuesday, and Wednesday nights; very few came out to hear. Thursday, Florence, Julia, and Sarah, three of uncle Arthur Millikin's daughters were baptized, all married women. Joseph, I wish you could have been there to rejoice with us. Aunt Lucy wept with joy, and we had a time of rejoicing at the waterside that will long be remembered, for which the Lord be praised. At night we had a confirmation meeting at uncle Arthur's, when he broke down with joy, the spirit being with us through the service.

Joseph, what strange thoughts came to mind, as I looked back over my short warfare; when I was the only one of the family that had espoused the faith by obedience, when you led me down into the waters of baptism, in 1872; now, we can number mother and her four boys, all men grown, and Uncle Arthur and Aunt Lucy and four of their children; and the time is not far distant when the rest will come into the Church.

Friday morning found us ready to start for Hill's Grove, where appointments had preceded us. There being no other way provided, we took walker's train and arrived safe and sound at Father Castleman's in time for dinner; passed a pleasant afternoon, and at night Bro. John broke the bread of life to a few attentive listeners. Saturday morning it commenced to rain and your correspondent "got home sick," they said; I felt constrained to go home, so Bro. George Castleman hitched up and took me part way and I walked the rest of the way. Found my wife sick of fever; so you see there was need for me at home. I left Bro. John to fill an appointment at Hill's Grove School House, and next day, Sunday, to preach Sister Margaret Castleman's funeral sermon at Tennessee, the next station to Colchester, McDonough county, Illinois.

I close by praying God to bless the labor done to the good of all. Yours in gospel bonds,

S. SALISBURY.

CANNON FALLS, Goodhue Co., Minn.,
August 6th, 1878.

Dear Herald:—After quite a long silence I will try and write you a very brief account of my labors, and a few words upon another matter which I desire to bring before the Church. I would not undertake to write now, as I am hardly able to perform any kind of labor, were it not that I desire to bring the matter of which I speak to the notice of the Saints before our Conference shall convene. Notwithstanding the fact that my health has been some little better, for a little while at a time, within the last two years, yet, it is true, that I am growing weaker every year. Yes, however loth I may be to make the concession, it must now come to light, that I am gradually sinking under the pressure of ministerial labors, performed while suffering from a combination of diseases, which have been slowly, but surely, eating away my strength and life, for years. I am thankful to those brethren who have manifested such an interest in my welfare, and who have spoken so encouragingly of the supposed recovery of my health; but "facts are stubborn things" and should not be disregarded. I had thought once, after speaking of this matter to the Saints, briefly, but plainly, to just let it rest, whatever the consequences might be. But my duty to my family, as a husband and father, and to God, bid me speak again. And so strongly is this impressed upon my mind that my conscience will not allow me to pass it over silently.

Now, dear Saints, under these circumstances what is to be done. Does it follow as a logical sequence that because the law makes it the duty of the Twelve to travel abroad, preach the gospel to the nations and regulate the affairs of the Church, that all the members of that quorum are to be placed under the same responsibilities, hardships and trials, without regard to slenderness of constitution, extreme mental and physical sensitiveness and failure of health? If it does,

then we are justified in disregarding the great law of adaptation, and have no use for "common sense." And right here, in my opinion, we have made some mistakes. Is the law a great tyrant who stands with battle ax in hand to hew down and destroy all who place themselves under his rule? It may be said, in fact it has been said, in sentiment, if not in word, "The fault is his. He would not suffer so much and so long, from the power of disease, were he not a transgressor." Well, upon this point I leave every one to draw his own conclusion. I have no disposition, just now, to argue the case. That I am one of the frail and erring ones, I know, and have oft times been forcibly reminded of this fact. Those who can truthfully lay claim to greater purity of life may, if they wish, so far as I am concerned, cast stones at the "transgressor;" nor do I doubt that many such can be found.

"But why," says one, "appeal to the Saints when the Twelve labor under the directions of the First Presidency?" For the very good reason that with the Church is found the inherent right to veto what is done by the First Presidency, or the Twelve, if they wish. I shall not undertake to describe to you what I have suffered this summer, particularly since warm weather commenced, but I am so debilitated by disease that I can neither stand heat nor cold. Now, dear Saints, under these considerations would it not be better to excuse me from the responsibility of traveling and preaching? I do not want to come out in open rebellion, and say, "I will not do this, and I will not do that," therefore I take this method of bringing the matter before the Saints, and I shall try to do what God and his people may require at my hands.

A few words concerning my labors and I must close, even though I should have to write again in order to say all that I want to say about this field of labor. Since writing you last, I have labored and preached at Sioux Rapids and vicinity, near Lemars and in Portlandville, all of which places are in Iowa. Near Lemars, I baptized five. At this place the gospel was first presented to the people a little more than one year ago. In addition to my labors in north-western Minnesota, I have preached at Grand Prairie, Lake Crystal, Ellington and Cannon Falls. At Ellington I baptized one, the wife of Bro. Gibbons. At a future time I may write some thing about the work in north-western Minnesota, Becker and Ottertail counties, in particular. For the present I will only say that I found a good people there among the Saints and, without exception, they were very kind to me, as the Saints and friends have been wherever I labored, this summer. I remained with them about a month doing what I could for the advancement of the work. The demand for preaching, outside of the branches, is not so great as I expected to find; and will the Saints pardon me for saying that I thought when I found them that they were becoming a little sleepy. We trust that our labors in their midst will help them along in the good work. They need to be a little more careful about their example.

This is my fourth trial at this letter, and though I have much more I would like to say, yet I must close for the want of strength. Yours in the gospel,

JOSEPH R. LAMBERT.

WOODBINE, Iowa, August 13th, 1878.

Dear Herald:—The work still prospers here. I have just finished my rounds as a visiting officer, and find that the spirit of peace and brotherly love prevails to a considerable degree. Most of the Saints are trying to live up to their family and other private duties, as becometh the children of God. There also seems to be a growing desire to obey the "Word of Wisdom." I would that the brethren everywhere could have a like desire and strength to obey. Who'll make the trial. Let God be your strength, his Holy Spirit your stimulant, and you will succeed.

I frequently find in my rounds people who will not obey the gospel because they think that some in the Church are not just what they profess; and a few children, now grown, of old time saints, who say that they cannot embrace the work because their parents did not do just right. Now, while we all know that this ought to make

no difference with them, yet how would it do for some who get up in testimony meetings and regret that they can't do more for the work, or who fail altogether to attend our meetings because they can't preach or pray or exhort, to try the experiment of silent preaching, of silent praise to God, of silent exhortations to those who are yet out of the ark, by living a well ordered and godly life. At least never let it be said of us by our children in years to come, that if their parents had done better they might have been led into the fold. I would rather be out of the work all together than to be a stumbling block to those around me. As ever, yours in the love of Christ,
WM. C. CADWELL.

IOWA POINT, Kansas,
August 5th, 1878.

Bro. Stebbins:—The *Herald* is all the preacher we have. I do not know how a Latter Day Saint can live without it, especially when deprived of all meetings and of fellowship with the Saints. We have had no preaching since Bro. T. W. Smith was here a year ago last winter. Why can not some of the traveling Elders come this way? Bro. Smith left a good impression. If some good Elder will come and preach about a week he will find a home at our house, and I will do what I can to pay traveling expenses. I do wish Bro. Bays would stop here on his way home. We are thirty-one miles from Atchison and twenty-five from St. Joseph. It is my earnest and continual prayer that the gospel may be sent to us. Your sister in the one faith,
JANE S. GRUMLEY.

CAMERON MISSOURI,
August 8th, 1878.

Dear Herald:—Glad am I to chronicle the fact that the work is moving on in these "regions round about." My heart was cheered (as were the hearts of all God's children here) in leading five precious souls into the waters of baptism, July 7th, two of the number, brother and sister Simmons, lately from Utah, where they had spent nearly all their days, but of late years became disaffected from that doctrine by "learning better things, as Bro. J. D. Jones says, (would that I could hear you say it again, dear brother), not from any of our missionaries, for they never heard a sermon by an Elder of the Reorganized Church until they came here; but the dear *Herald* was their only guide. Let this serve as a word of encouragement to the *Herald* editors. Thus far these have proven themselves exemplary Saints, and citizens,—may they continue to so walk. One feature of the work here is worthy of note, which is the obedience of the children of the Saints to the gospel. This is strongly indicative of obedience to the commandment, "Bring your children up in the way they should go," &c.

July 14th, two more were baptized by Bro. J. D. Flanders, and on the 19th one by Bro. W. T. Bozarth. There are others still who promise obedience, good honest souls who believe the work firmly, but still stand off, of such we can not but think that they should be Saints. May God give moral courage and decision of character sufficient to act while opportunity offers.

Brn. J. D. Flanders, W. T. Bozarth, J. T. Kinnaman, and myself have just arrived home from a trip south into Johnson county, *via* Independence and Lee's Summit. The former place is a very beautiful town, especially so because of the location, it being one of the most beautiful for a city I ever beheld. The soil is said to be very productive, but the price of land is quite high yet. Visited the temple lot, which is an irregular unfenced piece of ground, located on a point said to be fifty feet higher than any land from St. Louis to the foot of the Rocky Mountains, though it is but little higher than the generality of the immediately surrounding country. Water is found in abundance, there being four outgushing springs surrounding the city. While there we formed the acquaintance of Brn. Blackenbury and J. J. Kaster, through whose kindness, we were shown round the city. His estimable lady kindly provided for us such things as were necessary for our welfare. We also went to Pleasant Hill, and found Bro. A. Lloyd, where we were

very kindly received, and provided for. Bro. Lloyd is alone here, yet he and Sr. Lloyd still love the work and are doing all they can to "teach it to their neighbors." The next night we spent with Bro. Scarcliff, who is living near Holden, another lone family, but lovers of the work. The next day we arrived near Warrensburg, where lives Bro. Knight, (lately from California), who received us kindly. Bro. Kinnaman and self remained here and held meetings for four nights, while Brn. Flanders and Bozarth went on to Montserrat. Quite a good interest was manifested at both places, especially at the latter.

We enjoyed a visit with Bro. J. Curtis, who has charge of the little flock here. Three of us returned home leaving Bro. Bozarth to fight the battle alone; by letter from him we learn he has baptized one.

We have appointments for next Sunday at a new place, and go to-day to give out some in another new field. There are still other places where we design to hold meetings, if we can obtain houses. While here my mind often reverts to the scenes of the past, to the many enjoyable seasons had with the Saints at Millersburg, the place of our childhood and riper years, where we had, (and trust still have), many warm friends, whose names will always be bright on the tablets of our memory. We trust that the time will come again, in the providence of God, when we will be permitted to associate with them in the journey of life. Yours for the truth,
J. M. TERRY.

NEBRASKA CITY, Nebraska
August 7th, 1878.

Bro. Henry:—By the abolition of the office by me occupied for the past five years, I am now out of employment, and have been rusticated since the 13th ult. At 2:30 a. m. the 14th ult, Bro. James Thompson and myself started for our quarterly conference. We rode thirty miles in a heavy lumber wagon, with the thermometer at one hundred and twenty in the sun, and then halted at 2 p. m., and when Bro. Martin Cain and family returned from meeting, they found their house possessed. In the evening I addressed the conference in McKeag's grove. We had a pleasant session, business was accomplished without a jar or an ill feeling, and we closed with an able sermon from our most worthy fellow-laborer, R. J. Anthony.

The cause in this city has seemed to lag for the past few months; but I have confidence that all will work for the best. Some are very slothful, which gives a bad example. Eloquence can not take the place of integrity, nor profession surpass practice. No preventing providence I hope to meet you a month hence at Semi-Annual Conference. Yours in Christ,
ROBT. M. ELVIN.

PETALUMA, Cal., August 7th, 1878.

Bro. Henry:—Bro. Albert Haws and myself started on a tour June 19th. We held a very interesting meeting in Santa Rosa, Bro. Albert Haws being blessed with considerable liberty. Thence to Yorkville, Mendocino county, arriving the 21st, and learned that the school house was to be occupied on Sunday by the Methodists. We attended meeting at 10 a. m., and heard much to commend. On hearing of our presence and mission, the minister very kindly withdrew his two o'clock appointment and tendered us the use of the house, which courtesy we accepted, the congregation all remaining. A very able discourse was delivered by Bro. Haws. All seemed to be well pleased, and very much interested. The minister accepted a few tracts and promised to read them.

We remained about there till July 5th, and preached seven discourses, all of which seem to be well received and were largely attended. We then went into Lake county, promising to return soon to attend to baptism. Arriving at Bro. Sides', we preached on Sunday, the 7th, and then went to Bartlett Springs, which have a world wide reputation for their medicinal properties. Hundreds of invalids come here from all parts of the State, many seeming to get relief by drinking the water. Their exact chemical counterpart has never been discovered anywhere else. Bro. Haws

and myself tried the effects of the water, and did what we could in the way of spreading the truth, but our mission was not respected by the proprietor and people. We preached three discourses, and left, bearing the anathemes of our enemies. Thence we went to Stony Creek, Colusa county, where we heard there was quite a settlement of Morrisites, but found only few of them, many having wandered off. We left an appointment for Sunday, and spent Saturday at Fout's Springs, a few miles north. The host opened his doors to us, provided for our wants, and offered us the use of the hall to preach in. This was not like our reception at Bartlett's. The house was crowded and the best of order maintained, many manifesting a deep interest. Mrs. Fouts insisted on our preaching again on Sunday, but our appointment on Stony Creek prevented. If all were like Mr. Fouts we could truly travel without purse or scrip.

On our return we preached twice on the 28th in Potter Valley. Meetings well attended. At Yorkville we baptized two, and others appeared to be "almost persuaded." Bro. Haws remained here to complete the mission, and I arrived home August 3d, after an absence of nearly seven weeks, feeling much invigorated, both spiritually and physically.
JACOB ADAMSON.

INDEPENDENCE, Missouri,
July 24th, 1878.

Brn. Joseph and Henry:—I moved here about six months ago, and am glad to inform you that I am feeling well spiritually; not simply because I am on the land of Zion, where some suppose it is easier to keep the law of God. It is just as hard to keep the law on the land of Zion as in Iowa, or in any other place. We have as many different spirits to contend with, as there are different factions. I think all of them believe in the Book of Mormon, and that Joseph Smith was a true prophet, when he first brought forth this latter day work. They also believe that this is the place where God will gather his Saints. And certainly this is the most natural place for a city I ever saw. Truly Zion is beautiful, and it appears to me that the people are anxious for the Saints, or any one, to come here. Many are wanting to sell farms around Independence. Farms can be bought from thirty to fifty dollars per acre, and out five to ten miles you can buy farms from fifteen to thirty dollars per acre, and nice land as is in Iowa or Illinois. From what I have seen I believe it to be as productive land as I ever saw.

From the article in the *Herald* of July 1st, on the gathering, by W. W. Blair, I should draw the conclusion that it was unsafe for the Saints to come to Jackson county. In section 102 p. 4, "Behold the destroyer I have sent forth to destroy and lay waste mine enemies, and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints." Old settlers, those who have lived here over forty years, say that during the rebellion it was a fearful and bloody time; that men women and children were killed in cold blood when they were pleading for their lives. The Missourians can tell you what "Order Number Eleven" was. They were ordered (on short notice) to leave their homes and to come to Independence or other towns where there was a standing army, and they were compelled to leave and to take only such things with them as they could, and to leave part of their furniture, and their stock, what they could not take with them, to roam at large. Then both armies and the bushwhackers burned their houses, barns and fences. This looks to me like the destroyer has gone forth and laid waste their lands, for they were driven away, and their houses, barns, fences and grain were burned, and the land was left desolate. This looks to me as though this part of the revelation has been fulfilled, or very near it. There are left very few, if any, of those who helped to drive the Saints. Some writers think that the Elders must be endowed with power from on high before the gathering. In section 102 I understand that the first Elders received their endowment in Kirtland. It says: "Let those commandments which I have given con-

cerning Zion and her law be executed and fulfilled after her redemption." So, after the redemption of Zion, her laws will be executed. Now, if the Saints should settle the land here and there in Jackson county, it seems to me it would not prevent the Church from sending wise men to purchase all the lands they could purchase. And those that dwell in the regions are commanded to be very faithful, prayerful and humble, and are not to talk of judgments, neither boast of faith nor of mighty works. From my observation, if the Saints will come here and attend to their own business, deal honestly and walk humbly and be sociable, they will gain favor in the eyes of the people. In common with my brethren, I have found favor in the eyes of the people. Several families have moved in since I came, and more are coming. Our branch numbers sixty or more, and we have good testimony meetings. The Spirit has said, through his servants and handmaids, that he was well pleased with those that had come up to this land. If it is not right for us to come up here, we will be found liars, and the truth is not in us. I feel glad that I have come. I do believe that God is well pleased with the Saints that have come up to this land. I hope we will live and keep his commandments that we may not pollute our inheritance, and I pray that God will hasten the day when his Saints will be gathered to this land in his own way. Yours in the gospel,

J. J. KASTER.

LEXINGTON, Sanilac Co., Mich.,
August 2d, 1878.

Bro. Henry:—Bro. J. J. Cornish and myself left Canada the last of June. The Saints here are young with the exception of Bro. James Squires, who is an old time Saint, and, with his wife, was rebaptized in April. They bear an excellent testimony to the latter day work, and have battled for the truth alone for many years against all the opposition hurled against them, and this was not small. Bro. Squires has also been very charitable in administering to the Saints, keeping and providing for them as he has done for me, for which I publicly acknowledge and thank him for his kindness in supplying my wants. Both the Saints and those who are not have open houses for us. One Mr. Tate and his lady, though not joined with us, yet have an open house night or day for any Latter Day Saint Elder.

By my request Bro. Cornish went twenty-five miles north where we had been previously requested to preach. I had other business to attend and could not accompany him. He was well received, and, although in the heat of harvest, yet the places of worship were crowded. But he was not left long without opposition, for two Baptist and two Methodist ministers came and opened their fire upon him. But their shots were not well directed, or rather a higher power overruled that they took no effect, and Bro. Cornish replied so effectively that they were forced to beat a retreat and leave him master of the situation; yet not until he had offered to meet any of the four, or all of them, and take the Bible and prove our doctrine and examine theirs, and he would give them thirty minutes to his fifteen, as long as they pleased. But not one of them would accept the proposition. The result was that the next Sabbath I saw Bro. Cornish lead two into the waters of baptism, and the Sunday following he baptized twelve more, and I am satisfied that by the time this gets to the Office he will have baptized twelve more. [Yes, fifteen.—Eps].

You may inquire what I have been doing all this time. I have been helping to bring up the rear and assist Bro. John in confirming. I have only baptized seven since our June conference. I feel the effects of the hot weather very much, but, allow all this, Bro. Henry, I feel the effects of my evil disposition, which is not yet subdued, which brings darkness upon me, from time to time; yet I love God, I love his people, and, above all things on this earth, I desire to do the will of God, to bring souls into his kingdom. God is working wonderfully in this place. Bro. Cornish is laboring night and day. We expect to go to Imlay City next week, where we have been invited to preach to the people.

In conclusion, I am satisfied that much good

has been done in Canada by the visit of our beloved President, Bro. Joseph Smith, and his colleagues, who accompanied him in Canada. Also the visit of Bro. Blair did good and a peaceful influence is left behind them, which I believe will engender peace. I pray that it may not be their last visit. The work is onward, brethren, and the Spirit of God is preparing the people to receive truth. The Elders who are engaged in the work have nothing to fear; God is for us, and victory is ours, only prove faithful and fight on. Yours in the gospel of Jesus Christ,

ROBERT DAVIS.

IMLAY CITY, Michigan,
August 6th, 1878.

I arrived here to-day. Last Wednesday I baptized six, and on Sunday nine more, making twenty-nine there now, and about twenty more who say they will unite ere long. All those baptized, and those who say they will be, live only about five miles apart. On one road I have baptized all on each side of the road, that is the heads of families. There are none but heads of families that have united yet, save one or two. I baptized two Methodist class leaders. There are some noble men amongst them, although nearly all poor. I only intend to stay here four or five days, then go back to Marion. They also want me to go up to Huron City, and I think I will. I haven't done much around Lexington. I think the brethren who preached there ought to have kept it up longer. They do not seem interested now as they did. I want to strike the iron while it is hot. Love to all. Yours, &c.,

JOHN J. CORNISH.

OENAVILLE, Bell county, Texas,
August 12th, 1878.

Editors Herald:—In my last I gave account of our success in Bandera county, resulting in the baptism of four into the kingdom of God.

From Bandera I went to Oak Island. Found the brethren generally well, although there was a good deal of ague and fever and bilious fever, occasioned by excessive rain and extreme heat. Here I held several meetings, but the congregations were not as large as usual, on account of sickness in the neighborhood. At the close of the meeting Sunday evening, I was placed under the necessity to meet a Christian preacher in discussion, on my return there.

From this point I went to Atascosa county, not far from the county seat, to open up a new place. I held services in two school-houses, with most excellent results. The good people were thoroughly warned against us by the preachers, some of whom had been so unfortunate (?) as to lose a part of their flocks, at Stockdale and Oak Island.

One of them was represented as having said he would as soon "see the devil come into the neighborhood" as that "Mormon preacher;" and it occurred to my mind at once that the appearance of his satanic majesty in their midst would not be near so detrimental to their cause as that of a minister of the true gospel of light would be, from the fact that his system might be more nearly in harmony with the principles of the former gentleman's kingdom. Eight meetings were held, and the interest was general; many saying that we certainly preach the gospel in its primitive fullness. Doubtless a good work can be done here, if the effort put forth can be followed up with the necessary labor.

From thence we went to Stockdale, arriving on Friday, August 2d, and commencing a meeting next day at 11 a. m. At the afternoon services several preachers were present. I spoke from Mark 16: 17, and I seldom have better liberty. The members of the Christian Church—conscious of their defeat in the late discussion with Elder Marquis—had another man present, whom they considered a man of larger experience and greater ability. At the close of the meeting this gentleman arose and challenged me to a discussion of the points of difference between us. Of course, a sense of justice to myself, as well as to the cause we represent, would not permit me to decline. I accepted the challenge, stating that I should be compelled to return home, and that the only thing in the way would be the necessary means to pay my fare back. This was taken by the gentleman

and his friends to be a polite way of "getting out" of the gentleman's grasp. After dismissal two gentlemen of influence, and some means, said to me that they would vouch for the necessary means for my return, saying: "We don't want you to feel cramped. So go ahead, and make the arrangements just as if you had the money in your pocket." I felt to thank God for his goodness, and the gentlemen for their love for the truth, and fair play.

So we met at the Cibalo River, on Monday, to attend to the ordinance of baptism. Here the preachers met us, and after we had baptized one and they one, we entered into arrangement for the proposed debate, before the entire congregation. I proposed to affirm the same propositions discussed with Mr. Marquis, but he declined. He read some propositions, the very nature of which would throw us *outside* of the Bible, and made the issue to depend on oral testimony, and requiring us to affirm things we neither believe nor teach. Of course we declined.

The following propositions were finally agreed upon:

1st. "The church that I, D. Pennington, belong to is the Church of God." D. Pennington affirms.

2d. "The Church of Jesus Christ of Latter Day Saints is the Church of Christ." D. H. Bays affirms.

On Sunday, August 4th, I baptized seven, (one Monday, making eight altogether), and organized the Stockdale Branch, with twenty-two members, (including sisters Cobb and Richardson, late of Florida), with John Currie, President; G. W. Humphreys, Teacher; and James Pearsall, Clerk. Nearly a half score more have signified their intention to obey the gospel message when I return, if, indeed, I shall be permitted to do so.

On Monday, in company with Brn. North and Pearsall, I started back to Oak Island, leaving the little band of Saints to rejoice in the light, and the comforting truths they had but recently received. May God preserve them from all evil, and enable them to endure to the end, that they may be saved. After much difficulty in finding the way, we arrived at Oak Island, Wednesday noon, and commenced the debate at 2 o'clock p. m., on the following question:

"The Book of Mormon and Doctrine and Covenants contain the word of God, and the doctrine taught in them is in perfect accord with the Bible."

The first session was spent in comparing the doctrine of the Book of Mormon with that of the Bible, showing that all the essential requirements of the latter were contained in the former. One of the principal objections urged by our opponent was that the Lord is represented as having *touched* with his finger the stones that were to be put into the barges for the purpose of giving light during the voyage. Our reply was that this is no more incredible than that the Lord should shut Noah up in the ark for a period of one hundred and fifty days, without any light; or that he should not only touch with his finger, but actually write with it upon the tables of stone which Moses prepared. Anxious to get away from this book, our opponent next day took up the Doctrine and Covenants, thinking he could make a better showing. His arguments were of a similar character, and were answered in a similar manner. He acted very gentlemanly till he found the *sand* gradually slipping from beneath his feet, when he resorted to that ancient and favorite argument of his Satanic majesty's ridicule.

The investigation resulted favorably to the cause of truth; many, both those in the Church and those out of it, acknowledging themselves stronger in the faith than before; the board of moderators rendering a judgment (privately) in our favor. Of course some who would not have it otherwise, are of opinion that their man came out victorious. This gentleman has promised, should I be permitted to return, to undertake the herculean task of proving Joseph Smith a "false prophet."

Through the kindness of Brn. Kuykendall and Barber I was taken to San Antonio that afternoon, to be ready for the early morning train. Parting company with these brethren, 5:30 a. m. found us rattling on towards Oenaville, some 375 miles

away, where I arrived about noon, Saturday, the 9th, and found Bro. Thompson and family well. He had filled an appointment in the forenoon and made an appointment for me at night. Sunday's meetings were largely attended, and a profound interest was manifested. The people were much surprised—they expected to hear "Mormonism" in all its horribleness, and to see the face of polygamy in all its deformity—but, thank God, they heard the everlasting gospel in its purity, and beheld the Son of God robed in all his loveliness; hence the interest manifested.

August 15th.—Closed meeting here last night—no additions as yet, but doubtless will be if labor is continued. I start for Thornton, Livingstone county, to-day, to meet Bro. Jenkins. May the gospel stone be kept rolling in the Texas mission, as in all the world, is the prayer of your co-laborer,
D. H. BAYS.

MEADOW BRANCH, Jackson Co., Ohio,
August 9th, 1878.

Bro. Joseph Smith.—Bro. Jonathan Trexler of the Belmont, Ohio, Branch, a brother to my wife, came to my house in May last, and told me about this strange doctrine; but he could not get me to believe in it at all. My position in the world at that time was such that I did not care for God nor man. All I cared for was to make money, and that I was doing pretty fast until overtaken by the truth. Bro. Trexler told me that if he could not tell me all about it, he would send some one that could, and he sent Bro. Devore. I talked very saucily to him, until I heard him preach. His text was, "Search the Scriptures," and I tell you that discourse wilted me. I had belonged both to the Baptist and the Methodist churches, but I could find nothing satisfactory in them. I now became very much interested in the new doctrine. I wanted to know whether this really was the truth or not, and I made it a subject of prayer. I went on my knees in secret and asked my Father in heaven to show me, and every time I did so it came plainer and plainer, until I could deny it no longer. I told Bro. Devore one morning after I had been out at prayer, that I wanted to be baptized and requested him to give an invitation that night, as he was to preach at a school house near where I live. I obeyed (with my wife) and do testify that it is the gospel of Jesus Christ, and I rejoice that I know it to be of God.

I have been trying to do my every duty since, and always expect to, by the help of the Lord. I have given up the world; it has no charms for me equal to the gospel. I am willing to spend all for the work. When I came in I could not write, but Bro. Devore told me that I could learn. He set me some copies and I went at it with faith believing that I could learn, and my progress has been rapid. My memory was very poor when I obeyed, but now I can remember very well. I am in my forty-sixth year, and I hope to live the life of a true Saint, and reap a Saint's reward. Your brother in the faith of the gospel,
JOEL ALLEN.

CARROLLTON, Carroll Co., Mo.,
August 6th, 1878.

Brn. Joseph and Henry.—The work in this part is looking upward, and prejudice is fast giving way. Four have been baptized within the last month, one a deacon of the Baptist Church, and others are investigating. We use private houses to worship in at present, but hope to have a house for that purpose before long.

The Spirit warns us to be faithful that we may be able to endure the trials we will have to pass through. We are blessed with the gifts of the gospel, which is encouraging. The Lord is working with his people, both spiritually and temporally. There is a good crop of every thing with the exception of apples, which will be about one fourth of a yield. We are blessed wonderfully with the gift of healing. One of my neighbor's children was not expected to live, but yesterday it was administered to, and to-day it is playing. Several similar cases have also happened in this branch, until the unbelievers are being confounded. If the Saints will walk according to the law, there will be much good done. We are watched by all the world, for we

profess a greater light, and the world expects greater works.

I love to read letters from other parts to know how the work is going. The Lord has made us hear some precious promises, which we feel to live for. Only two days ago a sister had her face badly scalded, and one eye was closed. She was administered to, and the swelling and pain left instantly. For myself, I feel grounded in the work, determined not to let trifles move me. I tested the work in many ways, and am bold to declare I know it to be true. My little daughter at one time was deaf, but by the power of the Lord her hearing has been restored. I feel to thank the Lord for the same, and for many other blessings. Your brother in Christ,
SAMUEL CRUM.

CANNON FALLS, Minnesota,
August 12th, 1878.

Brethren of the Herald.—It has been our happy lot to be favored with a visit from Bro. Joseph R. Lambert. Indeed our hearts rejoiced in listening to the glad sound of the gospel once more. O, how beautiful are the feet of them that bring glad tidings. When we first took Bro. Lambert by the hand, we felt that he was truly a man of God, sent by him to bear the everlasting gospel to us poor sinful creatures. Bro. Lambert's health is very poor, and it pained me beyond measure to see the suffering that he endured, and I felt that he very, very much needed rest from his labors for awhile. I pray with my whole soul that the Lord will restore him to perfect health, and may the Holy One of Israel bless and comfort him. Yours in the gospel,
IRENA STRANAHAN.

WEST BELLEVILLE, Illinois,
August 13th, 1878.

Bro. Henry.—The times are hard and bad around here, and not much work, and but very little money to be had. In regard to the branch at Belleville it looks very dull at present. I can not say when it will be good. I am holding meetings at Reuchler's station, six miles east of Belleville, and the good Spirit of God is with me, and I think much good will be done. By the help of God's Spirit I will do my best with the means I have in working for God and his kingdom, and I hope the time will come when the Saints in and around Belleville will wake up, and that the work will shine. Your brother in Christ,
GEORGE HICKLIN.

Conferences.

Pittsburg District.

A conference convened, June 15th, 1878, in the Navo School-House, West Virginia; Josiah Ellis, president *pro tem*; B. W. McCormie, secretary *pro tem*.

A letter and report was read from Jas. Brown, the president of the district.

Branch Reports.—Pittsburg 77 members, including 1 Apostle, 2 High Priests, 7 Elders, 1 Priest, 3 Deacons.

Belmont 23, 1 Priest; 3 baptized.

West Wheeling 23, 2 Elders, 2 Priests; 1 baptized, 3 received. Sunday-school, 6 teachers, 16 scholars.

Church Hill 15, 2 Elders, 1 Priest, 1 Teacher.

Sugar Creek 27, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 9 baptized, 4 received.

Monroe 19, 1 Elder, 1 Teacher, 1 Deacon; 2 received, 3 removed by letter, 2 expelled.

Lampsville not reported, and the Fairview Branch is not recognized as being in the District.

Financial.—Pittsburg: Branch fund received, \$29.36; branch expenses \$18.75; balance \$10.61. Sabbath-school funds on hand and received \$7.81; expended \$1.80; balance \$6.01. Elders' fund on hand and received \$3.10; paid district treasurer \$1.00; balance \$2.10.

Belmont: Received \$14.25; paid to ministry \$14.25.

Church Hill: Elders' fund on hand \$0.60; Branch fund on hand \$3.34.

Monroe: Offerings received \$7.00, Branch fund on hand and received \$5.10; branch expenses

\$4.05; balance \$1.05. Elders' fund received \$6.00, paid to ministry \$6.00.

West Wheeling: Offerings received \$20.80; paid to ministry \$20.80. Branch fund received \$4.14; expenses \$3.00; balance \$1.14. Sunday-school fund received \$3.20; expenses \$2.78; balance \$0.43. Tract fund received 10 cents.

Evening, preaching by James Craig.

Sunday: Preaching at 10:30 a. m., by J. Ellis; prayer and testimony meeting at 2:30 p. m.; preaching in the evening by James Craig.

The place of holding the next conference was left to James Brown, the district president.

Central Nebraska District.

A conference was held at Columbus, Nebraska, June 8th and 9th, 1878; Geo. W. Galley, president; Geo. N. Derry, secretary.

Branch Reports.—Columbus and Cedar Creek read and accepted. Deer Creek not reported.

Elders Geo. W. Galley, H. J. Hudson and Chas. Brindley reported; also Priests C. H. Derry, H. O. Smith, Geo. N. Derry and Geo. Masters.

The subject of missions was discussed.

Resolved that we sustain the President of the Church and his Counselors, the Bishop and his Counselors, and the several quorums of the Church in righteousness.

At 2 p. m., on Sunday, the sacrament was partaken of, and Br. Geo. W. Galley preached in the evening.

No missions were appointed, by reason of lack of material, and the conference hereby requests that the General Conference will send some Elder to preach in this district.

Adjourned to Cedar Creek, September 28th and 29th, 1878.

Northern Nebraska District.

A conference was held at Platte Valley, June 29th, 1878; Nelson Brown, president *pro tem*; W. R. Elston, clerk *pro tem*.

Branch Reports.—Platte Valley 40 members, including 5 Elders, 2 Priests, 1 Teacher, 2 Deacons; 4 baptized, 1 Deacon ordained.

Elkhorn, same as last reported. Omaha (Scandinavian), same as last reported, except there are 6 Elders now. Omaha (English) imperfect.—[District Clerk].

Elders Geo. Hatt, W. Ballinger, Geo. Derry, N. Brown, Ralph Brown and H. Robinson reported.

Missions: All Elders and Priests are requested to labor as much as circumstances will permit, when their labors are not required in their respective branches.

Henry Holder was ordained a priest, Geo. Hatt spokesman.

Financial Reports: Platte Valley Branch received as freewill offering \$5.75; paid out to the ministry \$5.75. Elkhorn received \$14.18; due branch from last report \$4; paid out \$10.18.

[Presidents of branches—please report the financial condition to the Bishop's Agent instead of to the conferences, as has been done heretofore. See resolution of conference held March 17th, 1877. The financial condition of the whole district as it stands upon the books, is: Received \$29.43; due Agent from last report \$4; paid to Elders \$27.45; balance due Agent \$2.—H. Nielson, Agent].

Resolved that the Bishop's Agent be requested to furnish a financial report to the several conferences.

A collection of \$5.75 was taken up for T. J. Smith.

Adjourned to Elkhorn, Sept. 28th, 1878, at 2:30 p. m.

South-Eastern Ohio and Western Virginia District.

A conference convened at Syracuse, Ohio, June 29th, 1878; Edmund Thomas, presiding; Thos. Mathews, clerk.

Branch Reports.—Syracuse 46. Lebanon 23. Minersville 7.

Elders Ed. Thomas, Rice Williams, David Thomas, L. W. Torrance, John Harris, James McMurray and Thos. Mathews reported; also Priest Lewis Walters.

Edmund Thomas was elected president of the

district for the coming three months and Thomas Matthews, clerk.

On motion Thomas Matthews was recommended to Bishop I. L. Rogers as his Agent of this district.

At 7:30 p. m., preaching by David Thomas and L. W. Torrance.

Sunday: At 10:30 a. m., preaching by Thomas Matthews and James McMurray; at 2 p. m., prayer, testimony and sacrament meeting, in charge, of Br. David Hopkins; at 7:30 p. m., preaching by Ed. Thomas and D. Matthews, Jr. Adjourned to Syracuse, September 28th, 1878.

Northern Illinois District.

A conference was held at Sandwich, Illinois, June 8th and 9th, 1878; W. W. Blair, presiding; H. A. Stebbins, clerk.

Prayer by Israel L. Rogers.

Branch Reports.—Piano 181 members; 18 baptized, 6 received, 7 removed by letter, 1 died.

Sandwich 54, 2 baptized.

Streator 28; 19 baptized, 3 ordinations.

Braidwood 53.

Burlington (Wis.) 34.

Piper City 16. This branch was organized May 19th, 1878, by Thos. W. Smith. Silas M. Rogers, presiding Elder; Daniel H. Rogers, Priest; D. C. Serene, Teacher; Silas D. Hevener, clerk.

W. W. Blair spoke of the situation of the district, so far as known to him, and of his labors in it, together with a trip to Michigan. W. H. Blair related the good services of Brn. M. T. Short and J. F. McDowell at Amboy, resulting in the baptism of five. H. A. Stebbins reported as president of the Sandwich Branch.

Thomas Tourtelotte, of Lamoille, Illinois, (who was baptized in 1839), was received into the Church on his original baptism.

Streator and Mission branches both made requests for the next session of conference, but the motion for Mission prevailed.

Evening: Preaching by Thomas Hougas.

Sunday: At 10:30 a. m., preaching by H. A. Stebbins; at 2:30 p. m., testimony meeting; at 7:30 p. m., preaching by W. W. Blair.

Adjourned to Mission Branch, October 5th and 6th, 1878.

St. Louis District.

A conference was held at St. Louis, Missouri, July 7th and 8th, 1878; W. H. Hazzeldine, presiding; J. G. Smith, clerk *pro tem*.

Sunday, 7th: At 10:30 a. m., preaching by Abram Rees and W. H. Hazzeldine; at 2 p. m., sacrament meeting, in charge of Wm. Smith and R. D. Cottam; at 7 p. m., preaching by George Hicklin.

Monday, 8th: George Hicklin was appointed assistant clerk.

Upon reading the minutes of the last conference, objections were made to the statement that the petition of N. Miller was not granted, whereas it was only talked over, not acted upon. Objections were also made to part of the minutes, being in phonetic characters.

Branch Reports.—St. Louis 274 members, including 8 Elders, 7 Priests, 5 Teachers, 2 Deacons; 1 baptized, 1 removed by letter.

Gravois 68, including 1 High Priest, 3 Elders, 2 Priests, 1 Deacon; 2 received.

Cheltenham 31, including 4 Elders, 1 Deacon; no changes.

Alton 30, 1 High Priest, 4 Elders, 2 Priests, 1 Deacon; no changes.

Belleville 70, including 8 Elders, 4 Priests, 2 Teachers, 2 Deacons; 3 received, Thomas Weld ordained a Teacher.

Alma 41, including 1 Elder, 4 Priests, 2 Teachers, 1 Deacon; 4 baptized, 2 received, 1 removed. Caseyville 42, including 5 Elders, 3 Priests, 1 Teacher, 1 Deacon; 1 baptized, 4 removed.

Wheatso 10, including 2 Elders; no changes.

Financial Reports: St. Louis, total balance and receipts \$72.99; paid hall rent \$36.25; balance left \$36.74. Gravois, receipts \$15.80; paid out \$14; balance left \$1.80.

Sunday-Schools: Cheltenham, in a flourishing state; average attendance of twenty-six. Gravois, attendance fourteen.

Elder Wm. Smith reported the spiritual condition of the St. Louis Branch, as lower than he ever

knew it before; that in the last branch council meeting none of the priesthood present would accept office in the branch, and that it was virtually disorganized. The condition of the Gravois branch is as good as ever known. Br. Beaird reported the Bellville Branch as not well situated at present; the Spirit of God is not much enjoyed; some few desire to see the work roll on. Br. Ebert reported that the Alton Branch might be better; the priesthood are a little divided; the lay members are trying to do as near right as they knew how.

Elders Thorp, Cottam, Smith, Reese, Hicklin, Beard and Hazzeldine reported in person, and Wm. Still by letter. Br. Hicklin had baptized two.

T. R. Allen resigned as clerk of district. J. G. Smith was chosen to succeed him, and a vote of thanks was tendered Br. Allen for his past services.

Pres. Hazzeldine suggested that all brethren holding licenses in the district, be requested to return their old licenses to the next conference and obtain new ones, and that the names of all who shall then be licensed be published in the *Herald*, with the conference minutes, and that none but those who are then and thereafter licensed and reported, shall be recognized as officers in this district, this not to affect those licensed by quorum authority. The conference endorsed this suggestion by vote.

Adjourned to St. Louis, October 6th, 1878.

Eastern Iowa District.

A conference was held at Maquoketa, Iowa, June 8th and 9th, 1878; Jas. Culverwell, assistant secretary.

Branch Reports.—E. M. Wildermuth stated that the Inland Branch was disorganized by vote of branch, and a new branch organized called the Zarahemla Branch. Report of the new branch not received.

Butternut Grove 36; 1 died, 1.

Buffalo not reported.

Jackson, no change since last report.

Davenport 32 members; 5 received by letter.

Financial Report: Balance on hand at last report \$12.34; received since—tithing \$50, freewill offerings \$16.65, branch fund \$29.70, total \$108.69. Paid to Bishop's Agent \$50.; support of ministry \$12; branch expenses \$36—total \$98; balance on hand \$10.69.

Bishop's Agent's report read and approved.

Bishop's Agent offered his resignation, which was accepted, and a vote of thanks was tendered Br. L. P. Russel for his services as Bishop's Agent.

The conference recommended Br. M. G. Maudsley to Bishop I. L. Rogers as his Agent for this district.

The president of the district and the president of Davenport Branch were appointed to visit certain Saints in Moline, Illinois.

Elders E. M. Wildermuth, M. G. Maudsley, H. C. Bronson, R. Rowley and E. Larkey reported; also Priests Wm. T. Maitland and Jas. Bradley.

The committee appointed by last conference to adjust difficulties in the Buffalo Branch, reported through M. G. Maudsley. Report received and committee discharged.

Edmund Kelsall was received to membership on his original baptism.

The conference ratified the disorganization of the Inland Branch.

Adjourned to Inland, Cedar county, Iowa, Oct. 5th and 6th, 1878.

One baptized during conference. Preaching by Richard Rowley and W. T. Maitland.

Alabama District.

The above conference met at the Pleasant Hill Branch, Butler county, Alabama, Saturday, July 18th, 1878; George T. Chute, president; W. D. Clark, clerk.

By the unanimous request of the conference Heman C. Smith took the chair.

The Rules of Order, published by the Church, were adopted for use in the assemblies of this district.

Branch Reports.—Lone Star 90, including 3 Elders, 2 Priests, 2 Teachers, 1 Deacon; 1 removed by letter, 1 baptized.

Pleasant Hill 45, 2 Elders, 1 Priest, 1 Teacher; 3 baptized.

Flat Rock 20, 1 Priest, 1 Teacher; 2 baptized.

Butler sent back to the branch for correction.

Elders G. T. Chute, F. Vickery, J. G. Vickery, W. J. Booker, G. R. Scogin, H. C. Smith; Priests W. Allen, W. D. Clark, D. McPherson and Teachers J. M. Pickens, S. McPherson and E. Jones reported.

Report of Bishop's Agent.—“Received April 1st, \$13.25; expended \$10; on hand \$3.25.”

Report accepted.

Resolved that we will give one hundred dollars to the support of the family of an Elder who will take the field as a missionary for twelve months.

F. Vickery, G. R. Scogin, G. T. Chute and W. D. Clark were appointed to apportion the amount to be raised in each branch to make up the above sum.

Resolved that W. J. Booker be and is hereby requested to take the field as missionary, provided the means above mentioned can be raised.

The brother accepted the call.

The general authorities of the Church were sustained, and J. H. Hanson in charge of, and Heman C. Smith as a minister in this mission, G. T. Chute as president and W. D. Clark as clerk of the district, and F. Vickery as Bishop's Agent.

At 8 p. m., preaching by F. Vickery and G. R. Scogin. The report of the apportioning committee was read and accepted.

Sunday: Preaching at 11 a. m., 3 p. m., and 8 p. m., by Heman C. Smith.

Adjourned to Flat Rock Branch, October 5th, 1878.

Miscellaneous.

Notices.

ERRATA.—In the last financial report the credit of Ole A. Nelson should have been to Ole A. Ole-son; also in the report published January 15th, 1878, it should have read \$25 to the credit of Oliver Hayer, Sen., and \$5 to that of Oliver Hayer, Jun., instead of the reverse of this. The sum credited to Alexander McCord, April 6th, should have been \$25 dollars instead of \$15, by the hand of James Caffall.

ISRAEL L. ROGERS, *Presiding Bishop*.

SOUTHERN INDIANA DISTRICT.—A conference of this district will convene at Pleasant Ridge, Perry county, Indiana, September 7th, 1878. A general attendance is desired. By order of W. H. Kelley in charge of mission.

Born.

McVAY.—At Buttsville, Grundy county, Missouri, July 14th, 1878, to Bro. James W. and Sr. Sarah L. McVay, a daughter.

Died.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice. Marriage notices \$1 each. Birth notices free.

GAYLORD.—At Shanandoah, Iowa, August 12th, 1878, sister Francis A. Gaylord, wife of brother William W. Gaylord, aged 29 years. She was a daughter of Samuel Badham. Her youngest son, James, died only a few weeks previous to her own death. She joined the Cutler faction when eight years old (in 1856) and the Reorganized Church of Christ in 1866, and remained true to the faith. In her sickness she would have nothing done for her only the application of the ordinance of God's house,—prayer and anointing with oil. Funeral sermon by Elder R. W. Briggs in the Congregational chapel.

BALES.—In Lee County, Iowa, July 30th, 1878, sister Mary Ann Bales, aged 88 years, 4 months and 13 days. She was baptized by Elder J. H. Lake, July 22d 1875.

NEWCOM.—Near Deloit, Crawford county, Iowa, July 13th, 1878, of diphtheria, James Eli, only son of brother and sister John D. Newcom; aged 5 years, 11 months and 12 days.

McKim.—At Deloit, Crawford Co., Iowa, June 26th, 1878, of diphtheria, Harry Esau, youngest son of brother and sister John McKim; aged 2 years, 5 months and 23 days. Funeral discourse by Elder Thomas Dobson, assisted by T. W. Chatburn and R. R. Montgomery.

McKim.—At Deloit, Crawford county, Iowa, July 9th, 1878, of diphtheria, Lorenzo J. son of brother and sister John McKim; aged 9 years, 2 months and 27 days. Funeral service by Elder R. R. Montgomery.

CATO.—At the house of Sr. M. A. Dillard, Red River county, Texas, August 13th, 1878, of congestive fever, Alexander M., son of A. J. and S. S. Cato, aged 11 years, 5 months and 21 days. Every aid that could be rendered by human skill and kindness was bestowed upon the afflicted, for which the parents tender many thanks.

HALL.—At Shenandoah, Iowa, August 8th, 1878, of disease of the spine, Emer, son of Havens C. and H. E. Hall, aged 14 months. Discourse to be by Elder Mark H. Forscutt.

BEMIS.—At Milford, Wisconsin, April 15th, 1878, of inflammation of the liver, brother Hiram Bemis, aged 79 years, 9 months and 1 day. He joined the Church of Christ (so the record shows) December 6th, 1835, remained faithful to it and died rejoicing in hope of the resurrection of the just.

ANDERSON.—At Kansas City, Mo., August 9th, 1878. Mary Ethel, daughter of Wm. Lee and Mary V. Anderson, aged 10 months and 4 days.

THOMAS.—At Rockland, Maine, August 6th, 1878, Elder Elison Thomas, aged 58 years, 10 months. He joined the Church when about 21 years of age; was at Nauvoo when the Saints were preparing to start for Salt Lake, but instead of going with them he moved East and settled at Rockland, where he heard and obeyed the gospel as preached by the Reorganization, and was ordained an Elder, September 15th, 1878, [1873—Eds.] was also an Elder in the old church. He passed away steadfast in the faith of the latter day work, and that he would come forth in the resurrection of the redeemed, to reign with Christ on the earth.

IN MEMORY OF UNCLE TOMMY DOBSON, WHO DIED JULY 28th, 1878, AGED 59 YEARS.

His work is done and accomplished, and all through his kind, active life,
He never did falter from duty, but proved in the great moral strife,
That in true moral courage lies greatness, which will through Eternity last,
When the heroes of battles and sieges are forever forgot in the past.

A man who stood firm for the truth with sentiments noble and great,
Always ready to give a reason for his hope, in township, county, or state;
But when his strong mind was most needed, we heard the sound of an oar,
And the boatman came over the billows, and bore him away from this shore.

'Tis a providence hard to unravel, (it seems to us cloudy and dark),
To tell why the pale, mystic boatman, should row his mysterious barque
And take those who are the most useful, and working for God and the right,
Away from their duty and labor, to the kingdom of glory and light.

But when we have finished our mission, and our toils and trials are o'er,
We shall hear the dash of the waters, and the sound of the boatsman's oar;
And he will take us over the river, and then with enraptured alloy,
We will learn why our heavenly father called Uncle Tommy to celestial joy.

T. W. CHATBURN.

Addresses.

James Caffall, Council Bluffs, Iowa.
John J. Cornish, Box 109 F., London, Ontario.

Fate of a Lost Colony.

The lost Norwegian colony, on the east coast of Greenland, is brought to mind by the numerous expeditions now fitting out for Arctic explorations. Over 1,000 years ago Greenland was discovered by adventurous Norsemen, and the settlement of the country dates back as far as the year 987. Two flourishing colonies—one from Denmark, and the other from Norway—occupied the east and west coasts for a period of 500 years, and though separated by eighty miles of desert, they had no trouble in sustaining themselves independently of each other by means of fishing and cattle raising, the pasturage of the hills and valleys being in those days luxuriant. The western colony had at one time four parish churches and 110 farm villages, had two towns, 190 farm villages, while that on the east coast, still larger, had two towns, 190 farm villages, eleven parish churches, and two monasteries, and was the seat of a bishopric. About 1350 the Danish colony, having been weakened by pestilence, was exterminated by Esquimaux, and early in the next century its Norwegian neighbor disappeared suddenly and mysteriously from human knowledge. Numerous attempts to learn definitely of their fate were made, but the only information ever obtained was contained in a letter from Pope Nicholas V. to the Bishop of Ireland, dated 1448, which stated that the colony had been attacked by a hostile fleet thirty years before, and laid waste with fire and sword. This story, however, was not generally credited. In 1822 Capt. Scoresby discovered houses containing hunting apparatus and household utensils, but no inhabitants, and there is reason to believe that the dwellings are relics of the long-lost colony. Some people are still of the opinion that beyond the ice-fields a remnant of these hardy Norsemen may be yet found, and an ex-officer of the United States Navy goes so far as to say that "the grandest undertaking of the present age would be to reach that isolated island."

Absolute Trust in God.

Many trust in God, so to speak, when all around is sunshine. Any child of God should surely trust in him when all goes well. It is easy to confide in a friend, who is always giving us some token of his good-will. It would be base and ungrateful, indeed, not to do so. In like manner it is unjust and unreasonable not to trust in God when he is every day and every hour conferring upon us some choice benediction. He ever cares for us, provides for all our wants, cheers our way, gladdens our hearts, feeds us "with good things," and always protects and defends us. Should we not, then, trust him with all our hearts and cast our care upon him? Scarcely can that be truly called trust that knows no want unsupplied and no cessation to distinguish mercies. It is not properly that kind of trust that causes man to throw himself ever and wholly on the fidelity of God.

Absolute trust in God is seen and known by the Christian when the skies gather clouds and the loud storm gathers around. That is true confidence that looks through the darkest night and above the loudest tempest that can gather over the sea of life, and at such seasons can repose entirely on God. Strong confidence and absolute trust in the Lord Jehovah will ever bring with them absolute rest, "peace and quietness forever." Though trials may come and foes arise, sickness blast and poverty blow away all earthly dependencies, yet faith looks up and smiles in the sweetest tranquillity. Though from day to day stripped of everything the rich enjoy, and though the prospective looks dark and forbidding, yet, amid all these exigencies, the child of faith calmly and trustfully looks up and says: "The Lord is my song and my salvation." Such, and such alone, is unwavering, absolute trust in God. Oh, trust in the Lord forever more!

What Shall I Give?

To the hungry, give food; to the naked, clothes; to the sick, some comfort; to the sad, a word of consolation; to all you meet, a smile and a cheery greeting. Give forgiveness to your enemies; give patience to the fretful; give love to your households; and, above all, give your hearts to God.

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BY THE

Board of Publication of the Reorganized Church,
AT THEIR PUBLISHING HOUSE

IN PLANO, KENDALL COUNTY, ILLINOIS.

—o—o—o—

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1 September 78.

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The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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PLANO, ILLINOIS, SEPTEMBER 15, 1878.

No. 18.

THE UNGODLY.

Wo to the lands of sinful mirth,
That spread themselves o'er all the earth;
That trust in war, that love not peace,
From whom all righteous works do cease;

Whose glory is in war and sin,
Who trust in idle works within,
Who love not God, but hate his ways,
And follow satan all their days,

For their destruction is at hand,
They shall all fall, they can not stand;
For God is strong, he will not spare,
But scatter them in lands afar.

J. Y. G.

THE following letter was sent us in a copy of the *Daily Tribune*, of Salt Lake City, for July 14th. We are sincerely glad that there is found a man in that place of sycophancy and prejudice against the truth who dares to speak a good word for primitive Mormonism. We once heard a minister of the M. E. Church say, during a rabid onslaught upon the Latter Day Saints, that if we would "live according to the moral teaching of the Book of Mormon, we would all be better men and better women." When such men as John R. Beadles write and speak of the faith of the Saints as taught by Joseph Smith, as fostering iniquity, they plainly show that they know little or nothing of what they write or talk of. They betray themselves as lacking wisdom. The primitive faith is the foundation and superstructure of righteous living; and no saint need fear the examination of their principles as laid down in the books.

EARLY MORMONISM.

Eds. Tribune:—I have for sometime wished to write to you on a subject which, to me is of great interest; viz: Your undue prejudice against Mormonism and the Mormons. If I am presumptuous, recollect I am between two fires. My sentiments are heretical, viewed from the standpoint of those from whom you get your weapons to attack true principles, and I am supposed to be an Apostate Mormon and opposed to Mormonism, so that I am unpopular with all parties—a very unenviable position, indeed.

In the first place your prejudices, I think, carry you a little beyond the bounds of proper

deference to the opinions of others, both Mormons and Apostates, so-called. You assume that they are either so ignorant as not to detect imposition, and their intellects so limited that they can not perceive error; or else they are so corrupt and licentious by practice, as well as by nature that they chose to embrace a bad system knowingly. In short, that they are either fools or knaves, that no good can be expected of them, and as a former correspondent of yours said, a sensible man never would have joined them. I infer this partly from your remarks in the *Tribune* of June 22d, headed "Mormon Morality." In this article you refer to my letter in reply to Mr. Beadles' sweeping charge, "Nowhere, through the long detail of Mormon tenets is purity taught or even hinted at," and say, in effect, that my quotations from Mormon text-books do not invalidate this charge. Now, I regard tenets, precepts and doctrines, as the constitution of any order—religious, political or even domestic. And if even a large majority of the members of any order break the constitution or the laws founded on it, their acts do not invalidate the principle upon which the order was organized. I might refer you to many illustrations, but let one suffice.

The Constitution of the United States is considered, by Americans at least, a model for the whole world; but you yourself have admitted its perversion and the degeneracy of the people. In the history of the Nineteenth Century is there greater corruption than under this government? And yet its original tenets were nearer perfection than those of any other Government on earth; and had it not been perverted and diverted from its original purpose it would have produced a better state of affairs than exists at the present time.

But instead of what might and would have been, we now behold our Government held in contempt by its own people. Were it not for making this letter too long, I could refer to many similar examples in ecclesiastical history, but I admit that, notwithstanding the present condition of the religious and political world, no more striking instance of a departure from first principles can be found than that furnished by this Church, and it does not astonish me that you and other so-called Gentiles should form an unfavorable opinion of a system which produces such fruits as those you see at the present time. Still both yourself and Mr. Beadles have been frequently reminded that

the fruits you now see are not the legitimate results of original Mormonism, which brought peace and joy to the hearts of many thousands, and made men better husbands, fathers, brothers and citizens. These are facts which can be proven by the testimony of multitudes who saw and experienced the effects of Mormonism before coming to Utah, and because of the degeneracy here many thousands of sincere Mormons have become disgusted and left the country. The majority of these still retain the strongest attachment to the original principles of Mormonism, and would testify to their truth, purity and consistency, according to the accepted Christian standard. Your correspondent, even at the risk of being [thought] idiotic, enthusiastic or unsound in mind or moral character, testifies to-day before all men that the principles of original Mormonism are the purest, and most virtuous, just and truthful, tending more to reform morals and improve the condition of mankind than any religious system now extant. These statements are made as the result of my own observation, and I have had an experience of nearly sixty years in Christian churches. In saying this, I do not wish to cast any reflection upon any religious organization. I can testify further that the signs mentioned in the Holy Scripture—viz.: healing the sick, speaking in tongues, etc.—have been fully manifested in the Mormon church to my personal knowledge, and to the knowledge of tens of thousands both in and out of the church. Further, it is well known that those who have given up Mormonism have become skeptics, tossed upon the sea of uncertainty. How many of those who have left the Mormons have joined other churches in this Territory? Very few. The moral condition of the people, especially of the young, is appalling, and without some divine interposition, I know not where the evil will end.

I still hope that there are many who, laying aside minor differences, will unite in an earnest effort to cleanse this Augean Stable and free themselves from the present yoke. If we go back to the first principles and order our lives by them, we can prove to the world that there is truth in Mormonism. I hope that there are some Luthers and Wesleys who will vindicate the truth, and though the Mormons are reputed to be the dregs of the large cities of Europe, I hope they will prove themselves to be possessed of at least medium intelligence and virtue.

EARLY MORMON.

SALT LAKE, July 13th, 1878

Words of praise are almost as necessary to warm a child into genial life as kindness and affection. Judicious praise is to children what the sun is to flowers.

ON FINANCES.

There are many good Saints who are yet at a loss to know, but continually enquiring, as to how to proceed in order to render the greatest good to the cause with the much or little means that they may have to contribute to that end. It is a question of moment and worthy of serious consideration. Men who sacrifice, desire that their means should be effectual in accomplishing the good intended. Once convinced that it will be put to a legitimate use—with wisdom and care—and it becomes a pleasure to render aid. Confidence and confirmed assurance make even burthens light, and secure for the cause espoused that fidelity and loyalty requisite to insure success, and render it a delightful, inspiring theme to the ones giving their time or means for its support.

In matters of religion, the one revealed is supposed to be the best method of procedure. It ought to be superior to the inventions of men. The facts communicated should guide and govern. Upon the question of finance, as in all others, there should be a unity of action. This unity should be based upon a principle of law, and demands a mutual understanding. How, then, shall we proceed with our finances in order that they may render the greatest possible aid to the cause? Where will we find the best method of procedure to gather our means, to strengthen the cause, whether they be mills or cents, dimes or dollars, crowns or eagles? The law provides that surplus properties, tithings and free-will offerings, should be placed in the hands of the Bishop, or his appointed Agents. It then becomes their duty to disburse it in the interest of the cause, as counseled from time to time, by other church authorities.

We are all interested in the spread of the gospel, or should be. It is the most laudable work of the age; and it is to be performed by the Saints. The first object to be served with the means in the Bishop's hands, is that of sending ministers abroad to the world, to declare "this gospel of the kingdom;" not in the interest of "me and my wife, and my son John and his wife," solely, but in that of the whole race of man. This necessitates system. Who knows best who should go, and be sustained in going? We look to the church authorities to see after this. Then it stands to reason that the church authorities should be in possession of the means to be used for the sustaining of this work; otherwise we have a theory with no possible means of carrying it into effect. It is idle to suppose that members scattered abroad can best know the needs and demands of the cause, or dispose of their means in a wiser way than the law defines.—For further thought upon this we refer the reader to the published Address of the Twelve and Bishopric, found in the first of May number of the *Herald*, for the present year.

We desire to come a little nearer home with

this investigation, to get to the practical. For there is a desire to know how to proceed should one wish to conform to the requirements of the law. How shall we convey the much or little at our command to the proper holders? First; individuals may tithe themselves and send it direct to the Bishop or Agent, from whom they should receive a receipt, or an acknowledgement, that the means has been received by them. Or, if they have not a sufficient property to tithe, they can send free-will offerings in any amount, in the same way. In either case, they should give their name in full, post office address, with County and State, or Dominion. Second; presidents of branches, or officers appointed for that purpose in the branch (say a treasurer) may receive in any amount or name, and forward it to the Agent or Bishop. But in this case, the individual's name who sends it should be obtained, and the amount paid in, whether much or little, placed to their credit; and a copy should be forwarded to the Bishop or Agent in connection with the money sent. Presidents of districts and of missions; the traveling High Council, High Priests, Seventies, and Elders, when acting in discharge of the duties of their calling—traveling abroad—may receive aid when cases require it for the church and forward it to the Bishop or Agents.

But there are some who have conscientious scruples about sending either name or amount, on the ground that it is written, "Let not thy left hand know what thy right hand doeth." It is well to be cautious, especially in matters wherein the conscience is involved; but it must be remembered that the conscience is a creature of education. It only requires that one prove loyal to that course of conduct that in his judgment is right. By the exercise of a little thought it will be readily seen that the paying tithings, free-will offerings, &c., is one thing, and the giving of alms—gifts of charity—to meet any emergency that incidentally may arise demanding our recognition and aid, is quite an other. The former is the honoring and carrying out of a regular system revealed in law, for which it provides rules and officers for its execution as a matter of business; the latter is the bestowing of means for the relief of the needy; or to answer some benevolent end incidentally arising claiming our consideration and support, in cases where we feel justified from the nature of the case and circumstances, in giving expression to the nobler sentiments of our nature, by extending a required relief for the good of humanity. One is a system clearly defined, and made the channel through which aid comes to the church from its various supporters, and, commonly, amounts are specified and named; the other is in amounts, and in the way and for the purposes wholly at the option and judgment of the individual bestowing the gift; the circumstances of the case, necessities and demands being the means to guide him in the bestowment of his goods. No trumpet should be sounded in either case. The expression is simply to admonish people not to boast over the good thing they are enabled to accomplish. To abstain from self laudation and keep constantly before them the thought that there is an "eye that seeth in secret." To rebuke self righteousness.

There is another class that have still greater trials than these and conscience is the cause

of the greater part of their difficulties. The trouble is, they possess so much that they do not know how, or where, to begin to either tithe themselves or hand in free-will offerings. There is danger of doing too much, and this would be worse than doing next to nothing; notwithstanding the stings of conscience. When the thunders roar, the lightnings flash, the whirlwind makes a destructive path near by, and stealthy disease creeps in so that they fancy they are very near the beyond—may have to step over on the other side—their consciences inspire splendid resolves and amends for the future; but when the storm subsides, diseases have fled, conscience, resolves, and generosity all go down at the same time. Like old Pharaoh they begin to harden themselves to the situation. We leave them to battle away with conscience a little longer, with a fair show of gaining a complete victory in the end.

Still there is another class that have as great a conflict with conscience and duty as either of the others mentioned. They possess but little of this world's goods and have so much of what is called pride that they will not do any thing save they can do as much, or more, than their wealthy neighbor. To trifle with nickles, dimes and quarters is altogether out of their sphere; hence, they do nothing. The want of experience, observation, and a proper appreciation of the motive that should inspire all gifts are some of the main difficulties in the way here. This arises from a feeling that sometimes controls many of us, that if we cannot "strike twelve the first time" we will not strike at all. It would be well, here, to stop and repeat the story of the widow casting in her "mite." Just make a little calculation. Should 20,000 members pay in a nickle each, twice a year, it would amount annually to \$4,000. A handsome sum and but little effort to accumulate it; and those contributing it had not missed it. Do not despise the "day of small things." The earth was formed out of the little things. Atoms and drops are seen every where. Myriads of them were brought together forming this stupendous globe. Had I contributed a single molecule in its creation, to say nothing more, I should now look upon that act with pride and delight in that I had aided that in which all the ages of men were interested now, and worlds without end. We are engaged in a grander work than the making of a world. Jesus says, "What shall it profit a man, though he should gain the whole world and lose his own soul." The world is a small thing compared with the redemption of man. The gospel in its power and efficacy beats the world in grand and lasting results. When the work shall have been accomplished, shall it be said that we contributed nothing—no mite, time, talent, or substantial means, to make it a glorious success?

There are yet others who look idly on, waiting for their work to be done by others. They never attempt to aid in any way themselves, because they never have got in the way of it; have never become sufficiently identified with the body in faith, feeling, interest, and sympathy as to properly sense and appreciate its needs, demands, and claims, so as to feel the necessity of taking upon themselves some of its responsibilities. They do not see how they can do any thing. O, no! There is

plenty to do, but some body else must perform the work. They are waiting, some of this indifferent class, for something to "turn up" that will place them in ease and luxury, at some one else's expense, over in Zion's borders, simply because they have heard that the Saints are to be one—have things common—and this to them means the getting possession of some one's property without giving value received for it, and sitting down and enjoying. For such there are sad disappointments waiting.

The Saints are supposed to be one family, in a spiritual sense, laboring for each other's good; not some laboring to support others in idleness. Did you never observe in some large households that most of the members of the family could always find something to do, was willing to take some responsibilities in sustaining the house with energy and cheer, while others of the same household were sour, heedless and unconcerned about every thing that was going on? So indifferent that they scarcely knew the daily routine of business? They manifested no interest in any thing, and sat down on the effort of others like a dead weight. They are sores and clogs in the way of others. They never fail, however, to know the soft side of every thing, and are scorched with rage and poisoned with jealousy if it is not turned toward them. Disinterested in every thing but self, and have but a dumb appreciation of that. Pills and soothing syrup have no influence on their nervous sensibilities; and if forty cannon were fired off but twenty rods behind them, they would scarcely look round. Might, perhaps, ask some one if they would not please go and ascertain what caused that tremendous roar behind them; they felt frightened.

When Paul served the interest of the churches and gave counsel, it was required, even of the widows, if nothing more, to comfort the spiritual household; they were asked "if they have washed the Saints' feet." Who are so wretched and dejected, in a land of plenty, but that in the course of years they may be able to do something to build up and encourage the great spiritual household?

And last, but not least, there is yet another class. They are usually those of but little acquaintance with the faith, and easily frightened. Some one tells them that the "Mormons will come and take away all of their living; demand their farms, houses, horses, chariots, money, &c., and that there will be no alternative but to hand it over when it is asked for." Some old fraud that no one could ever trust with safety, all at once becomes very much interested in his Latter Day Saint neighbors. He invites attention to tithings, free-will offerings and surplus properties, which when quoted and interpreted from his standpoint of view, and extraordinary powers of making things appear different from what they are, the believers all at once become concerned and frightened at the sawing of this ring-leader of some deceiving sect; or hypocritical blind guide that is staggering under the weight of his own sins and crimes. Beadle and Ann Eliza are quoted profusely and enlarged upon, until the poor weak Saints are so wrought upon that they are almost ready to put out a night watch to keep some body from running off with their property. Mother Grundy takes up the glad refrain and soon the whole community is moved to express their sympathy

for the deluded Saints. They are not apt to get their eyes opened to such legerdemain and black mailing, unless some Elder chances to come along, till they attend some church where these pious frauds are interested, and hear the following notes announced at close of services; Bro. Jenks in the stand: "The deacon will please pass around the hat. I hope the brethren will pay in liberal, for we are \$200 behind with the minister that has just left this charge, Elder Jones. We were to give \$1500 for his services, and there has only been \$1300 raised. On Tuesday evening, the 'aid society' will meet at sister Jenks'. Admittance 10cts. On Thursday evening there will be a festival in the basement of the church. It will be expected that the sisters will contribute cakes and pies, &c., for the occasion. You know if the sisters take hold of any thing they are sure to make it a success. Supper will be served, 50cts for a single person, and 75cts a couple. There will be a post office and a fish pond connected with the evening's entertainment, and it will only be 10cts for a letter in the post office, and 10cts for one attempt at fishing. There is to be a large cake with a beautiful ring in it. The cake will be cut into pieces, and for 20cts each, you may select a piece of the cake with the prospect of getting the ring. We expect a good time; we hope all will come. On Sabbath morning next, there will be a special collection taken up for Elder Jenks, who is just now in great need. In consequence of hard times, he serves us for \$1400 this year. He only has one child, and by not having any house rent to pay, by the brethren aiding him a little in the way of wood and vegetables, &c., he thinks he will get through all right. Next week Bro. Jacobs will wait on you at your several homes for your monthly dues; please have them in readiness. The committee appointed to make an assessment upon each member, according to their property, has reported. It is a very just distribution. The tax ranges from \$10 to \$115, according to the capital each one possesses. I hope the brethren will look over the list, and be ready at the quarterly conference to pay in according to the assessment. Two weeks from the Lord's day, I trust you will come prepared to do something for foreign missions. We must not neglect the heathen, who have never learned the Savior; come amply prepared to aid in this matter. The choir will please sing 'I want to be an angel,' and receive the benediction."

Those Saints, if but half witted, return home convinced that they had better set out guards in another direction. They see that all of this feigned religious interest in them, and general hubbub, was in consequence of the committees not having a right to fix an assessment on their property in the interest of Elder Jenks. Be not disturbed by the fine-spun yarns of these self-interested, hypocritical, deceiving sophists; but take the word of God and prove all things, on this, as well as other questions, and you will find there is no need of growing faint-hearted at the hissing and uncertain sound of their perversion of the truth.

But it is asked, "How shall these littles be gathered? What system is considered the practical one?" I know of one that is fruitful in good results. It is this: The members of a certain branch meet together every four

weeks, to partake of the sacrament and engage in prayer and testimony. At this meeting they contribute whatever they may feel able, for the support of the cause. There are but few of them who have enough to tithe, hence the most that is done is in the way of freewill offerings; and they take this way to pay them in. They contribute nickles, dimes, quarters and dollars, as they may have ability. The means is handed to the president of the branch, who takes the name of each one paying in anything; and places the name opposite the name of the one paying it. When they have met together three or four times, the amount that has been gathered is sent to the Bishop's Agent, with a copy of the names of the individuals contributing it, and the amount each one has paid in, which is entered upon the Agent's books. This branch is doing more to aid the cause than any I know of in the church, according to its numbers; and in a way that they do not greatly feel the sacrifice.

To illustrate the case. Sister A. places in the hands of the officers five cents, to-day. It is put to her credit. In four weeks time, she pays in five cents more; this, too, is placed to her credit: and at the expiration of four more weeks she has five cents more, which is handed in and put to her credit. This aggregates fifteen cents. It is then sent to the Agent, with with the name of the donor and the amount contributed, which goes upon the Agent's books. Sister A. helps the Church just fifteen cents in three months, and sixty cents in one year, and is none the poorer; while those who were too proud to dabble with nickles did nothing. Twenty thousand Saints, at this rate, would just contribute twelve thousand dollars in one year, and none of them had ever missed it. This would send all the rusting elders out into the field to brighten up their armor, and all done by nickles at that. Now, I do not say that this is the best method to adopt, but it is one—is practical—has been successful, and in the absence of a better one that has been tried, I am inclined to recommend this one. To say the least, it is much better than no system at all. Try it just one year, keep account, and see if you do not surprise yourselves at the amount done; remembering that the theory does not exclude the contributing of even \$1's at the stated times of meeting.

With reference to the mission where I have a direct interest, I am confident that we only have to come nearer together—become better acquainted—to inspire increased confidence and trust in the officers of the respective districts and mission, who labor both in spiritual and temporal things, to the end of putting forth a united and successful effort in the interest of our noble cause. We have been especially favored in the selecting of our financial officers, who take charge of the temporal interests of the various districts to which they are appointed.

Bro. George A. Blakeslee, Bishop's Agent for Michigan, possesses superior business qualities, is of good repute—one of our trusty men. Brethren need not hesitate to trust him in any amount that they may wish to bestow for the Church's interest. His address is Galien, Berrien county, Michigan. He is financially safe; is, also, acting agent for Northern Indiana.

Bro. Samuel Rector, Bishop's Agent for

Southern Indiana, is a man of good report—trustworthy—and possesses excellent financial ability. We take pleasure in recommending him, also, to the confidence of the Saints. His address is Wirt, Jefferson Co., Indiana. Post-office orders sent to him will have to be drawn on Madison, Indiana.

I do not know that there is an agent appointed for Ohio. Until such time as one is appointed, the brethren of Ohio can safely trust the agents for Michigan and Indiana with their sacrifices. We are sorry that many other necessities has kept us from that field of labor so long, but we intend to reach it as soon as may be, and encourage others in going.

The laborers are too few, but we have great confidence that the Lord will soon raise up many more—loosen the hands of others—that the missions may be looked after in a desirable manner; and that scattered Saints may not have to wait for months and years in expectation, before hearing the gospel preached where they reside.

The Semi-Annual Conference will soon be here. Many of the Elders have been home a long time recuperating their finances. Suppose we put forth an effort to send them all from home this fall and winter, out into the world to labor for the cause, and see what kind of reports they will send in next April. Just as like as not some have been at home so long they have not life enough to start—can not leave the blessed endearments of the home circle—afraid to start—fearful of being called a tramp, or starving; and if they should resolve to go, they would want to know where some good sister lives, before starting, and money advanced to pay their fares right to her house, notwithstanding they have great faith and trust in the Lord. I am getting suspicious that some of them are staying at home because it is the most comfortable place—a little nicer than going out into the world and pioneering their way into neighborhoods, school-houses, churches, etc., and defending an unpopular faith. Suppose we relieve them of home duties, if needs be by nickles, and send them so far away that they can not get back for six months at least, and see what they will do. Leave them out in the cold to trust in God, be industrious, discharge duty, and succeed, or starve and go naked; but *care for the home ones*. All who are agreed, down with the nickle, and we will try the experiment; and if nothing more, we can put a quieting influence on the excuse for remaining at home,—that of being tied by home duties.

WM. H. KELLEY.

MADISON, Ind., 15th August, 1878.

WHAT MAN CANNOT AFFORD.—A man cannot afford to be unfaithful under any circumstances; a man cannot afford to be mean at any time; a man cannot afford to do less than his best at all times and under all circumstances. No matter how wrongfully you are placed, and no matter how unjustly you are treated, you cannot, for your own sake, afford to use anything but your better services; you cannot afford to lie to a liar; you cannot afford to be mean to a mean man; you cannot afford to do other than deal uprightly with any man, no matter what exigencies may exist between him and you. No man can afford to be anything but a true man, living in his higher nature and acting from the highest considerations.

Self-denial is one of the first laws of Christ's kingdom.

WHICH IS HERESY?—No. 2.

SINGLE OR TRINE IMMERSION.

In Isaiah 21:4, the only other place where *baptizo* occurs in the Old Testament, it is rendered "affrighted."

We would call attention again to his statement:

"The Hebrew word used by the Jews in their proselyte immersion is *tah val* (S. p. 125), and that this is the same word which Christ employed is evident."

Employed where? He says, "in the commission."

Now I will quote the great Jewish Rabbi, Maimonides, as to the character of Jewish baptism. He says:

"Every person baptized, or dipped, whether he were washed from pollution, or baptized unto proselytism, must dip his whole body at one dipping; and whosoever in the law, washing of the body or garments is mentioned, it means nothing else."—Maimonides' Mikvaot, chap. 3.

So whether Christ used *tah val* or not, it is evident that the Hebrew mode of baptism or washing of the body was performed by "one dipping of the whole body, and not three dippings of the head, as practiced by trine immersionists, (for the body is nearly all submerged, to the arm-pits frequently, and in former days up to the neck, and that too before there is any dipping or baptizing done), for they say the person must be dipped once (that is his head and shoulders, or whatsoever part is out of the water) in the name of the Father, etc, for they do not consider the act of kneeling, or the submerging of the body in order to the dipping (that is to come) part of the act of baptism; the person is not baptized, they say, till he (that is his head) is thrice dipped in the water. But the Rabbi says they were required to dip "the whole body at one dipping."

If trine immersion was taught and authorized by the commission, was it practiced before the commission was given? If it was, then it could not have been based on the commission, that is, those baptisms of Christ, and his apostles, and John's baptism.

Did Jesus baptize in his own name? He says, "If I bear witness of myself my witness is not true."—John 5:31. "If I honor myself, the honor is nothing: it is my Father that honoreth me, of whom ye say, that he is your God."—John 8:54.

Did Jesus authorize his disciples, when he sent them out to preach the gospel and to heal the sick, etc, to act in any other than in his name? Certainly, for he said, "As my Father hath sent me, so send I you." And did he not often declare that he came to do his Father's will, or the will of him that sent him?

The Holy Spirit was given to him without measure, and it is evident that by that power the apostles wrought their miracles, healed the sick, cast out devils, etc., although the baptism of the Spirit they did not receive, nor the Comforter, which should come in Jesus' stead.

The commission that Jesus gave just before he left them, seems to differ from the first one given them mainly in regard to their field of labor; the first limited them to the Jews alone,

the last gave them all the world. Under the first, they preached, baptized, healed the sick, cast out devils and wrought miracles. Under the last, they preached, baptized, healed the sick, cast out devils, and wrought miracles.

But did they immerse once, or three times in baptizing? If by trine immersion, then it was practiced *before* the commission was given upon which trine immersionists depend for authority to practice it, and if they did practice it before the commission, by what authority? And must it not have been into the name of the Father, etc.? But if they did not practice it till after the commission, then they must have practiced single immersion before the commission.

Was their baptism Christian baptism, or what was it? It certainly was not John's baptism, for while that was for remission of sins, yet it was to prepare a people for the Lord; or to prepare the way of the Lord. And if it was not the baptism authorized by the commission, what was it? Some tell us that it was the second and third dipping of John's disciples; others think it was the third dip. Thurman assumes that the whole Jewish nation were baptized unto the Father while passing through the Red Sea, and that John baptized them unto the Son; and he assumes as that John baptized all the people, that those whom Christ and his disciples baptized must have been some that John had baptized. Well, unto what were they baptized? "Unto the Holy Ghost," evidently, and this makes three immersions, according to his logic.

Those whom Peter and the rest baptized on Pentecost were also some of John's disciples, so we are told, as also those that Philip baptized at Samaria; and those whom Paul baptized at Ephesus, for he argues that trine immersion "into the name of the Father and the Son was for the Gentiles." Let us hear him:

"And that the word (*baptizo*) when used in reference to the ordinance of baptism was always employed to convey the idea of repeated dippings we prove thus: In the first place, we notice that after Christ had been immersed in Jordan he spoke of his baptism as incomplete, or not yet accomplished, by saying, 'I have a baptism to be baptized with, and how am I straightened till it be accomplished; (Luke 12:50); that is, his baptism was incomplete until he was buried in the institution of the baptism into his death.'

What he means by the latter clause we certainly fail to comprehend. Does he mean that Christ was dipped, or immersed, or baptized, or buried in water, or received a baptism in water after being baptized, or once dipped by John? (For bear in mind, he claims that John only dipped once). We challenge him, or any other man, to show where or when Christ was ever baptized in water after he was, as the Scriptures say, baptized of John.

What was this baptism referred to in Luke 12:50? But before we answer, we will notice that he insists that this second baptism demands the meaning of repeated dippings; for he says *baptizo* "when used in reference to the ordinance of baptism, was always employed to convey the idea of repeated dippings," and quotes the above saying of Christ to prove it; hence, this baptism of Luke 12:50, is one of repeated dippings, but can not be trine immersion, for Christ had received the "one dip" of John; so it would be only two dips. Yet he asserts elsewhere that the baptism into

Christ's death is only one dip, in the name of Christ; and required only of those who had been "baptized unto Moses," and by John, making two previous dips.

But what was the baptism that Jesus had to undergo? In Matt. 20:17-19, Jesus had been speaking to his disciples of his coming, betrayal, scourging, and crucifixion; and at this point the mother of Zebedee's children asked him a certain great favor. He replied:

"Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father."—22, 23.

And in Mark 10:38 it is the same. We doubt if there is any body in the world, except those who follow Thurman, who would imagine that Jesus here and in Luke 12, referred to any thing else than the baptism of sorrow and suffering he was soon to undergo. Such has ever been the idea of Bible students till Thurman's attempt, "by hook or by crook," to get in a second or third immersion for Christ. This baptism the disciples had to undergo also.

We would be glad to have Mr. T. inform us whether this baptism, which completed Christ's immersions, was the second or third dip, or did it include both; or, if it was the second, when did the third occur? Or, if the third, when did the second take place? And, also, where he learned that Christ was "buried in the institution of the baptism into his death?" For it is not found in any part of the Scriptures, or in any book, except Mr. Thurman's, that we have ever heard of. Howbeit, we challenge the world to produce another writer on Bible subjects who will make any more scripture than he; that is, by taking a few words from one part, and adding a few more from another part—and to them some more—all relating to different subjects, and make it read as if it was all given for the purpose he has in view.

We will give a quotation for a sample, and also to get his views on certain points

"For Christ has certainly enjoined the use of three names (Matt. 28:19); which no man can account for, but upon the supposition that he meant three actions. For how is it possible for the immersion 'into the name of the Father,' who has never died, be a baptism 'for the dead,' (1 Cor. 15:29), or the one with which 'we are buried with Christ 'by baptism into death.' (Rom. 6:4). But suppose, after the example of the first Christians, I dip the candidate once at the pronouncing of each name; then as darkness is dispelled by the rising sun, all is plain. For if Christ was 'not sent but unto the lost sheep of the house of Israel,' (Matt. 15:24), it is clear that the Gentiles as the prodigal son must first come home, and confess their faith in the God of Israel, by being baptized unto the Father; hence, before the commission was given to baptize the Gentile 'nations' 'into the name of the Father,' the apostles were forbidden, 'saying, Go not into the way of the Gentiles,' (Matt. 10:5), for the 'new covenant is not made With the Gentiles, but 'with the house of Israel,' (Heb. 8:8), and if 'it is not meet to take the children's bread and cast it to the dogs,' (Matt. 15:26), they must first, by 'the washing of regeneration,' (Titus 3:5), be converted into children, for 'no man can come unto Christ' 'except it were given unto him of' the 'Father,' (John 6:65), and if 'all that the Father giveth,' the Son 'shall come to' him, (6:37), they must enter into this 'new covenant' dispensation by being 'baptized into Christ,' (Gal. 3:27). But if a man's head is dead his

body is buried with it; and so if the 'head of the body, the church,' (Col. 1:13), is slain, 'the body of Christ, and members in particular,' (1 Cor. 12:27) should be planted together in the likeness of his death.' (Rom. 6:5). And we can not be mistaken as to this view of the matter, for it is certain that the apostles and first Christians were baptized unto John's baptism, before Christ was buried in the institution of baptism into his own death; hence, we find Peter on the day of Pentecost, and Paul, at a later day baptizing, 'into the name of the Lord Jesus;' (Acts 19:5); that is, into 'his death,' (Rom. 6:3), those whom John had baptized, not into the death of him who was yet alive, but unto the promise 'that they should believe on him which should come after him, that is on Christ Jesus;' (Acts 19:4); therefore the formula which was intended alone for other 'nations,' (Matt. 28:19), was never used in baptizing the Jews; for they, being clearly in the church of God, (Acts 7:8), claiming him as their 'Father,' (Isa. 63:16), it would be as ridiculous to think of baptizing a Jew 'in the name of the Father,' before 'the bill of' their 'mother's divorcement' (Isa. 50:1), could be produced, as to graft a branch into its 'own olive tree' before it was broken off.' Therefore until the end of the 'seventy weeks determined upon' the Jews, (Dan. 9:24), or until after 'God cast away his people' (Rom. 11:1), in A. D. 65, we hear of none of the sons of Abraham being baptized into the name of the Father."

We have quoted quite a lengthy discourse from Mr. T., as found on pages 3 and 4 of his tract. We can notice but a few points, and that briefly. He says the Gentiles must be "converted into children" by the "washing of regeneration"—which must be baptism "into the name of the Father" before they can enter into the "new covenant dispensation," which belongs to the "house of Israel," or the Jews, by being "baptized into Christ." He means by becoming children that they then occupy the same relation to the new covenant as the natural children—i. e. the Jews—which is by being baptized "into the name of the Father," then they and the other "children" must enter into the "new covenant" by being baptized into Christ.

The Jews, he says, were "already in the church of God" "being baptized unto the Father, then they were afterward baptized unto John's baptism, which must have been in the name of the Son, yet he says that Peter and Paul afterward baptized them into the name of the Lord Jesus. But if they were baptized unto the Father, or were in the Church of God, which was when they were in the wilderness, (Acts 7:38), and John baptized them; and Peter baptized them into the name of Jesus, into what name, or for what purpose did John baptize them? Thurman says, "unto the promise that they should believe on him which should come after him." What an idea! Baptized "unto a promise that they should believe!" etc. He quotes Acts 19:4. John did not *promise* but *commanded* them to believe on Christ when he came. He baptized them unto repentance "for remission of sins," to prepare them for Christ, and we most emphatically deny that there is any proof whatsoever that Christ, or the apostles ever baptized any that John had baptized—for their baptism was also "for the remission of sins."

Before we proceed to examine this assumption—that Christ and the apostles baptized John's disciples—we will look at one or two points in this "vain philosophy." He says, "But if a man's head is dead, his body is buried with it; and so if the head of the body, the church, is slain, the body of Christ and members in particular should be planted to-

gether in the likeness of his death; that is, baptized into the name of the Lord Jesus, or into his death."

Who are to be "planted?" Why, the "body of Christ" the "members in particular." But who is this "body of Christ?" Why the church, of course. And how did they become the body? Says Paul, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been made to drink into one Spirit."—1 Cor. 12:13. And who is it that is entitled to this Spirit? Those baptized "in the name of Jesus Christ, for remission of sins." Those who had "been baptized in the name of the Lord Jesus," (Acts 2:38 and 8:16), and who received the Holy Ghost through the laying on of hands. (Vs. 17). Now these persons, members of the church, baptized for remission of sins, and baptized by the Spirit into the one body, are to be baptized, or planted together afterward in the likeness of Christ's death.

The "members in particular," which Paul declares to be "Apostles, prophets, teachers, gifts of miracles, gifts of healings, helps, governments, diversities of tongues," and which are gifts of the Holy Ghost," are to be baptized yet into the name of the Lord Jesus! How many baptisms or immersions are there? Once baptized unto the Father, dipped once more by John "unto a promise," immersed by Peter for remission of sins, and promised the gift of the Holy Ghost, baptized by the Spirit into the body, and now since becoming the body, must be planted together in the likeness of Christ's death. And this is TRINE immersion! Apostles, prophets, teachers—yea, *all* of the body, must be "buried in baptism" after the body is slain. Let it be known, therefore, that baptizing "into Christ," or "into his death," or in the likeness of his death, can not be performed till we become members of the body; nay, until we have been "born of the water, and of the Spirit;" nor until we have received the gift of the Holy Ghost, and have been baptized by the Spirit into the body, for it is the "body of Christ, the members in particular," says Thurman, who are to be "planted in the likeness of his death. And, says this astute theologian, in substance, none could be baptized into his death while he was alive; therefore the apostles and others must have been baptized "into the name of the Lord Jesus," or "into his death," after Christ had died. Will he please inform us where the history of the transaction is to be found? Did Jesus institute an ordinance designed to commemorate his sufferings and death *before* or *after* he died; we mean that which he calls the Lord's supper? Why could not baptism be a likeness of Christ's burial and resurrection before that event, as it is a representation of our own burial and resurrection, which we suppose is yet in the future?

Again, he says, "Therefore until the end of the seventy weeks determined upon the Jews, (Dan. 9:24), or until after God 'cast away his people,' (Rom. 11:1), in A. D. 65, we hear of none of the sons of Abraham being baptized into the name of the Father." And yet these sons "were already in the church of God!"

Well then, into what name did John baptize them? Not "into the name of the Father," and not "into the name of Jesus Christ,"

or "into his death," for he says, "John had baptized not into the death of him who was yet alive." And he certainly could not baptize them into the name of the Holy Ghost, for it was not yet given. Tired of this "confusion worse confounded," we anxiously enquire, Did John baptize at all? Or is it a "cunningly devised fable?"

We will now examine the claims that Mr. T. makes, and others also, that Jesus, Peter, Philip and Paul baptized those that John had baptized.

The first assumption is, that as it is said that because "There went out to him [John] Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins," they suppose that, therefore, John baptized everybody, and hence, as Christ's disciples baptized in the same region they must have baptized some that John had immersed.

But did John baptize all the people of Jerusalem and Judea?

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke 7: 29, 30.

The Pharisees were a large and dominant sect among the Jews, numbering thousands, and Luke says, they were "not baptized" of John. The Sadducees were rejected with the Pharisees when they came to John for baptism, and they were a numerous sect also. But says one, "Does it not say 'all the people?'" It says "all the people that heard him." How many hundreds there were that did not hear him we have no account of, but if all the people that heard him were baptized, we will show that more were *not* baptized than were.

There were no less than four or five millions people in Judea, according to the showing of Josephus, the Jewish historian. One million three hundred and fifty thousand were cut off in their wars with the Romans; as many more were led into captivity, and those that escaped probably amounted to more than one-third of the whole population. According to chronologists, John's ministry could not have continued beyond eighteen months; and many limit his actual operative ministry to nine or ten months. Now suppose John had baptized winter and summer and baptized one a minute, and baptized day and night, or without intermission during the twenty-four hours or 1,440 a day, 525,600 a year, in eight years he would have baptized 4,240,800. If he baptized one a minute, and labored ten hours a day, he would have baptized six hundred a day, or two hundred and nineteen thousand a year, or four millions in over eighteen years. If John only labored in the ministry eighteen months, or a year and a half, and baptized one a minute for the whole period, he would only have baptized 788,400, lacking 3,211,600 of being all the people, leaving, therefore, over three millions for the disciples to baptize whom John did not baptize.

There is another idea connected with John's baptizing. "Jerusalem, and all Judea, and all the region round about Jordan" that is worthy our attention, and that is, it limits John's field of labor, and states what regions furnished the subjects for John's baptism, which fact has an important bearing on the question, whether Peter, Philip and Paul baptized any of John's

disciples, or whether those whom they baptized had been baptized by John.

1st. *Peter's disciples.* Were they previously baptized by John?

A point is aimed to be made from the statement that "there were dwelling at Jerusalem, devout men, out of every nation under heaven."

—Acts 2: 4. But if we remember that the Jews were not permitted to celebrate the Passover, which occupied fifty days before the feast of Pentecost, at any place they saw fit, but were to observe it "in the place which the Lord shall choose." (Deut. 16: 5-7), and they were required to go to Jerusalem to the temple to offer their "first fruits" unto the Lord. (Lev. 23: 15-20; hence, as they had come to Jerusalem to keep the Passover, and were required to be there to keep the feast of Pentecost, and if they were "out of every nation under heaven," many of them lived at such great distances that in those days (when there were no railroads nor steamboats) they could not have returned home from the Passover and come back to observe the feast of Pentecost; so they dwelt, or lodged in Jerusalem during the time. Their own language shows that they were not citizens of Jerusalem or Judea: although they were Jews, according to the flesh and religion. "And now hear we every man in our own tongue, wherein we were born." Where were they born, and where did they dwell when at home? "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia and Judea, and Capadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our own tongues the wonderful works of God." And who cannot see the wisdom of God in bestowing the Holy Spirit on the disciples at this opportune moment, when these visitors were present from so many nations, and speaking so many different languages; who being convinced of the wonderful power of God in enabling these Galileans to speak to them in their own tongues, "the wonderful works of God;" and who being convinced of the truth and the power of God, were led to repentance and obedience, and received the same gift of the Holy Ghost; and thus becoming converted could carry the gospel to their respective homes, and thus sow the seeds of divine truth in many places; and if ordained by the apostles, as probably many were, they could plant churches in their several regions, but if not they could prepare the way for the apostles to labor, by teaching what they had believed and known. There is no evidence that John had baptized these visitors; especially, the "strangers of Rome, Jews and proselytes," and as John's converts were "they of Judea and Jerusalem," and he could not have baptized one-fifth of them in his year and a half ministry, even if he labored day and night without cessation; so it is but an unwarranted assumption to insist that John had baptized these three thousand souls, the "first-fruits" of the great harvest of souls to be gathered by the apostles afterward, in the very regions these men came from; a fit Pentecostal offering to the Lord.

Peter commanded them to "Repent, and be baptized, every one of you in the name of Jesus Christ for remission of sins." John baptized with the "baptism of repentance for

the remission of sins," and baptized in Jordan those who came "confessing their sins." In whose name, or by what authority did he baptize? Thurman says, "Not into the name of the Father," for "none of the sons of Abraham," were baptized "into the name of the Father" "till after A. D. 65." If John was sent to "prepare the way of the Lord," and commanded the people "that they should believe on him who should come after him, that is, on Christ Jerus," and bore record of him as "the Lamb of God that taketh away the sin of the world," and knew he was the Son of God and that salvation was through him, for he said, "The Father loveth the Son, and hath given all things into his hand; he that believeth on the Son hath everlasting life: he that believeth not the Son, shall not see life; but the wrath of God abideth on him," and if John's preaching and baptizing was the "beginning of the gospel of Jesus Christ, the Son of God." In view of these and similar truths, we would like to know in whose name, or "into" whose name, or on, or upon, or by whose authority did John preach and baptize, if not the Father's or the Son's? We believe acted in the name of Christ—doing a preparatory work for him.

The words, "in the name of Jesus Christ," are not as Thurman will have it, "into the name," for it is not "*eis to onoma*," even if *eis* could be properly rendered "into" when connected with the "name" but it is "*epe to onomati*."

Epi is a preposition, almost invariably translated *on*, *upon*, *by* and *in*, and frequently used in connection with power or authority. And Peter evidently used *epe* in connection with the authority he held, as the representative of Christ, acting in his name, according to the powers given him by the Savior. (Matt. 16: 19). He therefore commands the multitude to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," etc.; that is as if he had said, "*upon the authority of Jesus Christ I command you to repent*," etc. The formula that he used is not recorded, but it must be apparent that he was acting under the commission given ten days before.

Jesus told these same apostles, that, "Repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem."—Luke 24: 47. And Jesus says, "*epe to onomati*," precisely as Peter uses it a few days after.

They were not to preach "repentance and remission of sins" "into the name of the Lord Jesus," but repentance and remission of sins were to be preached *in his name*, or by his authority, "among all nations," and it began "at Jerusalem" too. And that which was to begin at Jerusalem and be continued among all nations, was what Peter preached—repentance and baptism for remission of sins, and the Jews at Jerusalem, and the Jews and the Gentiles everywhere were to be baptized in the name of Jesus Christ—or, if our friends will have it so, "into the name of Jesus Christ." And the apostles baptized *all* in the name of Jesus Christ. We cannot see that there was any difference in either case; the "middle wall of partition" being "broken down between Jew and Gentile," the former could claim no pre-eminence in the gospel above the latter; but each must believe, "repent and be baptized for remission of sins," and be baptized under

the same authority, even that of Jesus Christ, and there is no reason for, nor any inspired authority in favor of, any difference in regard to the formula used or the number of dips required, and if one was trine immersion, the other was. And if the Jews, and Jewish proselytes were baptized by Peter and others, by authority of Jesus Christ, and they began their work among all nations at Jerusalem, they must have either one dip or trine immersion. If one immersion, and that under the commission, or in the name of the Father, and of the Son, and of the Holy Ghost; then "all nations" were similarly immersed. And if trine immersion was required of these Jews and proselytes, then the theory falls, that they were previously immersed by one dip by John, and still more remotely dipped once, (unto Moses),—for a score and more generations had passed since their fathers were "baptized unto Moses in the cloud and in the sea;" and hence, if trine immersion was the order on Pentecost, they were *five times* dipped. But if to evade the force of this conclusion, it is said that they were only dipped once on Pentecost, then what becomes of the argument, of the meaning of *baptizo* as requiring "repeated action?" and where is the force of this language of Thurman? (The italics will be ours)

"That John's baptism was an incomplete ordinance is clear, for those whom he baptized were not yet believers in Jesus as the Christ, but only baptized with the promise that 'they should believe on him who should come after him, that is on Christ Jesus.' (Acts 19: 4). And this second immersion, according to the grammatical construction of the Greek language, noticed on page 14, *converts baptizo*, the first dip, into *baptizo*, or repeated dippings. therefore we never find baptizo used in allusion to the Christian mode of Baptism. The reader will now notice that even if those whom John immersed had been all Gentiles, after that baptizo, or dip in Jordan had thus been converted into repeated dippings, or baptizo, the word baptizo could no longer be used."—Page 18, ORDINANCE OF BAPTISM RESTORED

Continued.

UTAH'S PROGRESSION.

Editors Herald:—It may be of interest to your readers to know what progress Utah Mormons have been making, and how near they approximate to the Zion (pure in heart) of our God; and being here in the interests of the Reorganized Church, I deem it my duty to lay before the public some of the legislative acts of this people, and leave it for the readers to judge whether their progression is for good or evil. I listened to three of their elders yesterday; and as they claim that this people are hid up in the mountain fastnesses to learn the ways of the Lord, and live in accordance therewith, while God's judgments go forth in the earth preparatory to the final gathering, it is but reasonable for one to suppose that this people should be an example of goodness to all others; and that they are progressing therein. I do not exact perfection after my standard; but, as the liberties of a people are in the laws that govern them, let us see if the import of the laws here is for the general good of man and the honor and glory of God,

UTAH LAWS OF 1850.

(See Compiled Laws of 1870).

"Be it ordained by the General assembly of Deseret:—That if any person shall hereafter trade or give any guns, rifles, pistols, or any other deadly weapons, ammunitions, or spirituous liquors to any Indian, without having a license, he shall on conviction thereof before any Justice of the Peace, be fined in a sum not exceeding one hundred dollars for each offense; and also forfeit all the property received from the Indian, which shall be sold and the proceeds thereof paid into the public treasury."

The good sense of this law is obvious to all; as the interests of our Government demand that the savage superstition of the Indian be not inflamed with liquor, nor aroused to deeds of cruelty by being supplied with arms and munitions of war. But in 1876 the above law was repealed, and instead thereof we have the following: (see Compiled Laws of Utah, 1876, page 614, Title 10, Sec. 220:

"Every person who sells or furnishes, or causes to be sold or furnished intoxicating liquors to any Indian is guilty of a misdemeanor."

This Law leaves any one free to sell arms and munitions of war to the Indians, hence the charges recently made in public print that the hostile Bannocks were receiving arms, etcetera, from Ogden, Utah, is not without much cause to fear its being, alas! too true. What other object could these law makers have had? None, we are forced to believe, and especially so when we consider that many Indians have received their endowments at Salt Lake City, and are sworn by the most penal oaths to "obey the Priesthood, and to SEEK for opportunities to avenge the blood of Joseph Smith upon the Gentiles," their common enemy. Charity and love are good, and best in their place; but criminals must be met with justice.

This is one example of the progress (?) of this people, and we now proceed to the next.

In all well regulated societies action is taken to secure to each member thereof their rights; and above all others, that virtue shall be protected and respected as an endowment from God, whose "price is above rubies;" and restrictions by law are placed upon all, that the sacred ties of families be not wantonly broken and that feminine honor and chastity be not destroyed by the ruthless seducer; even heathen nations take these matters into consideration and provide for them.

In accordance with this established rule of heaven, and of nations, the Utah Legislature in 1852, (see Compiled Laws of 1870,) under the title of "An Act in Relation to Crimes and Punishments," passed the following:

SEC. 21. "If any person seduce and debauch any unmarried woman of previously chaste character, he shall be punished by imprisonment, not more than twenty years, nor less than one year; and fined not more than one thousand dollars, nor less than one hundred dollars. If before judgment the defendant marry the woman thus seduced, it is a bar to any further prosecution for the offense. In case the person so offending shall marry such female as herein provided, he shall be liable if required, to give bonds with approved securities for her maintenance."

7b. Sec. 31.—"Every person who commits the crime of adultery, shall be punished by imprisonment not exceeding twenty years, and not less than three years, or by fine not exceeding one thousand dollars, and not less than three hundred dollars; or by both fine and imprisonment at the discretion of the court. And when the crime is committed between parties, any one of whom is married, both are guilty of adultery and shall be

punished accordingly. No prosecution for adultery can be commenced but on complaint of the husband or wife."

Ibid. Sec. 32.—"If any man or woman not being married to each other lewdly and lasciviously associate, and cohabit together; or if any man or woman, married or unmarried, is guilty of open and gross lewdness, and designedly make any open and indecent or obscene exposure of his or her person, or of the person of another, every such person so offending shall be punished by imprisonment not exceeding ten years, and not less than six months, and fined not more than one thousand dollars, and not less than one hundred dollars; or both at the discretion of the court."

It will appear at once to the reader that these laws are both good and wholesome and up to the standard of morality which has obtained among Christians and nations, being intended in their nature to protect the innocent and punish the guilty; but the heart sinks within us when we contemplate the fact that these laws have been superseded and the wall of protection which surrounded the innocent is broken down, and in reality license is given to these pirates upon human happiness, so that the seducer and adulterer may go scott free. Reader, you think there must be some mistake, don't you? Well, "to the law;" and here it is.

Compiled Laws of Utah, 1876, Page 596, Title 10, Chap. 1, Sec. 138:

"Every person who inveigles or entices any female of previously chaste character into any house of ill fame, or assignation, or elsewhere, for the purpose of prostitution, and every person who aids or assists in such abduction for such purpose; is punishable by imprisonment in the penitentiary not exceeding five years, or by imprisonment in the county jail not exceeding one year, or by fine not exceeding one thousand dollars, or by both."

Ah! say you, "This applies to abduction for the purposes of prostitution." Only wait one moment. See Compiled Laws of Utah of 1876, Page 651, Sec. 400:

"All acts and parts of acts heretofore passed by the Governor and Legislative Assembly of this Territory inconsistent with the provision of this act, be and the same are hereby repealed; including 'An act in relation to crimes and punishments.'"

Thus, you see, with one fell swoop this bird of filth blackens its past record for good, and leaves the polygamist and all others who wish to indulge in "lascivious cohabitation," adultery and seduction—without fear of the law whatever. Abduction being punishable only when done for the sake of "prostitution;" thus giving all classes an opportunity to evade the law.

Before daring to decide upon these matters I advised with two of the most prominent lawyers of this city, and they told me without hesitation that such, unfortunately, was the true state of things here; and for adultery, seduction, etc., a man could not be punished in Utah. I have spoken to a number of citizens, and they all seem to understand it alike. One old polygamist said, "We had a United States Judge here [Judge McKean] that was so confounded mean, that he applied 'lascivious cohabitation' to the polygamist, and the Legislature never meant that at all." Perhaps they did not, but the law referred to and given above in Sec. 32, were approved in March, 1852; and the act of the Utah Mormon Church, making polygamy a part of their faith did not occur until the August following; and here notice a coincidence. Both in Illinois and Utah poly-

amy was contrary to the laws of the land. "Whoso keepeth the laws of God hath no need to break the laws of the land."—D. & C. But "wisdom is justified of all her children."

In view of these facts, permit me to give you an incident which has very recently occurred in this city, and which illustrates the working of this law: A man residing here (I give no names) had a daughter, quite a *young* woman. She was enticed by a young man to visit him at his rooms in his boarding-house, where he seduced her. The father in a day or two went to the store where the young man worked, and upon enquiring, he was pointed out to him. Stepping up, he addressed him; and after an exchange of a few words, he told the young man that the girl in question was his daughter, and that he came to be avenged. Instantly his bowie knife was in the air, but the clerk was too quick for him, for out doors he sprang and ran up Main Street, followed by the infuriated father with knife in hand. However, the clerk escaped entirely. Being asked why he wished to kill the young man, the father responded, "There is no law to punish him, so I thought I would."

If "straws show the set of the wind," let all read the above and digest. Of the Utah problem more anon. Yours for truth.

SALT LAKE CITY, Aug. 12th, 1878.

Z. H. GURLEY.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, September 15, 1878.

WHAT HAS THE REORGANIZATION DONE?

It has saved the faith of hundreds in original Mormonism.

It has proved that evil, wrong doing, crime and debauchery do not justly belong in the faith and practice of Latter Day Saints.

It has restored the confidence of hundreds in their fellow men; and shown that a man may be clothed upon with the priesthood, or authority to act in the name of Christ, without being given to evil practices, by which his fellows were wronged and defrauded.

It has sent its Elders into nearly all parts of the United States where the early Elders of the Church had gone, and there set about the work of redeeming the name of the Church from the odium cast upon it by the advocates and practitioners of polygamy.

It has won respect for its doctrines in those places where its Elders have been heard.

It is spreading the doctrines of primitive Mormonism in every place where the Elders can go; and in doing this it has made clear the difference between the Utah Mormonism and the primitive faith of the church.

It has built up, since 1860, over three hundred branches, extending from Maine to New Mexico, and from Oregon to Florida, in England, Wales, Tahiti and Australia.

It has made the name of Latter Day Saint honorable in places where it was a hiss and a by-word; and been the instrument of fulfilling the word of the Lord, "and ye shall find favor in the eyes of the people."

It has so wrought that its Elders are able to

stand up in defense of its truths without a cringing sense of shame of the name they bear.

It has kept its public pledges, to advocate the truth and insist that honesty is not only the best, but is the only policy that will establish men.

It has an almost empty treasury, but its Bishopric can sleep in peace; because their coffers hold no ill gotten gains, and its officers do not fear the just complaint of wronged and oppressed comrades.

It has built no Temples, but it has gathered together bands of believers into the "regions round about," who have no "milk of the gentiles" to turn sour on their hands.

It has consecrated the individual labors of hundreds of faithful, honest men, but has not "consecrated" of the wealth of others, nor of the "cattle on a thousand hills," without giving an equivalent in honest compensation therefor.

It has built "houses of worship" in places where its members dwell, and where they have sung, prayed, and worshiped God, after the manner their neighbors call heresy; but have maintained their integrity during it all.

It is carefully and steadily gaining ground everywhere, and "the Lord confirms the word."

It has built up a publishing house worth many thousands of dollars, and is using it to the spread of the truth.

It is striving in all its parts to make the name of Saint honorable, its faith permanent, and its practices lawful; and although there are in places contention and strife, they are in contravention and disregard of rule, not in accordance with it.

Those who are looking on and denouncing us for not doing more, may read this and be content.

DEACON'S DUTY.

WHAT are the duties of a Deacon; if he has any?

There is but little written in the Book of Covenants specifically defining the duty, or duties of a deacon; yet every body supposes that there are duties properly belonging to the office of a deacon; those which are peculiarly and specifically to be performed by a deacon, by virtue of his calling; those which *may* be performed by men holding another office, but *should* be the special province of deacon.

The office of deacon must be of some importance in the economy of the church, or it would not have been provided for; and the duties of the man ordained to that office must be necessary, or there would have been no appointing him, or any consideration of him or his duties had in the history of the church.

Of what the duties of the deacon may consist, may properly be considered; and we shall present a few thoughts upon the subject of the duties of the deacon.

In a Bible Dictionary published in 1811, the word "Deacon" is said to signify chiefly, "An officer in the church, whose business it is to serve in distributing the elements at the Lord's table, and to provide for, and duly distribute provisions to ministers and to the poor." *

Dr. Buck says that "The office of deacons originally was to serve tables, the Lord's table, the minister's table, and the poor's table. They took care of the secular affairs of the church, received and disbursed moneys, kept the church accounts,

* Bible Dictionary, by Brown, page 385.

and provided everything necessary for its temporal good. Thus, while the bishop attends to the souls, the deacon attends to the bodies of the people: the pastor to the spiritual, and the deacons to the temporal interests of the church."—Acts 6. †

The Scriptures have not much from which to draw instructions upon this point.

Paul and Timotheus addressed an epistle to the saints at Philippi, including the bishops and deacons; but nothing is stated about the duties of either bishops or deacons.—Phil. 1:1.

In Paul's letter to Timothy, he gives a sort of general sketch of the qualifications necessary for the office of deacon, but as before does not specify their official duties.—1 Tim. 3.

There is frequent mention made of High Priests, Elders, Priests and Teachers in the Book of Mormon; but it appears that there was either no necessity for the deacon, or the office was not of such a character that it would be mentioned in such a history. We can not draw conclusions from this record as to what deacon's duties are.

Deacons, as officers, and the office of deacon are referred to in the Book of Covenants, pages 96, 97, 225, 231, 243, 294, and 296 of the present edition; and from the statements found in that book we may possibly derive some instruction.

There are certain duties expressly stated in par. 11, sec. 17, page 94, as attaching to the office of the deacon, if occasion requires. The duties are "To watch over the church always, to be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, * * * and take the lead of meetings in the absence of the elder or priest." They are also, "To warn, expound, exhort and teach, and invite all to come to Christ."

It will not defeat the foregoing statement for any to say, "Those are the duties of the teacher." This is true, but the declaration, "if occasion requires," and the closing sentence quite definitely determines it.

The offices of teacher and deacon are necessary to the full enjoyment of the blessings of the Aaronic line of ministry; and from the further teaching found in par. 10, sec. 104, page 291, one of the prerogatives of this ministry was the administration in "Outward ordinances—the letter of the gospel."

The church needs good, kind and watchful ministers, to be with them constantly; to do whatever may be necessary for their benefit, welfare, and spiritual advancement; so far as their special ministrations may secure this. To provide for this urgent and always increasing want, it is declared that *deacons should be appointed*. Our law for this will be found on page 231, sec. 83, par. 22, Doctrine and Covenants.

Deacons must learn their various duties by being instructed therein; and this instruction may be derived from inspiration direct, from the teachings of other deacons, teachers, priest, or elders, in preaching and in conversation upon the word; or from the actual necessities of the condition of the church, (congregation, association of saints, or branch of the church), of which he is an enrolled member, and of which he is a chosen officer, called to minister unto and for the church.

Deacons are also expected to act at times as

† Buck's Dictionary, page 110.

presiding officers, to sit in council, direct, control and guide the deliberations of that council, and teach the members of it their duty, the duties of their office as deacons being clearly understood by this. Doctrine and Covenants, sec. 104, par. 31 and 38, pages 294 and 296.

We have now gone through, very briefly, what is written, so far as we are at present informed, respecting the duty of a deacon in the church of Christ. All the duties spoken of or specified, thus far, are of a general character, and apparently no provision is made for many things necessarily to be done, and which must therefore be considered in the inquiry, "Who shall do them?"

In order that every branch of the church, having a membership of six or more, may receive and enjoy the fullest benefit from their church fellowship and association, it is absolutely necessary that they have and control a place where meetings for worship, fellowship, and business, may be held.

This place of meeting must be kept clean, must be warmed during the season of cold, whenever meetings are held, and must be lighted during all evening meetings. To do all this requires the outlay of time, labor and money, even under the most favorable circumstances. This outlay of money, labor and time, must be met, and to meet it "somebody" must act, must in a word "do something."

Many, if not quite all of the duties specifically named in the Covenants are of what we may justly call an honorary character. By this we mean that they are those duties more immediately connected with public administrations, preaching, baptizing, laying on of hands, blessing children, and administering the sacrament; duties upon the discharge of which it is supposed there attends the conferring, or the receiving of some special spiritual power; duties to which there attaches, from their nature, some special privilege or prerogative.

The duties just enumerated do not comprise the whole list of things necessary to be done, to secure a healthy spiritual condition in a church, an association of members of a church, called a branch.

We have no written law commanding the appointing of deacons other than the one cited from section eighty-three, of the Covenants. Notwithstanding this lack of positive commandment, the whole body of spiritual authorities of the church, from its earliest history, have considered them necessary; and the custom of appointing them has grown by usage to be a law. If the custom was founded upon a misconception of the law of the church, and has been continued in error by reason of false precedent, it should be abandoned. If on the contrary, the custom was founded upon a wise and just conception of the law by which the church should exist, and has been continued by reason of wise yielding to true precedent, then should the law, made so by custom and use, be sustained and honored.

The unwritten duties of the office of deacon are not less binding than those specifically defined. The fact of their being unwritten in the Covenants, is not a defence against a charge for their not being fulfilled; the reasons why they should be faithfully discharged more than counterbalancing such defence when it is urged.

These unwritten duties are the ones; which however necessary their performance, or however

much the association of church members may suffer because they are not performed, few are willing to perform; their willingness being judged by their failing to do.

We have elsewhere written that every branch must have a place of meeting. This place of meeting, if a public building, hall, or meeting house, or church, must be in the actual possession of the association of church members worshipping there, at least while worshipping; and if the property is owned by the church, some one must have constructive possession at all times. What particular officer of the church has precedence of right to this constructive possession? The right to carry the keys; open the doors; conduct visitors, either those belonging or not belonging to the church; to see that the floors, doors, windows, pulpit or stand, seats, table or stand, lamps and other fixtures are clean and in good order; to open the doors at the hours of gathering for preaching, fellowship, prayer or business meetings; to see that the lamps or candles are trimmed, lighted, and burning, in time for all evening meetings; to see that the members coming in find seats; to keep watch over the saints during the meetings, repressing loud talking, whispering and laughing; reproving the thoughtless, and rebuking the giddy; putting a prompt stop to rude, indecent and boisterous acts, by which the propriety, solemnity and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health and comfort of the saints while in meeting, by securing a proper ventilation of the room; to light and keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse, and account for the contributions of the saints, intended for the necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all personal effects of the association; to visit the poor, ascertain their needs, and report the same to the church; and in fact, to perform any and all of those necessary duties by which the welfare of the saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents entrusted to that man? We repeat the question, whose prerogative, privilege, right, duty is it, by reason of official standing, to do all these things?

It is not the elder, for his is the duty to administer in word, in doctrine and in spirit; to preach, expound and exhort in spiritual things.

It is not the priest, for to him pertains a duty to visit the members at their houses; to exhort them to attend to spiritual duties.

It is not the teacher, for it is made his prerogative to act as a sort of spiritual constable, a kind of general conservator of the peace among the saints.

It follows then of a necessity that the right, the duty of performing these acts,—these unwritten but essential things of the law, devolves upon the office of deacon.

Some portions of the law which may be cited in support of the opinions expressed in this article have been already given; *to wit*. The general understanding long since obtained concerning the institution of the office of deacon, and the duties of that office, as cited at the beginning of this article.

The acquiescence of the church, by its constant practice, hitherto, in that construction of the duties of a deacon,

The actual necessity for the performance of of those duties.

The positive declaration that the deacon should be a standing minister to the church; and the fair presumption as to what some of the absolute requirements from a standing ministry would be.

The specific appointment of other duties to other officers, and these unprovided for.

What we have here written was not intended to deny the right of any one holding the higher priesthood, from acting as a deacon; or to deny his privilege to do any and all of the things specified as duties of the deacon, if he shall so choose, and there is a necessity therefor. Nor will the fact of there being good, kind, true, and noble men holding the office of elder, who are willing to perform those duties without a murmur, if they can thereby serve the church, secure unity and proveke some to the emulation of good works, make the law any less void, or detract from the dignity, prerogative and efficiency of the deacon's office. On the contrary, it goes to show that any duty which may be performed by an elder that comes within the province of a deacon, that does not sully nor detract from the spiritual efficiency of that elder, may be far more profitable, honorable, and properly done by a deacon.

Many elders have thought so lightly of the offices of priest, teacher and deacon, that it has been thought to be somewhat disdainful to suggest that men of any promise or talent should receive the office of deacon. It has been thought, by far too many, that an eldership was the lowest position or grade of office which it was honorable to aspire to, or to offer another.

Let every man be esteemed according to the integrity and faithfulness with which he fills the office whereunto he is called; not according to the peculiar honor which is supposed to attach to the office itself. Honor him who honors God by honoring the offices ordained of him.

"For there is no power in the church but of God; the powers that be are ordained of God." Rom. 13 : 1.

"Nay, much more the members of the body, which seem to be more feeble, are necessary." 1 Cor. 12 : 22.

"Let every man stand in his own office, and labor in his own calling."—Doc. and Cov. sec. 83, par. 21.

"Wherefore, now let every man learn his duty and to act in the office in which he is appointed, in all diligence."—*Ibid*. 105 : 44.

"LATTER DAY SAINTS."

THE "National," a paper published at Newton, Iowa, in its issue of August 23d, sent us by Bro. D. C. White, contains a note under the above caption, saying that a certain political aspirant in that region stated in a speech that the opposite party, "like the Latter Day Saints, go about the country stirring up strife and discord among the people."

To this the editor replies, and we hereby thank him for his kind and manly words of defense.

"On McDonald street, in a modest hall over a store we have heard this religious denomination upon pleasant Sabbath afternoons singing sweet songs of praise to the same living God that the Christian world believe in and worship. They have in their congregation some of the first and most respected citizens of this community, and

so far from stirring up strife and discord we have yet to hear of the first case that would lead a person to the belief that they are anything else but a highly respectable and God-loving people. We fail to see, at any rate, why a religious denomination should be thus wontonly attacked by a public speaker without cause. There can be no possible justification for the act."

ELDER EZRA CARPENTER, of Logan, Cache Valley, Utah, a Brighamite, has written a letter to the *Putnam Patriot*, published in Putnam, Connecticut, in which he sets up a defence of the phase of Mormonism prevalent in the Valley, at the same time announcing himself as having only one wife. We commend Elder Carpenter for his one wife's sake; he theoretically admits, but practically denies any efficacy in the "twin relic." A sister, God bless her, and her pen, writes to the *Patriot* in reply to Mr. Carpenter's letter, June 9th, and we think, shows excellent reasons against the doctrine that elder defends; making strong quotations from the "works" in support of our view.

Just now, while the differences between the Reorganization and our Utah religionists are beginning to be more clearly and widely known, we fancy that there will be many who will take secret pleasure in making the statement, "although a believer in the doctrine of a plurality of wives, I have only the wife of my youth." And we further believe that with this class, if with any in Utah, will be found the powers to set right the wrongs within that Church.

It is also significant that a defence is being set up in their papers, of the doctrine of marrying within the pales of the Church; which, while we coincide with some of the reasons set forth in an editorial in the *Evening News*, of August 13th, see that it forced in the main point, *i. e.*, that marriages performed by others than Elders of the Church are not of that sacred character as are those solemnized by such Elders. The language of the declaration of the Church solemnly avowed, is, "All legal contracts of marriage made before a person is baptized into this Church should be held sacred and fulfilled."

It is also forbidden to prohibit members from marrying out of the Church if they wish so to do. (See sec. 109, D. & C., on marriage).

If the contracts so made should be held sacred, and be fulfilled, which is declared by the Church, how is it practicable to denounce such marriages as inefficient. We are aware that polygamists quibble about the word "legal" contracts; and contend that no marriage is "legal," unless performed by church authority; but this objection was destroyed, when President Brigham Young went into court and affirmed that he had only one "legal" wife, and she was Mary Ann Angel, whom he married in 1834, in Ohio; the legality of this marriage being that it was solemnized according to that State. Thank God, President Young did entertain an Angel unawares, and she was to be one of the household angels to help downtrodden Israel to make battle in defence of the right against the wrongs perpetrated by the Elders in Israel, in the name of religion.

The legality of marriages even in the Church, is to depend, also, upon the fact that at the time of such marriages there are to be no "legal objections" why they should not be solemnized; and legal objections would exist if either party had other companion, or companions, living; the word companion here meaning, in its broad-

est and truest sense, any individual to whom the person was bound by promise, betrothal, marriage, wrong, or outrage. And only in case such legal objection does not exist, does the law of the Church, which is the law of God, permit the officer to pronounce the contracting parties "husband and wife in the name of the Lord Jesus Christ."

All this spread about the perpetuity of the bond beyond the grave, or in eternity, is simply a catch; which, if looked at in the light of calm reason, will fail to carry conviction. For instance, we know a woman, who was an honored wife of a man in Nauvoo, who at forty-five years of age, had been divorced from her first husband, remarried and divorced by the spiritual officers of the Church in Utah, by their peculiar institution, seven different times; thus "seven (men) had her to wife," and all living, at one time, except it might be her first husband; now "whose wife of the seven will she be in the resurrection?"

Again, we know a man, and one of no mean repute either, who married for his first wife a splendid specimen of the *genus homo*, (of the species woman), a cousin by birth, and a co-religionist by education and circumstances, who was married to him by the authority of the "everlasting priesthood;" but who, for reasons known to herself, refused to submit to the bond after the second, or third, wife came into the household; (and whose wishes in this respect were disregarded, as we believe in violation of the so-called revelation on celestial marriage); now, is she the eternal wife of the man she was thus married to; and will she rule as the matron in the re-united family in heaven, and on the celestialized earth?

Quite lately, the second, or third wife of some of those practitioners of plural marriage, in Utah, applied for naturalization papers, under the laws of the Territory giving the ballot to women; when upon inquiry as to her moral character, it was ascertained that she was a plural wife, and the court refused to grant her papers, on the grounds that she was not of good moral character. From this decision, the leading authorities of Utah counsel that those women seeking citizenship, or redress in suits at law, shall do so in their own maiden names. This is as it should be; for if they are not legal wives, surely the law can not duplicate Mrs. John Johnson, on its citizen's lists with any certainty of preventing "fraud, deceit and abuse," in conducting the election where such citizenship is exercised. Besides this, if the President of such a family relationship, can justly go into the courts and disclaim the relationship as illegal, how can those courts deny what he so affirms against those women by according to them a hearing and an acceptance such as would be granted to *bona fide* wives. But how harshly this advice must grate upon the feelings of those who have heretofore been led to believe that they were honorably and legally wives, and entitled to all the consideration that the title of "wife" might and should demand that they must now, if they go into court to demand any right, so go virtually acknowledging that they are not wives; and what a spectacle that would be to see a woman thirty or forty years old, with a brace or two of children by her side, one in her arms, and with all the marks of maternity in her appearance, filing an application for citizenship, or a plea in the court as "Miss Jane Jones," (her maiden name), when she had been,

and was well known as Mrs. Jane Johnson. Our wonder would be if any woman could be found to follow such advice,—"Consistency, thou art a jewel," truly.

EDITORIAL ITEMS.

A NEW and revised edition of the tract called "The Successor in the Prophetic Office and Presidency of the Church," is now ready and on sale at this office. See list of books and tracts on last page for price.

Bro. John Neish, of Coalville Branch, Webster county, Iowa, writes that God is with them by his Spirit and power in their meetings, and since their organization nothing has occurred to mar their peace. Bro. J. R. Lambert did them and the cause great good while he labored there, removing prejudice and making friends for himself and for the work. Brn. Butterworth and E. C. Brown have also been with them, to their benefit and that of the cause, in both their preaching and their example and conversation. Bro. Neish says that a friend of his, Wm. P. Brown, at Newton, Harvey county, Kansas, desired a visit from the Elders of the Church, and will assist any of the ministry who will come there and preach; also his wife desires to be baptized. Bro. James Walton and family live at Newton, and we hope that some one can go, with all these inducements.

Bro. W. R. Elston wrote from Platte Valley, Nebraska (received August 26th) that their conference of June 30th, was said by many to have been the best one ever held in the district. The spirit of peace prevailed and many encouraging testimonies were given.

Sister Mary Adamson, of Coal Creek, Colorado, bears testimony to the truth of God's work. In April, 1877, an accident caused her a long and dangerous illness. Just prior to this she and her husband heard Elder Warnky preach and believed the gospel, and when he came again in December last, they resolved to be baptized. Their neighbors expostulated against a sick woman's being immersed in midst of winter weather, but they obeyed the ordinance and were blessed in so doing. Subsequently she was administered to and instantly healed, so she writes, and she exhorts the Saints to faithfulness and devotion.

Bro. Joseph Luff's address is now "Care Edgar Harrington, East P. O., London, Ontario," instead of Seaton, Ontario, or Toronto. He has sold his home and household goods and taken the ministerial field to the forsaking of all else, though his former employer offered him an equal partnership in his job printing establishment if he would remain. May our brother be rewarded with great blessings, and have liberty and power of the Holy Spirit in his labors to comfort, confirm and establish, unto a great and everlasting inheritance from the Master of life.

Bro. Wm. G. North, of Stockdale, Texas, writes an account of the efforts of the opposition party to overthrow Bro. Bays in the debate held there early in July. As we have had the substance of it from Bro. Bays we do not publish Bro. North's letter, but it is evident that all was done that could be, both by fair and foul means, to hinder the progress of the truth, both by attacking the Church as a whole and Bro. Bays in person, but their charges and their perjured witnesses failed of the effect that they intended. Bro. North speaks of the expected debate with a Disciple elder, on the return of Bro. Bays to

Texas. The branch organized by Bro. Bays at Stockdale is in good condition, Bro. North says.

Bro. J. J. Cornish wrote August 30th, from Sanilac county, Michigan, that he had baptized seven more, and, as seen in Bro. Davis' letter in another column, the latter has baptized nineteen, making, we think, nearly seventy baptized by these brethren during July and August. Bro. Cornish says that they have organized three branches in Lapeer and Sanilac counties. The presiding priest of one branch was previously a Methodist class leader, and that of another was a Nazarine Adventist elder. We notice that Brn. Davis and Cornish are careful about ordaining many officers in organizing branches and in all their ministerial labors, which is very commendable.

Bro. W. A. Farrow, now of Independence, Missouri, relates how he was healed recently through the ordinance of God's house, administered by Bro. J. W. Brackenbury, for which he feels grateful to the Lord of life. Bro. Farrow first heard the gospel last March, while in Elsworth county, Kansas, being one of those converted and baptized by Brn. Geo. Spencer and Silas Madden. He feels that he never before knew the gospel of Christ and the Scriptures.

Sister Kuykendall, of Oak Island, Texas, writes of her thankfulness for the great peace and comfort of the Spirit that she has enjoyed since she entered the kingdom of God, and that therein she has been well rewarded for all the trials put upon her through the scoffs of the unbelieving world, for she truly realizes, in her experience, that the grace of God is sufficient for all needs. She thinks that a good work could be done there by an able Elder. There, as elsewhere, the saying of some is that if we would only leave out the unpopular parts, all the people would believe; but some, who seem to be honest inquirers, are waiting further understanding of the subject.

Bro. J. A. Robinson writes that the Kewanee District Conference held at Buffalo Prairie was a very excellent and successful one. Over a hundred teams was present, and the congregation was estimated at about a thousand people. Bro. Robinson thinks that Deacon John Epperly deserves credit for preserving the best order he ever saw maintained, which attention and care he would like to see imitated. Five persons were baptized. Bro. J. S. Patterson was present.

Bro. J. J. Cornish wrote from Forester, Sanilac county, Michigan, August 27th, that he had baptized forty-three there altogether, that is fourteen since those reported in HERALD of August 15th, and others were believing.

Bro. John T. Williams writes from Bevier, Missouri, that in preaching in that region he has found much prejudice, and many false accusations have been made. Many of the Saints of that branch are scattered and others are cold, but the officers are trying to do their duty and to revive such.

We thank the following brethren and friends for papers received: John Roberts, D. C. White, W. R. Elston, Alfred Greek, Mary A. Howell, M. B. Williams, and Wm. Street.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

NEWS SUMMARY.

[Prepared expressly for the Herald.]

The Brighamite temple at St. George, Arizona, was struck by lightning at 3 a. m. August 16th. The dispatch to Pres. John Taylor read: The bolt first struck the dome on the east face near the top, breaking it in and shattering the wood of all the east front, then down to the first rise above the square of the octagon of the dome, then followed down to the foot of top flight of steps, and ran quartering northeast on floor of parapet down through the floor, then divided, running north and south through the lath and plastering above the square of the rock foundation of the tower, striking both of the circle window frames on southeast corner, marring the plastering on the outside, and leaving the smoky black mark of fire in its course. No damage done to any other part of the temple below the timbers of the roof."

24th.—Forty deaths at New Orleans yesterday from the yellow fever, and hundreds of new cases daily. Hearses in the streets all the time, and the church bells toll for hours at a time. Six hundred people down with it at Vicksburg and the disease rapidly increasing. Twenty deaths yesterday, and thirteen at Memphis. The fever is especially fatal to hard drinkers. All who can go have left or are leaving the city. No let up expected till the frost comes. Boston, New York, Cincinnati, Chicago, St. Louis and other cities are sending thousands of dollars south to furnish supplies and to provide nurses and physicians.

Desperate fighting is reported in the Turkish provinces, and the Austrian government has ordered 180,000 more men into the field against Bosnia, Serbia, and Montenegro. The two latter are thought to be in sympathy with the former, and giving her their moral support if not more. In Italy Garibaldi's letters to the people promote agitation of the masses against Austria, and the Germanic confederation in general.

26th.—Twenty-six deaths at Memphis, twenty one at Vicksburg, thirty-three at New Orleans and ten at Grenada. Financial aid is coming to those cities from all parts of the North. Strangely enough the fear of the disease is so great that in some cases the parents desert their children and children their parents and flee northward, leaving them to their fate, or to the care of others.

A general uneasiness and uncertainty prevails in Europe, especially with Austria, Turkey, Italy, and Russia, and affairs are so unsettled that no one can tell how it will all terminate, but the prospect is far from assuring of anything better, and worse may come at any time, even war involving several or many nations, as the case may be.

27th.—Newspaper headlines about the yellow fever in the South read: "Constant spread of the pestilence in the valley of death. Number of its victims increasing. One hundred new cases in Memphis. The fever making rapid strides. Famine threatens the poor classes of Vicksburg. Touching appeals for assistance."

28th.—Yesterday said to have been the worst day for Memphis since the fever broke out. Thirty-two deaths and ninety-six new cases yesterday. There is great destitution and suffering both in Memphis and Vicksburg. There is a sad lack of necessities, sanitary supplies and of nurses for the sick. Three deaths at Louisville and two at Cairo recently. The disease is spreading in the state of Louisiana, even among the rural districts.

29th.—Fifty-eight deaths from yellow fever in Memphis yesterday, 47 whites, and 11 blacks. When it is considered that only three thousand white people are left in the city, this per cent of deaths is seen to be a terrible one. There are eight hundred now sick with the fever in that city. In New Orleans fifty-seven deaths, fourteen at Vicksburg, where the disease seems to be abating. The Secretary of War has ordered forty thousand rations of provisions (about ten cars) from Chicago to Vicksburg. At Canton, Mississippi, the fever has prostrated or killed most of the whites who are left, the majority of them having fled north leaving but few comparatively. At Grenada twenty-two deaths, thirteen being whites. No cases of the fever known between New Orleans and Mobile. \$15,600 has been raised in St. Louis, for the relief fund, since the plague began in the southern cities.

The cities of the north generally are contributing their hundreds of thousands of dollars, according to their size. Also in Liverpool, England, collections are being taken up.

A railroad accident north of Grand Rapids, Mich., yesterday, by which thirty people were wounded, several seriously and one fatally.

30th.—Seventy deaths at Memphis yesterday. The story of suffering and death in that doomed city is terrible. Forty-nine deaths at New Orleans, seventeen at Vicksburg. The cities of the North continue to raise large sums of money to send there.

The Russians in endeavoring to defend the Jews and Turks against the Bulgarian oppressors in in that province, had a fight with the Bulgarians and numbers on each side were killed.

31st.—The harvest of human lives by the yellow fever continues in the cities of the South; fifty-seven deaths at Memphis, thirteen at Vicksburg yesterday, and at New Orleans 22 deaths between noon and 6 p. m., fifty-nine in all for the twenty-four hours. Weather is now wet and the number taken down increases daily. Money and provisions pouring in from all parts of the North.

Sept. 2d.—Eighty-eight deaths at New Orleans yesterday, eighty-one at Memphis and twenty-five at Vicksburg from yellow fever, which is making alarming strides. This makes over one thousand in New Orleans since the pestilence began its work of death.

By a flood of rain in continuous torrents the river Eger, in Hungary overflowed, its banks, and one thousand houses in the city of Micalcz were swept away, and about six hundred people were drowned.

There are twenty-four hundred Russian soldiers sick in Constantinople.

By an accident on the London, Chatham and Dover railway, in England, day before yesterday, eight persons were killed and thirty severely injured. It was an excursion train.

3d.—The situation in the southern cities yesterday was even more terrible than heretofore. In many cases the dead and dying were uncared for, and the bodies of some are decaying in the houses and poisoning the air, because there are so few who are not sick, or who can attend upon all the suffering ones or bury the dead. Eighty-eight deaths in New Orleans and fifty-three in Memphis from the plague, and its ravages in Grenada, Port Gibson and Baton Rouge continue frightfully great, city officials, chief men, physicians, telegraph operators, dying at their posts of duty. Thus far two hundred and thirty thousand dollars has been contributed to the relief fund in Boston, New York, Brooklyn, Philadelphia, Baltimore, Cincinnati, St. Louis, Indianapolis and Chicago, and still the work goes on. The prophecies of Joseph Smith concerning the "devastating sickness" are certainly being most wonderfully fulfilled from time to time, each visitation of the scourges being more deadly than the preceding ones, and this season the yellow fever baffles all the skill and experience of the ablest physicians, it exhibiting phases never before known, and which add to its complexity.

4th.—Eighty-three deaths in New Orleans yesterday and eighty-six in Memphis, thirty-four in Vicksburg, and the fever is spreading more and more to the small towns and in the country. Ten deaths at Hickman, Kentucky, and the people of Cairo fear its approach.

The insurrection in Bosnia against the Austrian army of occupation is declared by the Austrians to be about ended.

An excursion steamer on the Thames, England, was run into by another steamer and sunk in five minutes. About seven hundred people were on board and it is thought that five hundred and fifty of these were drowned, a large majority being women and children.

5th.—Latter news says that six hundred and fifty were drowned in the Thames disaster yesterday.

Seventy-two deaths at New Orleans yesterday; ninety-three at Memphis between 6 p. m., the 3d and 6 p. m. the 4th. It is a serious matter to get all the dead buried, and the foul odors fill the air everywhere.

6th.—No special change in the yellow fever situation in the south.

7th.—One hundred deaths at Memphis yesterday. Every part of the city is filled with the presence and power of the disease. Sixty-one deaths at New Orleans, where the number of cases and of deaths is decreasing, because of lack of victims. At Holly Springs only six hundred people are left in the town. Thirty-seven deaths at Vicksburg, ten at Greenville, thirteen at Holly Springs.

The Grand Central Hotel at Omaha, Nebraska, burned the 5th inst. Loss about \$200,000. Several firemen and others were killed in the effort to save the vast building from destruction.

Correspondence.

ST. THOMAS, Ontario,
August 14th, 1878.

I have been trying to do a little work in the field. Two weeks ago last Sabbath I preached in two different places on same day, to fair and attentive audiences. In one of the places (Union) about five miles from here, I got the Temperance Hall, which was graciously given without charge (without precedent in this part of the country); and I am very grateful to the Order, more especially as they offer us the use of their hall every alternate Sabbath, where I have been twice to preach. But not so with the other place I mention (Springfield Seminary), two miles east of Union. I preached there once, but had hard work to get the use of a place, and have heard since that if I go back, there is a quantity of tar and feathers waiting for me. Let that be as it may, not that I desire to show bravado, but I fear not, and if I can obtain a place I will do all in my poor power; and I can get other places as soon as I am able to fill them. Bro. Luff, of Toronto, has been meeting with some good success in the way of openings, the difficulty is to get Elders to fill the calls since conference; and we have some of our Elders in Michigan, we need them all here, and I pray for the day when one mighty and strong will be sent among us young Elders to instruct us more perfectly in the way, especially on the coming forth of the Book of Mormon and the prophetic mission of Joseph Smith, jun.; also to be able to show the heresy of polygamy in its hideousness, and to be able to meet the questions as to the apostasy, &c. Pray for us, as we always do for you.

J. A. McINTOSH.

GLEN ELDER, Mitchell Co., Kansas,
August 18th, 1878.

Dear Herald:—We are alone in the faith; no Saints near us that we can hear of, but we are firm in the belief of the ultimate triumph of Zion's cause, and we intend to hold fast to the iron rod, and be gathered with the Saints to Zion. We feel lonely some times, and would rejoice to clasp the hands of our brethren and sisters, and to talk of the work that all true Saints love so well; but we will do what we can to tell our neighbors of the hope we have. They would like to hear some of our Elders preach. We are scattering the tracts that we got from you, and intend that they shall not remain in darkness much longer. Some love to hear the truth while others say that every one ought to do as he pleases, and if they believe sprinkling is baptism it is all sufficient for them. My husband was baptized by Elder Nutt of Rockport, Missouri, last year, and we rejoice that God sent him to tell us the good news. I ask the saints to remember us in their prayers. The Herald is the only preacher we have. Your sister in the covenant,

CASSIA WARREN.

CLEAR LAKE, Steuben Co., Ind.,
August 26th, 1878.

Bro. Joseph and Henry:—By this I inform the readers of the Herald that we are still alive and trying to live in the faith of the gospel. We have had considerable preaching here some time back, but not lately; yet we hope soon to have some Elder with us again. We hold sacrament meetings the first Sunday in every month, and have resolved to receive money from all who feel it their duty to help to move on this good work. Elder Bradford Corless, sister Corless, Br. and

Sr. Locke, from Coldwater, were here at our last sacrament meeting, and the Saints were cheered by their presence, and all seemed to feel that the Spirit of God was made manifest among us. When I read of the progress of this work it is cheering to me; it is in fulfillment of prophecy, and when God is on our side who can hinder us. I believe that this work is destined to move forward, and the more opposition the more rapid will be the progress. I have lately commenced to take the Herald, and I appreciate it. It seems as though I could hardly get along without it now, knowing its help. I would advise all Saints to take it. We are young as a branch and as members, and need the aid and prayers of Saints, and especially your needy, unworthy writer. Yours in the bonds of Christ,

A. J. SMITH.

OAKLAND, Cal., August 15th, 1878.

Dear Herald:—Two items have been overlooked for some cause, and have never appeared in your columns. The first is the death of Sister Pope, formerly from Coldwater, Michigan, who departed this life some time in February, 1878. It was a sad scene the day we were collected around the casket which contained all that remained of our warm-hearted, kind, and esteemed sister. The group of friends who congregated had been interwoven by firm ties of filial love, observing the gentle, kind spirit manifested by her. Our sorrows were the more acute when we considered her youth, and the bright prospects before her for doing good. Our esteem still burns in love for her, and we cherish her memory. Her disease was consumption.

The next item is the ordination and departure of Bro. Wm. Nelson, of Montana, to his field of missionary labor in the Islands of Tahiti, and Australia. On the 17th of June, 1878, Bro. Wm. Nelson called upon Bro. H. P. Brown, with a letter of instructions from the First Presidency, for an ordination to the office of an Elder; the rite was performed by Bro. H. P. Brown and myself; and he sailed the same day for Tahiti. I have not heard from him since. From our short acquaintance with the brother, I consider him sound in the faith of the Latter Day Work, and an able expounder of the principles. He is strong and robust, able to withstand hardships; resolute, and determined to battle for the right; we bid him "God speed," and pray that Israel's God may give his angel's charge concerning him, and his Holy Spirit to be with him, that he may do the work of an evangelist and make full proof of his ministry.

Our district conference has just closed; the attendance was meagre. But the good spirit was in attendance, and powerfully manifested itself in preaching, tongues, interpretation, and testimony, notwithstanding our sorrow for the inactive condition of the Saints of this mission and the inadequate means of support of the Elders, who can and would preach were their hands loosed. But few names are enrolled at present as active in the ministry; I can only call the names of Brn. O. Smith, A. Haws, and R. Huntley. Others have been in the field, but had to withdraw because of the necessities of home. This mission is defective in her financial organization, or else her surplus have been drawn for other fields; for as far as my limited knowledge extends, her treasury is depleted. There should be a system devised in so promising and wealthy a mission as this, and among so many willing hearts, that means should be at command to keep at least two efficient Elders in the field, and a few dollars ahead to help the poor, when needed. This great work requires means to carry it on, and the united efforts of all. Who are they among us that cannot help some. I believe if an effort was made in this direction and carried out, our treasury would soon be replenished, and our faithful Elders' hands untied, and the result would be the work would receive a new impetus, and many honest souls be made to rejoice in the truth.

The work on this coast is certainly at a stand still. The real cause I have mentioned. I am sorry to so report, but why should I equivocate. I do not feel to censure any one; but feel somewhat under condemnation for not making a

greater effort to help roll on the cause of God. Some of the Elder have done well: I mention the names of Brn. D. S. Mills, H. P. Brown, Joseph Burton, R. Huntley, J. R. Cook, and O. Smith. We look forward to our October Conference, when we hope a greater effort will be made to supply the wants of this mission; and until, our salvation is secure, may God guide and protect us, is my prayer.

WM. ANDERSON.

CARLINGFORD, Ontario,
August 22d, 1878.

Bro. Henry: I received the Certificate of Appointment sent by you, for which accept thanks. I have been in the field constantly since the first of July, and I hope to continue. I find that Elders have no real need to go to the States in order to find openings; for there are more appeals coming from different quarters in Canada, than I know how to attend to. I have been visiting the branches chiefly, but have been also to a new place, Walsingham Centre, and made an opening. The people are willing to hear, and I had the use of a large hall free. Some four or five manifested a willingness to enter the Church, but I counseled mature consideration, and they now await my return. Three other appeals have been made from different places, but there are not the ministers to fill them. I have not had time to more than set the matter before them and then leave the place, either to answer some call from others, or to get back to Toronto to attend to the Sabbath service there. I find this to be very inconvenient, for much time and money is required to enable me to go back and forth. At Carlingford the people have had more real attention paid them by the ministers than ever before, and the topic from one end of the place to the other is "Mormonism;" the neighborhood is flooded with Anti-Mormon publications. Near by is a place called Fullerton's Corners, and many are anxious for me to go and preach to them there in the Town Hall; but I am not in a position to go, and will have to decline. I hope that some efficient laborers will be sent to Canada soon, or that those we have may have their hands loosed, that they may be at liberty to take the field, for the field seems ripe for the harvest. I baptized two in Toronto, while there on August 12th and 13th. I feel anxious to do all in my power, and shall endeavor to. When I read in the Herald the reports of others, I feel myself to be but a poor instrument; but I hope for favorable results in the near future.

Yours in the gospel,

JOSEPH LUFF.

Santa Rosa Co., Florida,
August 26th, 1878.

Brn. Joseph and Henry:—We thought the readers of the Herald would like to hear from us. Our conference, July sixth and seventh, was truly a time of rejoicing. The sociability, the hospitality and kindness of the Saints and friends, the good preaching by Brn. H. C. Smith and L. F. West, the humble prayers and faithful testimonies, and the presence of the Holy Spirit, caused it to be a season of rejoicing, and a brighter day is dawning on us. We have our house of worship paid for, and a deed to a half acre of land. We hold regular meetings the second and fourth Sundays in each month, and Saturday night before. Congregation growing every time. More present last night than could be seated. One baptized yesterday. E. Powell preached last night. One more gave name for baptism.

W. W. SQUIRES

MEADO BRANCH, Jackson Co., Ohio,
August 22d, 1878.

Bro. Henry:—I am still laboring in this vicinity. Have baptized two more since I last wrote you. To the present have preached thirty-three times, and many are deeply interested in the work. I expect to leave in a few weeks, as my mind leads me to other localities. Opposition is great, and seems to be increasing. I have been somewhat annoyed by a Rev. Buach, of the Disciple Church. He declines a public discussion, but offered to debate if I would establish my faith by Book of Covenants, Book of Mormon and Inspired Translation, and he would take King James. I told him publicly that I did not

propose to take any other book to prove doctrine from than the one he professed to believe, and also the people. He is a public nuisance, and I am at a loss to know how to silence him. I never met such an individual before. He regards not the truth, and is destitute of gentility. "The Lord reward him according to his works, for he hath done much evil, and hath greatly withstood our words." Many others beware of him also.

The fruit of my labors are alive in the work, seven in number. May the blessings of heaven rest upon them for their kindness to me. I desire to visit the brethren at Syracuse as we go home. We ask the prayers of all Saints. Yours in hope of eternal life, L. R. DEVORE.

SAWNIE PRAIRIE, Red River Co., Texas,
August 24th, 1878.

Bro. Henry: A debate between Bro. A. J. Cato and Mr. Thornbury, (Disciple), has just closed in this neighborhood, at Moore's School-house. The cause and the doctrine of the Saints was victorious, and this great champion of the Disciples, who came from Minnesota for the purpose of overthrowing the Saints in this part of the Lord's vineyard, found more than his equal in the person of Bro. Cato. Before the debate began the Saints submitted their cause, and Bro. Cato his servant, into the hands of our Heavenly Father in prayer. Truly the Lord heard and granted our petitions, in giving his Holy Spirit to guide and direct our brother in all he said or did during the debate. His manly and Christian conduct won for him many friends. We have had no additions since Bro. Bays left, though many are searching the scriptures daily to see if the things preached are so. Dear brethren, pray for us, for we are few in number, and surrounded by the sects.

Your brother in the gospel,

A. W. BULLARD.

COLFAX, Whitman Co., Wash. Ter.,
August 11th, 1878.

Bro. Henry:—We need one of our ministers in this country. I think there will be a large population here by two years from now, and I would that our Church could start without fail in one year. The people are beginning to get settled so as to desire some place to go to on Sunday. We have a rich country here. I will give twenty dollars to have as good a speaker as brother Mills, or brother Clapp come here. Though all men should say that the power and revelation of God has ceased, yet I can not believe it. He is unchangeable; he is called powerful; and without him there could not anything move on earth; for one of old speaking of him says, "In whose hands is the soul of every living thing, and the breath of all mankind." Thanks be to God who permits me to live. I enclose one dollar for tracts, so that I can show my neighbors what our faith is without any mistake.

May God bless and strengthen you.

DAVID WOOLEVER.

BURNSIDE, Lapeer Co., Michigan.
August 23rd, 1878.

Bro. Henry:—I am now laboring in the western part of Sanilac county, near Deenville. I meet with a great deal of opposition from ministers of different denominations—especially the Disciples. They have come out several times to oppose me; but God has been with me, and they have been visibly confounded. They opposed me on Tuesday night, the 13th, and on the 18th I baptized eight—five men and three women. On the 19th I met at Deenville with Mr. Oliphant to arrange preliminaries for an investigation, as follows: Discussion to take place September 25th at the school-house in Deenville, near Burnside. Discussion not to exceed four days. Each speaker to have thirty minutes on one speech.

Resolved, that faith, repentance, baptism, the laying on of hands, the resurrection of the dead, and eternal judgment, with the signs following the believers, as specified in 1 Cor. 12th chapter, Mark 16th chapter, and Eph. 4th chapter, are the doctrine of Christ, and are for the Church of God, whenever it is upon the earth. Elder Davis affirms. Elder Oliphant denies.

Resolved, that the Scriptures of the Old and

New Testament is complete, and contains all that is necessary for the salvation of man; that the canon of Scripture was then complete, and that the miraculous gifts of the gospel ceased at that time, and were never again to be given to man, until Christ comes in his glory. Elder Oliphant affirms. Elder Davis denies.

Elder Oliphant comes from Canada, and says he intends to bring a number of his faith with him. I hope that some of the Latter Day Saint Elders will try to come. I understand that Elder W. H. Kelley it to be in this vicinity about that time, I hope he will make it convenient to be at this investigation. I expect to baptize six or seven more in the same place on Sunday the 25th. I hope that all the Saints who read this will pray for me, that truth may prevail.

ROBERT DAVIS.

P. S. Since writing the above, I baptized eleven more on Sunday, the 25th, making nineteen in all.

THORNTON, Texas,

August 19th, 1878.

Bro. Henry: Bro. Bays arrived in ample time to fill an appointment published for him by Bro. Jenkins, about ten miles from this point, yesterday. He preached two discourses, and baptized a man named Stone, and we have reason to believe that he will be a lively "Stone" in the Church. The interest was and is good in that neighborhood. Prejudices are giving way, and we hear it said by many that we "preach the gospel as it is taught in the Bible;" in fact none deny it. Bro. Bays mounted the iron horse at two o'clock this morning, and was borne away from Bro. Jenkins and myself, at rapid speed. We bade him a hearty "God speed." May God prosper and bless the cause.

Your brother,

ELLAS LAND.

EDENVILLE, Iowa, Aug. 22d, 1878.

Br. Henry:—Brn. Short and McDowell are with us. They have been holding meetings in and south of Edenville. They are good men and well liked in this vicinity. Some are believing the word as presented by them. In July Br. Short and I took a tour through Warren and Marion counties. Br. Short had the pleasure of baptizing four sisters while in Marion county. God is with us, and not in word only. Br. McDowell is feeling very unwell at this time.

Yours in bonds, I. N. WHITE.

WALKER Station, Texas,

August 19th, 1878.

Bro. Henry:—It is with sadness that I pen you these lines. Since I last wrote I have preached twice each Sabbath, (the people being too busy with their crops to hold evening meetings) until the weather became so hot that I had to desist. There are many urgent calls to come and preach. There is not I think, a more flattering prospect in any of the states than there is in Texas, judging by reports that I see. Prejudice is steadily giving way. Our Christian friends have been watching with a jealous eye, and I think that they have come to the conclusion that the result will be in our favor; therefore, they have sent one of their champions to this country, that he may with one herculean stroke vanquish Mormonism forever; but, notwithstanding his Goliath-like attitude, I thought it not assuming too much to meet him in public debate, on the following propositions: First, That the Reorganized Church of Jesus Christ of Latter Day Saints is the only Apostolic Church in organization, ordinances and doctrine, on earth; I affirm. Second, That the Christian Church is not the Church of Christ, and its ministers have no authority to administer in its ordinances; I affirm.

The name of the champion is Thornberry. May he by the power of God be put to shame forever. The debate begins August 20th, to-morrow. My mind is not in a proper condition to meet him, as the loss of my only son is still fresh on my mind. I looked forward with so much pleasure to the day when he might aid me in building up Zion. He testified that he knew that he belonged to the true Church of Christ, for he

had been healed by the power of God; but it now pleased the Lord to take him; and I say, "Lord, thy will be done." I have read with pleasure the articles by Brn. Caffall and Kelley, and I think that, if the Saints will read and profit by them, the instructions given will prove a blessing. Yours in gospel bonds, A. J. CATO.

Conferences.

Michigan District.

A conference convened with the Coldwater Branch, June 1st, 1878; W. H. Kelley, presiding; S. M. Bass, clerk.

Brn. Joseph Smith and W. W. Blair were invited to participate in the proceedings.

Branch Reports.—Lawrence 60 members; 6 baptized, 2 received, 2 excommunicated.

Coldwater 46; 7 baptized, 1 removed.

Sherman 37; 1 died.

Hopkins 22; 1 baptized.

Galien about 43; 12 baptized, 1 died.

St. Clair and Union branches not reported.

B. Corless, N. Smith and C. Scott, were appointed to audit the report of the Bishop's Agent.

Elders G. A. Blakeslee, Sherman Smith, W. Reynolds, C. Scott and W. H. Kelley reported; also Priests Francis Earl and Jackson Smith.

Resolved that the report of the Bishop's Agent be accepted and the committee be discharged.

Remarks made touching the financial question by W. H. Kelley.

Resolved that the secretary be authorized to procure a certified copy of the Articles of Incorporation of the Church from the Church Secretary's office, and file it for record in Steuben county, where the decision that the Latter Day Saints were not a religious body was made, and that he be authorized to draw on the district fund to pay for such recording.

The Saints of Steuben were invited to report to this conference in future.

Evening: Preaching by Joseph Smith.

Sunday: At 10:30 a.m., preaching by Joseph Smith; afternoon, preaching by W. W. Blair, after which two were baptized by him; evening, preaching by C. Scott.

Adjourned to meet in Steuben county, Indiana, October, 1878, the day to be set by the president.

Spring River District.

A conference was held at the Pleasant View Branch, Cherokee county, Kansas, July 19th, 1878; J. T. Davies, presiding; J. A. Davies, clerk.

The spiritual condition of the Pleasant View, Columbus, Mound Valley, Galesburg, Jacksonville, Joplin and Center Creek branches were reported, all of which as being slowly, but steadily improving.

Branch Reports.—Pleasant View 69 members; 6 removed, 1 received.

Joplin 18; 1 baptized, 5 received, 2 removed by letter, 5 received, 2 removed by letter, 1 died.

Galesburg 38; 3 baptized, 7 received, 9 removed by letter, 2 died.

Center Creek 10. (First report since their organization).

Mound Valley and Columbus no changes.

Elders J. T. Davies, L. H. Ezzell, Wm. France, R. H. Davies, B. H. Davies, J. A. Davies, J. Dutton, E. W. Depue, I. R. Ross, S. Maloney and M. Ross reported; also Priests Curtis Randall, L. Wright, Teachers R. Bird and O. P. Sutherland, and Deacon C. Bird.

Report of Bishop's Agent: "On hand last report \$8.00; received \$18 65; paid to J. T. Davies \$12.50; to Bishop Rogers \$5 00. In hand \$9.15. Richard Bird, Agent."

Whereas, we understand by the reading of the "Epistle of the Twelve and Bishopric" that they advise that elders officiate as Bishop's Agents, therefore, Resolved that we respectfully ask Bishop Rogers to release Br. R. Bird from said office; and further, that we recommend the appointment of Elder Isaac Ross in his stead.

A vote of thanks was tendered Br. Bird for his efficient labors in the past.

That we endorse, and sustain by subscriptions,

Brn. Blair and Gurley in publishing the "Saints' Advocate."

A two-days' meeting was appointed at Jacksonville, to commence September 6th, at 7 p. m., and while there to reorganize that branch.

Adjourned to Columbus, October 11th, 1878.
 Preaching during the session by Brn. D. S. Crawley, J. Dutton, L. H. Ezzell and W. S. Taylor.

Western Wisconsin District.

A conference was held at Webster, Vernon county, June 15th and 16th, 1878; Frank Hackett, president; Carl W. Lange, clerk.

Branch Reports.—Willow 31 members, including 1 High Priest, 1 Seventy, 3 Elders, 1 Priest, 1 Teacher.

Webster 31, including 4 Elders, 1 Priest, 2 Teachers; 12 baptized, 7 received by letter. Branch has a Sabbath-school with 30 members.

Wheatville 21, including 2 Elders, 1 Teacher.
 Resolved that we reaffirm the previous nomination of Elder E. C. Wildermuth as Bishop's Agent, and that the president and clerk notify Bishop I. L. Rogers of the same.

That we recommend Br. F. M. Cooper to the officers of the Second Quorum of Elders as worthy of an Elder's license.

That all changes in the different branches hereafter be reported on printed blanks to the district conference.

German Freedom report not accepted, not being in writing.

Elders' Reports: Frank Hackett, F. M. Cooper, Wm. Bronson, C. W. Lange, E. C. Wildermuth, A. W. Bronson and Aldrich Whitaker reported; also Priest M. V. Thayer and Teacher Jeremiah Smith.

Preaching by C. W. Lange on Saturday evening, Sunday, 10 a. m., preaching by F. M. Cooper, afternoon, the sacrament was administered; evening, preaching by Aldrich Whitaker.

Adjourned to October 12th and 13th, 1878, at the Wheatville Branch.

Kent and Elgin District.

A conference was held in the Bayham Branch, Ontario, Canada, June 8th, 9th and 10th, 1878; Joseph Smith, presiding; Joseph Luff, clerk, and Richard Coburn, assistant.

Branch Reports.—Buckhorn 58 members; 10 removed by letter, 1 expelled, 1 died, 1 ordination, 1 marriage.

London 131; 18 baptized, 1 received by vote, 9 removed by letter, 4 expelled, 4 ordinations.

Toronto 19; 7 baptized, 1 ordained.

Zone 35; 3 received by letter, 1 expelled, 1 ordained, 2 marriages.

Usborne 26; 6 removed by letter, 2 ordained, 1 marriage.

Bayham 15; 2 received by certificate of baptism.

Wellington 10; organized January 28th, 1877.

Seventies Reports: Robert Davis reported labor in Sanilac, Tuscola, Saginaw and Lapeer counties, Michigan; baptized 23; received \$22.50; never witnessed so much of God's power as since the General Conference. Geo. Shaw had labored in Botany Branch.

Elders' Reports: J. J. Cornish had baptized 4; had been blessed in preaching. Joseph Luff had labored in Toronto, Carlingford, Scarboro, etc.; baptized 14. Geo. Cleveland had labored chiefly in Buckhorn Branch; and preached also in Puce River and Botany; wished to be released from the District Presidency; acted upon the resolution and decision of last conference, in informing the president of the Wellington Branch "not to give letters of removal to any" except in accordance with said resolution; and now wished to know whether the conference sustained him in so doing; wished it understood that, in all probability, he would have acted as he did in regard to the Wellington Branch, even without the resolution of last conference, by virtue of his office as president.

Arthur Leverton, Geo. Mattashed, Jas. A. McIntosh, Norman Blakely and Chas. Badder reported; also: Priests Thos. A. Phillips, Jas. Robb, Wm. Cairns, Roderick May, Geo. Graves, Elijah Sparks, Saleda D. Shippy, John Hartnall, A. McKenzie, S. Hartnall, C. Pearson, Geo. Harrington and John Taylor; and Teachers: Phelan Shaw, John Cornish, John Harvey and Alfred Clow.

James Robb, Bishop's Agent, reported total received \$13.90; total expended \$6.00; balance on hand \$7.90.

Committee appointed at last conference to obtain legal advice concerning the cost for "Incorporation of the Reorganized Church in Canada," and for the Elders obtaining "license to marry," reported that they had obtained counsel and found that the cost of "Incorporation" would be from \$80 to \$200; but as far as the performance of marriage and other ceremonies was concerned the Latter Day Saints had rights and liberties in common with all religious bodies. In support of this a clause was read, copied from the "Revised Statutes of Ontario," volume one, page 1156.

Report accepted and committee discharged.

Resolved that Wm. H. Kelley, Robert Davis and Geo. Mattashed go to St. Thomas Branch to investigate matters of importance, at the request of said branch.

That Wm. H. Kelley, Jas. A. McIntosh and J. J. Cornish examine the case of Wm. Carleton Irish.

That this conference sustain the district president in his instructions to the Wellington Branch president, concerning letters of removal.

After discussion and the reading of two letters written, by President W. W. Blair, and one written by G. Cleveland, the resolution was adopted.

Evening session, 7 p. m.—Committee on Wm. C. Irish's case reported: "We, your committee, find, from accredited testimony, that Wm. C. Irish is not, in spirit or in doctrine, in belief with the Reorganized Church, but has departed from her faith and become both a member and minister of another body: and we therefore recommend that his name be stricken from the Church Record as provided for by law. (Signed) Wm. H. Kelley, Jas. A. McIntosh and J. J. Cornish.

Report and recommendation adopted and committee discharged.

Whereas the resolution containing a petition about the division of the Kent and Elgin District was referred by this conference to, and granted by General Conference, as was also the line of division, therefore we submit that the line run from Port Stanley to Port Frank, following the line of the proposed railway survey between those points, and that the eastern district be called the London District.

That, in our opinion, Br. Chas. Badder acted in purview of his right in granting certificates of commendation to the members removing from the Wellington Branch, they having been legally constituted members of the branch, and he an active officer of the same; and we, therefore, exonerate him from any blame in granting them.

Whereas, this conference passed a resolution in October, 1877, prohibiting members of the district, who had formerly belonged to branches now disorganized, from uniting with other branches without letters of removal and commendation from the district president and clerk; and whereas, we believe this to be an infringement upon the rights and liberties of members and branches, therefore we do declare said resolution null and void.

Sabbath morning: At 9 a. m., prayer and testimony meeting led by Geo. Cleveland; many faithful and firm testimonies were given. At 11 a. m., preaching by Wm. H. Kelley. At 3 p. m., Joseph Smith spoke to a large gathering, defining well the position of the Reorganization. At 6:30 p. m., Joseph Luff preached.

Monday, June 10th, Joseph Emmett having arrived, took his place as secretary of the conference. One baptized yesterday was confirmed.

Resolved that each district appoint and vote on the election of its own officers at this session of the conference.

That Joseph Luff be president of the London District.

That Jas. A. McIntosh be clerk of the London District.

That, at the request of Br. Geo. Cleveland, he be released, and the thanks of this conference be extended to him for his services.

That Arthur Leverton be president of Kent and Elgin District.

That Joseph Emmett be sustained as district clerk, with the privilege of delivering the district records to the president, at any time when he may choose to go to the United States.

That Jas. Robb be sustained as Bishop's Agent for the Kent and Elgin District.

That Augustus Depper be ordained a priest.

Ordination conducted by Arthur Leverton and Joseph Luff.

That this conference request Br. John Traxler to hand over, at the next district conference, all the property belonging to the Kent and Elgin District, in accordance with the direction of the Bishopric.

That the branches comprising the London District meet for conference October 5th and 6th, 1878, in the city of London.

That Wm. H. Kelley, Arthur Leverton and Joseph Luff be a committee to warn the Saints against, and to find and deal with George Munroe, who is teaching erroneous doctrine, and laboring without any authority whatever, having no license.

That Joseph Emmett be released as one of trustees of the Lindsay Meeting House.

That a vote of thanks be given to President Joseph Smith for his able Presidency during the conference.

That the statement be made on our conference minutes appointed by General Conference on Canada affairs, composed of Brn. Joseph Smith, Wm. H. Kelley and Geo. A. Blakeslee, eat and heard their case before open conference, taking all the evidence obtained in the matter.

Adjourned to Zone Branch, October 12th and 13th, 1878.

Nevada District.

A conference was held at Carson City, Nevada, June 15th and 16th, 1878; Geo. Smith, presiding; Branch Reports.—Carson 42 members. Mottsville 48. Franktown 16. Dayton 12.

Elders T. Millard, D. R. Jones, Levi Atkinson, D. I. Jones, A. Johns, G. Smith and T. R. Hawkins reported; also Priest W. Riddler and Teacher E. Wilmarth.

Bishop's Agent reported funds on hand at the present time \$14.50.

Saturday evening was spent in prayer and testimony meeting. Much disappointment was felt at the unavoidable detention in California of Bro. Mills, president of the Pacific Slope Mission, but the fact was realized, through the Spirit that he was praying for us.

Sunday morning was spent in remarks by the brethren for the best interests of the district. Afternoon, sacrament meeting, when it was resolved that we, as a district, will uphold all the authorities of the Church, including D. S. Mills, president of the Pacific Slope Mission, and that we will use every effort to sustain those who are engaged in the ministry, and that the earnest appeal for help will be responded to by us as a district, as far as possible.

Sunday evening, preaching in the Court House by T. Millard.

Adjourned to Carson, 2 p. m., October, 12th and 13th, 1878.

Welsh Mission.

A General Conference was held at Llanelly, Wales, April 28th, 1878; Robert Evans, president; John R. Gibbs, clerk.

Branch Reports.—Llanelly 46, including 11 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 baptized, 1 received, 1 died, 2 removed by letter.; John Harry, president.

Morrison 23, 3 Elders, 3 Priests, 1 Teacher, 1 Deacon; 2 received by letter; Richard Thomas, president.

Ystradgynlais 11, 4 Elders, 2 priests; 1 died, 1 removed by letter; John Williams, President.

Aberaman, Ogmogre and New Tredegar not reported.

The Book Agent, J. R. Gibbs, reported: "Balance last report £7 1s 11d; received from Llanelly 11s; in hand £7 12s 11d."

A letter was read from Elder John H. Pope, (of the Eastern District), giving an apology for not being present, and desiring the close attention of the Elders to things that are now a stumbling-block in the way of the work in Wales.

At 2 p. m., a prayer and testimony meeting.

At 5 p. m., the president resigned the chair, and was succeeded by John E. Hughes.

Brn. A. N. Bishop, J. R. Gibbs, John Harry and T. E. Jenkins took part in a discussion upon certain things alleged as being believed and taught by the president of the Welsh Mission, Br. Robert Evans, but finally the subject was left unsettled; but a resolution against the teaching and practice of Spiritualism by the Saints was adopted, with the amendment that it be left alone.

At 6 p. m., preaching by J. E. Hughes, Jacob Thomas and Robert Evans.

Resolved that we uphold the officers of the Church in America, in their respective quorums; also T. Taylor, of the English Mission, and Robert Evans in the Welsh Mission. Four votes against sustaining the latter.

Adjourned to October 27th, 1878.

Southern Nebraska District.

A conference was held near Elmwood, Cass county, Nebraska, July 14th and 15th, 1878. In the absence of the president and secretary, R. C. Elvin was chosen president *pro tem.*, and L. T. Tyson, secretary *pro tem.*

Preaching at 10:30 a. m., by R. J. Anthony; 2 p. m., prayer and testimony meeting; 8 p. m., preaching by Robert M. Elvin.

Officials Reports: President, no report. Secretary R. M. Elvin reported the labors performed upon the records.

Treasurer J. W. Waldsmith: "On hand and received \$24.00; paid to the ministry, etc., \$23.98; balance on hand \$0.2"

Elders R. J. Anthony, J. W. Waldsmith, H. Fields, Joshua Armstrong, Levi Anthony, R. M. Elvin and R. C. Elvin, and Priest T. L. Tucker reported.

Branch Reports:—Blue River 17, including 2 Elders, 2 Priests, 1 Teacher, 1 Deacon; 2 received.

Palmyra 41, 2 Elders, 2 Priests, 1 Teacher, 1 Deacon; 1 baptized, 1 received, 1 died, 1 ordained. Platte River 25, 1 Elder, 2 Priests, 1 Teacher; 3 received.

Nebraska City 111, 2 High Priests, 9 Elders, 4 Priests, 2 Teachers, 2 Deacons; 3 removed by letter.

Plattsmouth, Moroni and Rock Bluffs not reported.

Financial.—Nebraska City: "On hand and received \$53.83; branch expenses \$38.23; ministry \$8.45; balance \$7.15."

Zion's Hope Sunday-School Reported.

Court of Elders in the case of Southern Nebraska District vs. Stephen A. Meacham reported that finding Stephen A. Meacham guilty as charged, and on motion he was excommunicated from the Church and the court was released.

R. C. Elvin was appointed delegate to the Semi-Annual Conference.

Adjourned to Palmyra, October 12th, 1878, at 3 p. m.

Joshua Armstrong was chosen President of the District.

Evening, preaching by R. J. Anthony.

Whereas, the members of the Rock Bluff Branch have all removed, therefore be it resolved that we declare said branch disorganized.

Take Care of the Common Duties.

In reading "proof," we notice that typographical errors most frequently occur in plain, common words. In words that are unusual or difficult, there is nearly always accuracy. The reason of the difference is obvious. Familiarity begets carelessness, but novelty excites attention. Thus it is, too often, with our duties. Whilst we faithfully perform those which are extraordinary, we slight such as recur daily. And herein lies great danger, just as the claims of every day are more important than those which are only occasionally. It is thus, also, with plain, common truths—we are apt to be but little influenced by them, as compared with those which are new and striking. Yet it is by our regard for plain, familiar truths, that we are to be saved, if save at all. It is against the tendency of familiarity with truth to diminish its power and blunt its edge, that we need most to guard. Many a sinner is lost merely because he knows how to be saved, and hence infers that the matter need not receive, at present, any further consideration.

Miscellaneous.

Notices.

PITTSBURGH DISTRICT.—A conference of the above named district will convene at Pittsburg, October 6th, 1878. By order.

JAMES BROWN, *Pres. District.*

NORTHERN NEBRASKA DISTRICT.—At the request of many members of this district, and on account of having moonlight, the time of the next quarterly conference is hereby changed from the 28th of September to the 5th of October, to be held at Leach School-House.

THOS. J. SMITH,
Dist. Pres.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Born.

MAHEW.—In Ripley county, Indiana, August 23d, 1878, to Bro. E. C. and A. M. Mayhew, a daughter, named Julia Amanda. Mother and child doing well.

Married.

McCOUN.—Moe.—At Plano, Illinois, August 23d, 1878, by Elder H. A. Stebbins, Bro. George McCoun, formerly of Michigan, to Miss Susie W. Moe, of Aurora, Illinois.

Died.

LELAND.—At Leland's Grove, Shelby county, Iowa, June 30th, 1878, of consumption, Elizabeth, wife of B. L. Leland, aged 51 years. Joined the Church in her youth, and has lived a consistent Saint during her life. She died in full faith, and with a promise of a glorious resurrection with the just. Services conducted by John Rounds and T. W. Chatburn.

SUTHERLAND.—At Galesburg, Mo., February 20th, 1877, Johnnie O., infant son of Orson and Armenia Sutherland, aged 9 months and 25 days. Funeral service by J. T. Davies.

RAINBOLT.—At Galesburg, Mo., March 28th, 1877, May, infant daughter of John and Mariah Rainbolt, aged 1 year and 2 days.

MUNROE.—At Galesburg, Mo., April 16th, 1877, David Munroe, age 73 years, 1 month, and 3 days. He was born in Danbury, Connecticut, March 13th, 1804; united with the Church about the year 1845; and went to Texas with Lyman Wight, and went through many trials; came to Missouri in 1866. His intention was to unite with the Reorganized Church; but for some reason did not. In his diary he wrote, "I hope I may live in such a manner that I may yet receive strength to do my duty, and at last receive salvation." Funeral service by J. T. Davies.

WILLIAMS.—At Nelson, Llavanon, Wales, August 4th, 1878, Elder Thomas E. Williams, president of the Llavanon Branch, aged 62 years. He suffered greatly of late years from dropsy. Bro. Williams was one of the first to unite with the Reorganization in Wales, and proved faithful to the end. May he now rest in peace.

Addresses.

Joseph Luff, care Edgar Harrington, East P. O., London, Ontario.

Henry Jones, President Wyoming Valley District, Taylorville, Lackawanna co., Penn.

James Caffall, Council Bluffs, Iowa.

John J. Cornish, Box 109 F., London, Ontario.

"It is hard," said a gentleman to General Crook, "that men and officers should be sent out to be killed by the Indians, when all the trouble has been brought about by thieving agents." "That is not the hardest thing," replied the general. "A harder thing is to be forced to kill the Indians when they are clearly in the right." Bravely said! If army officers and Indian authorities could borrow a little of the moral sense that shines through this utterance, a speedy end would come to our Indian wars.

A Pertinent Prayer.

President Finney was well-known for clearness of ideas as well as plainness of speech; and his prayers were not altogether destitute of point and directness. One Sunday, after the choir had sung without distinctly pronouncing the words, he in his prayer, alluded to the matter as follows: "O Lord, we have sung an anthem to thy praise. Thou knowest the words, but we do not. We do pray thee that those who lead us may open their mouths that we may know what they say, that we may join in thy praise. May they not sing to be heard of men. May they not mock thee and offend thy people, or the house of God, by making a display of themselves."

We fear there are places where such a prayer might frequently be offered with good results, and some of the people would be likely to say amen!

Sunny Rooms and Sunny Lives.

Light is one of the most active agencies in enlivening and beautifying a home. We all know the value of sunlight as a health-giving agent to the physical constitution; and it is not less so to our moral and spiritual natures. We are more active under its influence—can think better and act more vigorously. Let us take the airiest, choicest, and sunniest room in the house for our living-room—the workshop where brain and body are built up and renewed—and let us have a bay-window, no matter how plain in structure, through which the good twin-angels of nature—sunlight and pure air—can freely enter. Dark rooms brings depression of spirits, imparting a sense of confinement, of isolation, of powerlessness, which is chilling to energy and vigor; but in light rooms is good cheer. Even in a gloomy house, where walls and furniture are dingy and brown, we have to but take down the heavy curtains, open wide the window, hang brackets on either side, set flower pots on the brackets, and let the warm sun stream freely in, to bring health to our bodies and joy to our souls.

Peeps at the Planets.

Neptune, the most remote of the planets of the solar system, is about 2,700,000,000 miles from the sun.

It is supposed that Mercury has mountains higher than the Himalayas, and volcanoes in a state of activity.

Out of all the myriad lights in the heavens, the earth is only visible to the Moon, Mars, Mercury, and Venus.

The earth is 749 times smaller than Saturn, and its mean distance from us is over 91,000,000 miles.

Uranus can never see us at all, as it is 1,753,000,000 miles from the sun.

The temperature in Mercury is supposed to be seven times hotter than our torrid zone; therefore if it is inhabited it must be by a people very differently constituted from ourselves.

It is believed that Venus has an atmosphere much like ours, and mountain peaks five or six times higher than the Teneriffe, their sides bright with flowers, and birds of brilliant plumage.

The Moon never leaves our globe; therefore it is called our satellite. Though to us it appears larger than the stars, it is really much smaller than any of them, but much nearer to us.

Astronomers have calculated that the mountains and extinct volcanoes in the Moon are higher than any on our earth.

If there were any one on the moon to see it, the earth would appear to them a magnificent ball. The planets and sun would move behind it in brilliant succession.

Our globe appears to Mars as the morning and evening star.

Strength for to-day—what a precious boon for the earnest souls that labor,
For the willing hands that minister to the needy friend or neighbor.

Strength for to-day—that the weary hearts in the battle of life may quail not;
And the eyes bedimmed with bitter tears, in their search for light, may fail not.

The Saints' Herald

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

1879
Mrs. S. Bouguoin

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING: FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 25.—Whole No. 403.

PLANO, ILLINOIS, OCTOBER 1, 1878.

No. 19.

GENERAL CONFERENCE MINUTES, SEPTEMBER 7TH-15TH, 1878.

A session of the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints was held at Galland's Grove, Shelby county, Iowa, beginning on Saturday, September 7th, 1878, at 10 a. m., with President Joseph Smith, presiding; President W. W. Blair as his assistant; Elder Henry A. Stebbins, as Secretary, and Elders T. W. Smith and Eli T. Dobson as his assistants.

"Come all ye sons of Zion," and "The Spirit of God like a fire is burning," were sung, and prayer was offered by Bro. T. W. Smith, after which the President announced that the order of services during the session will be to have prayer and preaching meetings in the morning and forenoon, business in the afternoon, and prayer or preaching meetings during the evenings, as the weather may permit; the Presidency to make the appointments and announcements.

Short addresses were made by the following brethren:

Pres. *Joseph Smith* said that we have always held that only those who would remain faithful should be saved. We should remember that Christ is our exemplar, and should at least strive in all things to emulate him. The individuals who teach should be examples of goodness. It is not what we sing and pray and speak that makes us examples, but the way we act under the trials and annoyances of life, whether we are patient and faithful under them—this is where the example comes in. So far as questions of morality and right are concerned, no one should be in doubt where they stand, and we should present an unbroken and unflinching front to the enemy. I feel much encouraged over the effective labors of the elders, and have never been more blessed in preaching than I have since the April session.

Bro. *James Caffall* said that since April the work of God has increased in power and success, and he rejoiced in the additional evidence of the truth of the same, and realizes that the responsibilities increase in the same ratio. The duties appointed to him require prudence, wisdom and patience such as are not his own, but can only be given of God; but he desires to discharge the duties incumbent upon him and to further the cause of Christ; also to remember the injunction, "Examine yourselves and see whether ye be in the faith," which he believed to be necessary for his present happiness and peace, and his ultimate full redemption.

Bro. *Charles Derry* said that he had nothing

else to live for than the work of God, which he rejoiced in, and he hoped never to see the day when he would not have the glory of God in view, and he exhorted the Saints to seek that glory. He desired to be fully absorbed in the good of the cause.

Bro. *J. M. Harvey* said that he looked forward to these re-unions with a great deal of interest, and he rejoices to meet so many of the brethren and sisters as are now present. He remarked that when we perform our duties aright, that then we realize the blessings of God.

Bro. *T. W. Smith* endorsed the words spoken, and said that since the April Conference greater spiritual power has been manifested in the Church. He spoke of the necessity of having greater help to send the gospel to foreign lands. The sending of the ministers is not only the voice of the Spirit in choosing and sending, but this also comprises the providing the means by which they may go. Doing all that we can means a great deal.

Bro. *John A. McIntosh* said that it was forty years since he embraced the gospel, and during that time, the only real happiness that he had enjoyed was when he had been in the line of duty, and he was glad to be once more at a General Conference. For eighteen years he had greatly rejoiced in the work of God, and in the fact now that God has raised up able and wise men to fill the places of the old who have passed away, and are doing so.

Pres. Smith made a few timely remarks on prayer, and advised that the Saints be careful to pray wisely, and only for those things that they really need, and to believe that what they pray for they will receive. He said that we have been peculiarly blessed with favorable weather during all the eighteen years that we have held conferences in the west, in camps like this.

Adjourned with benediction by Bro. J. A. McIntosh.

At 2 p. m. sung, "Awake, ye saints of God, awake." Prayer by Bro. James Caffall. Sung, "Stand up and bless the Lord."

MINISTRY REPORTS IN PERSON.

The following brethren presented reports, which were read by the Secretary, and are herewith summarized for publication:

Bro. *James Caffall*, of the Twelve, said that he thought that no trust committed through an order established by divine wisdom can be treated lightly without condemnation following, and that therefore he has sought to remember the trust placed upon him by action of the General Conference. He finds that openings for preaching in Western Iowa, Missouri, Kansas and Nebraska are by no means

diminishing, and frequently large congregations are had by the elders. But persistent and continued efforts are necessary unto full success, and sometimes it seems to take as much labor to convince the "one of a city and two of a household," as it ought to convince ten thousand. He believes that the Reorganization has now a prestige unequalled before in the history of the latter day work. He has done considerable preaching this summer, and has been greatly assisted in the delivering of the word since the April Conference. Has baptized six, administered to the sick, etc. Much has been done, but much more remains to be done, calling for a unanimity of feeling and action that will evince the existence and power of the gospel with us, as a Church and as ambassadors for Christ.

Bro. *Joseph R. Lambert*, of the quorum of the Twelve, reported that he had baptized thirteen persons, organized one branch and preached fifty times since April Conference, besides holding other meetings. He would have remained in the field longer, but ill health compelled him to return home a month earlier than he intended to. He named eight places in Iowa, and nine in Northern and Southern Minnesota, where he had preached. The work in Northern Minnesota should be sustained, and two or three months' labor by an Elder there would be a good thing. The calls for preaching in the Iowa portion of his mission are still more numerous. He finds, as a rule, that the cause is most benefitted when people are allowed a little time for investigation before baptism. When they are rushed in without fully understanding, and without feeling the nature of the obligations taken upon them, they are usually very zealous for a season, and then a reaction takes place, and much labor is required to keep them in the faith. His health has failed so much that he feels almost compelled to be released from the field, until there is a change for the better. He has tried to honor the cause in his life, because he loves the work and desires its best interests, and thanks the Saints for their confidence reposed in him during the five years that he has been actively engaged in the ministry.

Bro. *T. W. Smith*, of the quorum of the Twelve, reported his labors after April Conference, in Streator, Piper City, Kewanee, Peoria, Canton, St. Davids, Lewiston, and Pittsfield, Illinois; and in Hannibal, Bevier, Stewartville and St. Joseph, Missouri. Has baptized twenty-six. Found in the various branches an increasing desire to live more faithfully in spiritual things, and to do more financially, and believes that the cause is improving everywhere they have been. A few branches have been sorely tried. He has had

many evidences that, with more than human solicitude and affection, God cares for his people.

Bro. *Charles Derry*, President of the High Priests' Quorum, reports that since April he has preached in Harrison, Crawford, Shelby and Carroll counties, Iowa. Has baptized three persons, and others confess faith in the work, but are not ready. Has held several two-days' meetings, and there was a general good attendance. Has had good liberty in preaching and wishes to continue as a servant of the Church for the extension of the kingdom of God. He receives many calls from various quarters to come and preach.

Bro. *Jos. F. McDowell*, of the Seventy, reports that, in connection with Bro. M. T. Short, he has labored in Northern Illinois, Kewanee, Eastern Iowa, Des Moines and Galland's Grove districts, preaching sixty times, and delivered ten lectures. Has baptized four persons. Has been blessed with the witness of God's Holy Spirit. Would like to be continued in present appointment for next six months, in consequence of the earnest requests for labor.

Bro. *M. T. Short*, of the Seventy, associated with Bro. McDowell, reports preaching in Sandwich, Mendota, Amboy, Kewanee, Osceola, and in Mercer county, Illinois; also in the Eastern Iowa, Des Moines and Galland's Grove districts, in Iowa. Had good hearings in many places, and has been signally blessed of God in teaching men the way of life. Was everywhere cheered on in the glorious warfare by the faith, prayers and substantial aid received from the children of God, and by sympathy extended by noble souls who are not yet with us. People in the country turned out in force, but in the cities and towns the efforts were almost ineffectual. He still wishes to labor in the cause for man's redemption.

MINISTRY REPORTS BY LETTER.

The Secretary read reports from absent Elders, of whose letters a synopsis is given as follows:

Bro. *J. H. Lake*, of the quorum of the Twelve, writes from Burnside, Illinois, that he has been preaching and administering the ordinances of the gospel in Iowa and Illinois. Has met with some opposition, but in the main the ministers of the various sects advise their members to keep away from our meetings. Has baptized five, and in several cases of administration to the sick, immediate relief and healing have been realized. Expects to continue in his field this fall and winter, if sustained in it by the Conference; but hopes to arrange to go to Canada from the next April Conference, if it is thought best. He asks to be remembered in the prayers of the Saints that God will sustain and bless him in his life and work.

Bro. *Wm. H. Kelley*, of the quorum of the Twelve, writes from Madison, Indiana, that his mission is in a commendable condition. The Saints are devoted, earnest and spiritual, and are growing in knowledge, faith and experience, while, considering the labor done, the accessions to the Church have been all that could be expected; in fact, it has been a very successful time in this respect. The most discouraging thing is the lack of laborers in Indiana and Michigan, while the Ohio portion of the mission has not been visited at all

by them. Bro. *R. Davis* and *J. J. Cornish* are laboring effectually in North-eastern, and Bro. *C. Scott* in South-western Michigan. District and branch officers in the mission seem to be doing what they can. The notion that some have had, that the minister can do it all and board himself and family too, is fast receding, as it should do. The call is for every available man who has a knowledge of the work and gifts to preach, and who has a good report at home, and where he may dwell.

Bro. *John Landers*, of the High Priests, writes from Marshall county, Kansas, that notwithstanding his age, he has enjoyed uninterrupted health, and has preached nearly every Sunday, and when longer evenings come he hopes to do more. The prospects are bright for a good work in that region, the calls being from every direction, but the laborers are not sufficient in numbers to respond to half the calls.

Bro. *L. W. Babbitt*, of the High Priests, reports from Stewartville, Missouri, that his age prevents his doing much; but he is firm in the faith, and desires to see the work roll on.

Bro. *C. G. Lanphear*, President of the Seventy, writes from Sandwich, Illinois, that he has been preaching in Stark, Steuben and Noble counties, in Indiana, in Branch county, Michigan, and recently in Ford and Livingston counties, Illinois, a few times in each place. Has traveled 541 miles by rail and other conveyance, and 200 on foot. Has been blessed in his efforts and is improved in health. Desires to continue laboring.

Bro. *R. J. Anthony*, of the Seventy, writes from Tabor, Iowa, of his labors in Kansas and Nebraska. Prospects are cheering in the North-western Kansas District, but owing to the hot weather, and its being harvest time, he was not able to do a great deal. He baptized four at Wilbur, Nebraska, and several others are about ready to obey.

Bro. *J. H. Hanson*, of the Seventy, writes from Lookout Mountain, Georgia, that he has done all that he could in Kentucky, Tennessee, Alabama and Georgia; but has not done as much as he could if he had received means to sustain him. Many are more or less believing, the majority of whom would obey if they could be taught more fully, but no ministry are there to teach them. He commends Bro. Heman C. Smith's labors in Alabama, Georgia and Mississippi; and urges that some one be sent to assist him; also that an Elder who is acquainted with the Brighamite doctrine, so that the influence of the elders of that faith may be counteracted. He also advises that one of the Twelve be sent to take his place in charge of the mission, or Bro. Charles Derry, for he will not be able to devote much time, owing to his labor for his family; but he will do all he can, for he loves the cause of Christ; in fact his desire to labor in it is stronger than ever before, but necessity compels him to do otherwise.

Bro. *Heman C. Smith*, of the Seventy, reports from Alabama his labors since April, in Alabama, Florida and Mississippi, in the latter state with Bro. L. F. West, and having good success, nineteen being baptized by them and organized into a branch. Prospects throughout the mission are encouraging, and the condition of the branches and districts is better, he believes, than at last report. Bro. West, Chute, Scogin, Powell and Grier-

son are laboring as circumstances permit, and Bro. W. J. Booker is now with him and prospects are bright before them; but they need assistance sent them from General Conference, which he hopes will be sent, a man or men of strictly temperate habits in all things, and who totally abstain from liquor and tobacco. He feels that his work is not yet done there, and is confident in the great triumph of the work of God.

Bro. *Magnus Fyrando*, of the Seventy, writes from Malad, Idaho, that since he arrived in Utah he has been constantly traveling and laboring in the ministry, having preached in various places in that Territory, and in Idaho. The short summer evenings prevented many week day meetings, but now soon expects to do more. Has baptized two, and distributed many tracts. Thinks that the seed sown has fallen into much good ground, which will in time bear fruit meet for the Father's kingdom. Has been well received, better than he expected, both by members of the Church and those not of it, and feels that his mission has not been rejected.

Bro. *D. S. Mills*, in charge of the Pacific Slope, writes from San Francisco that the work in that mission is making moderate but sure progress, and the Saints are securing a good reputation. Contention and strife have nearly disappeared, and the members are advancing in unity and in faith, and in power with God. The laboring Elders are growing spiritually, and preaching with liberty, while the Spirit of God attends and confirms the word as in former days, and many miraculous and marvelous manifestations of God's power and favor are enjoyed. People from the best classes are investigating and obeying. The Saints at San Francisco have been reorganized as a branch, and a good work is hoped for. In other branches the cause is in a fine condition. Several local Elders are doing a faithful and able work, but few can be in the field constantly, because of lack of means. If the law of God was kept and his store-house filled, a force of able Elders could be equipped for service; but until that law is kept, the work will go slowly. The General Conference and the Church authorities have the entire confidence of the Saints on the Pacific coast, and are looked to for wisdom and counsel in the love of the gospel.

Bro. *Thomas Taylor*, president of the English Mission, writes that in that mission they have been endeavoring to sow the seed of truth, and in some instances they have reaped a little. The work there slowly but steadily progresses, and the Saints in general feel well, and are striving to extend the work. A great deal of prejudice still exists in the minds of the people; it is a work of time to gain much success.

Bro. *Columbus Scott*, writes from Van Buren county, Michigan, that since April he has preached in Northern Indiana and Southern Michigan; baptized sixteen persons; held a discussion at Coldwater for nine evenings, with success to the cause. Has been blessed with divine favor and assistance. His present situation will prevent his being in the field for a season.

Bro. *J. J. Cornish* writes from Sanilac county, Michigan, that he desires to continue in that mission, (Michigan and Canada), but will go elsewhere if desired. He has baptized

fifty-eight since April Conference, and administered to many sick with success. During his labors and travels, has gone on foot 468 miles. Wishes to labor where the most good can be accomplished.

Bro. *A. J. Cato*, of the Texas Mission, writes from Red River county, Texas, that since he went there he has preached all that he could. Has baptized two. Is at the disposal of the Conference.

Bro. *Gomer T. Griffith* writes from Bevier, Missouri, that he has done all that he could in the ministry; preached 47 times, held 1 debate, baptized 14 persons, opened up some new fields, and removed much prejudice, during his labors. Present prospects good, and he feels that God has been the power and source of all the success obtained by his ministrations.

Bro. *J. A. Crawford* writes from Bryant, Illinois, that from March to July he preached in Hancock, McDonough, and Schuyler counties, Illinois, one hundred and two sermons, baptized six persons and opened seven new localities. He reports that sickness in his family prevented present labor, but he hopes to take the field again in October, if the Conference deems it wise to appoint him a field. But he wishes release from the present field and to be appointed to Missouri, or to Missouri and Iowa.

Bro. *Francis Earl* writes from Stark county, Indiana, that he has been preaching some in that vicinity. Since March has preached 45 times and baptized 2. Has received very little pecuniary aid, and but little encouragement, but many discouragements, and from sources he least expected, and has felt to a degree that he was ignored. Therefore wishes to be released from his appointment, yet as he may be able will strive to advance the principles of truth, for his heart is in the work.

The Secretary also read a letter from Bro. *J. F. Patten*, of Charles City, Floyd county, Iowa, requesting that some one be sent there and labor in the ministry, the demand being quite urgent.

The President stated that statistical reports were only required once a year, namely at the April session, but some being on hand they were read by the Secretary as follows:

Central Nebraska: 3 branches, 78 members. Elders Charles Derry and G. W. Galley have labored in the district. Some portions are not very flourishing and the Columbus branch is in bad condition. Officers names not given.

Independence, Missouri: 3 branches, 140 members; 6 baptized, 31 received by letter. Spiritual condition of district good, the Saints living their profession, and the ministry are proclaiming the gospel. Peace and unity prevail, and the Saints are blessed of God. *J. W. Brackenbury*, president; *C. C. Frisby*, clerk.

North Eastern Missouri: This district was organized February 16th, 1878, being a portion set off from the Far West District. Consists of four branches, the Huntville having been recently organized by Bro. *J. T. Phillips*. Aggregate membership 117. The Bevier Branch has a house of worship. Its members are very zealous, and the gifts and blessings of the Holy Spirit are enjoyed. At Hannibal they have had a variety of experiences, but the Saints are now prosperous and blessed. The Salt River Branch has been increased

twelve by the ministry of Bro. *G. T. Griffith*, and other Elders. Brn. Taylor, Griffith and Phillips have labored in the district ministering with fair success. *John Taylor*, president; *E. L. Page*, clerk.

Fremont, Iowa: 6 branches, 270 members. *Daniel Hougas*, president; *Wm. Leeka*, clerk.

Little Sioux, Iowa: 8 branches, 438 members. Spiritual condition of most of the branches is good. *J. C. Crabb*, president; *Donald Maule*, clerk.

Kewanee, Illinois: 10 branches, 447 members; 29 baptized, 4 died. Spiritual condition very good, and there is a more determined effort being put forth by the laboring ministry to warn the people. Brn. *T. W. Smith*, *J. F. McDowell* and *M. T. Short* have visited and labored in the district. *J. A. Robinson*, president; *J. H. Hopkins*, clerk.

Far West, Missouri: 9 branches, 323 members; 9 baptized and 1 died. *J. T. Kinneman*, president; *J. M. Terry*, clerk.

Galland's Grove, Iowa: 11 branches, 570 members. District increasing steadily in members. Considerable local labor being done and Bro. *Charles Derry* has visited and labored in it with much benefit to the cause. The prospects are encouraging and we are hopeful for the future. *Eli Clothier*, president; *John Pett*, clerk.

REPORTS OF DISTRICT PRESIDENTS AND DELEGATES.

Bro. *Alex. H. Smith*, Decatur District delegate, reported a steady increase in numbers in that district. Some Elders are laboring constantly, and the best class of people are becoming interested. Plenty of opportunities for preaching.

Bro. *I. N. White*, president Des Moines District, reports the work there as in first rate condition, and calls for preaching numerous. About a dozen have been baptized. Brn. *M. T. Short* and *J. F. McDowell* have done profitable work in the ministry with them.

Bro. *Daniel Hougas*, president of the Fremont District, reported the spiritual condition as being fair, although the Saints are not as active and as much alive as they should be, but their influence with the world is good.

Bro. *W. W. Blair*, President of the Northern Illinois District, said that its condition is good and still increasing. A good many baptisms the past six months. He also reported the Eastern Iowa District as being in a fair way, especially some branches.

Bro. *Eli Clothier*, President of Galland's Grove District, reported good opportunities for preaching, and large congregations.

Bro. *J. C. Crabb*, President of Little Sioux District, said that opportunities for preaching are good, and good attendance and attention are had. No trouble exists among the Saints.

Bro. *C. G. McIntosh*, President of Pottawattamie District, said that the condition thereof was not as good as could be desired. Enough opportunity for preaching, but little is done outside the branches.

Bro. *J. J. Kaster* said of the Independence District, that it is progressing well, and that in and about the city of Independence are about ninety members.

Pres. *J. Smith* spoke of Independence, and said there is no question that good, faithful people can live there. The books plainly

show that the righteous man can live anywhere.

Bro. *R. C. Elvin*, President Southern Nebraska District, said that the Saints generally are trying to live right, and no difficulty exists. There is a good demand for laborers.

Bro. *J. T. Kinneman*, President Far West (Missouri) District, said that some difficulties exist, which will probably be permanently settled soon. The members, as a general thing, are striving to do right, and are trying to make a good record by living honestly.

Bro. *R. J. Anthony* reported the Northwestern Kansas District. It has five branches and embraces a large territory; Geo. W. Shute presiding. *I. N. Roberts* signifies his willingness to continue labor there. He is a man of good influence.

Bro. *Thomas J. Smith*, President of the Northern Nebraska District, reported six branches therein, some in good condition, others not so good. He has done all that he could, and considerable other labor has been done. There are plenty of chances for preaching.

Bro. *T. W. Chatburn* was appointed chief of police, and Bren. Benj. Homer, John Conyers, Alex. Barr, B. Salisbury, David Hall, Wm. Gorham, James Shepherd and Nathaniel Booth, as his assistants.

Pres. Smith related some experiences had during his trip to Canada, in June.

Sung, "Hark listen to the trumpeters," and closed with benediction by the president.

At 7:30 p. m., a prayer and testimony meeting was held, in charge of Brn. *J. M. Harvey* and *J. J. Kaster*. Many earnest testimonies were given, and a goodly measure of the Spirit was enjoyed.

SUNDAY, SEPTEMBER 8TH.

At 8:30 a. m., the Saints met for prayer meeting, in charge of Brn. *J. A. McIntosh* and *D. M. Gamet*. It rained, and some left the meeting-place for the tents; but a large number of brave hearts gathered around the stand, and continued the services. A sister who had been restored to sight some eight years ago, bore an earnest witness to the power of God in her behalf.

At 10:30 a. m., assembled to hear Pres. *J. Smith*, but it was deemed prudent to postpone the meeting on account of the rain, which began to fall heavily.

At 2:30 p. m., prayer by Bro. *I. N. White*. Preaching by Pres. *J. Smith* from the saying, "The world owes me a living." An able, interesting and profitable discourse.

During the intermission that followed, Bro. *M. T. Short* baptized William Landingham, Myron E. Dudley and Louisa Williams.

At 4 p. m., prayer by *R. J. Anthony*. Preaching by Bro. *J. F. McDowell*, from Jas. 1:22. An interesting and instructive discourse.

At 7:30 p. m., a testimony meeting was held, in charge of Bro. *M. H. Forscutt*. A heavy wind storm arose, and caused an adjournment when about half through.

MONDAY, SEPTEMBER 9TH.

At 8:30 a. m. a prayer meeting was held, in charge of Brn. *J. W. Chatburn* and *J. M. Putney*, during which the three baptized yes-

terday were confirmed by Brn. R. J. Anthony and J. C. Crabb.

At 10:30 a. m., prayer by Bro. W. T. Bozarth. Preaching by Bro. T. W. Smith, on the Atonement. He had good liberty, and the Saints were edified by his discourse.

At 2 p. m. sung "Jesus, I my cross have taken." Prayer by Bro. R. M. Elvin. Sung "Once more we come before our God."

Minutes of the Saturday and Sunday sessions were read by the Secretary. Some reports from missionaries and delegates from districts were read and heard, which reports are published elsewhere with the others.

MINISTRY REPORTS IN PERSON.

Bro. *Jason W. Briggs*, president of the quorum of the Twelve, said that he had not made a report to any conference since his appointment to the Utah mission. I went there to establish the truth among that people, the truth of the gospel of Jesus Christ. What success was had you are mainly advised of. Suffice to say that in the endeavor to prosecute that mission we circulated, as far as possible, the oral and written word, and a few in those localities where the word has been preached have obeyed. Endeavored to carry out the resolutions of the different conferences concerning the building of a house of worship in Salt Lake City. To those who contributed to that end I would say that a good substantial foundation was laid while I was there. Since I left I have not been advised as to how much has been done toward its furtherance. Since leaving that mission have done some preaching according to circumstances. My return from that mission was not voluntary on my part, but a necessity in order to discharge a duty common to us all, that of serving tables. When circumstances have offered have endeavored to infuse into others the gospel of our Lord Jesus Christ. I am still designing to do something in divesting minds from error. I am prepared to say that whatever may be in store for us in the future, evidently the light we possess we must follow. By the grace of God I mean to follow this light, and hope by grace of God it will increase; and if it reveals new objects in a clearer light, hope to be benefited by it in connection with others.

Bro. *E. C. Briggs*, of the quorum of the Twelve, stated that he still trusted in Him who has the wisdom to direct, and believes that there is no complication in regard to this latter day work but what may be made plain. Had done but little preaching, but had said something when opportunity offered. Believes in freedom of thought among God's people.

Bro. *David Chambers, Jun.*, who was appointed to Utah last April, reported that he went there, but could only stay a short time. Found a good-hearted people, and in some places the work prospers, but in Salt Lake City the work is in a poor state. Many there are willing to accept President Joseph Smith, providing that he will accept the Church there as it now exists. Bro. Chambers desires to be released.

Pres. Smith mentioned some points in relation to the situation in Utah, the feeling of the religious and non-religious element in regard to us and Brighamism.

By consent and invitation Bro. D. H. Bays came to the stand and presented a gavel made from Texas wood, and by hands of Texas

Saints. He made an appropriate speech in doing so. Pres. Smith also made one in accepting the gavel as a present to the Church, and thanks were voted to those in Texas who sent the gift.

It was moved and adopted that the Conference hold its session over the coming Sunday, the Secretary to send notification of this to the Council Bluffs, Logan, Denison, Dunlap and Harlan papers, for the information of the public.

Report of Board of Removal was read:

The committee known as the Board of Removal beg leave and report, That the improvements contemplated last April have been made. One of the roads referred to in the last report has graded their road through the township of Fayette, over nearly all the lands through which it runs, but nothing has been done towards grading the other. From this nothing could be done other than has been done by your committee. The prospect for a successful removal at no very distant day appears to be good.

JOSEPH SMITH, *Chairman of Com.*

The report was accepted and the committee continued.

Pres. Smith explained concerning the report and railroad prospects in Decatur county, Iowa.

Financial report of Board of Publication was presented and referred to Brn. R. M. Elvin, D. M. Gamet and J. J. Kaster, as a committee of examination, and to report.

The case of the Far West District vs. Joseph S. Lee, was referred to Brn. Charles Derry, Henry Halliday and I. N. White, to examine and report. Bro. J. T. Kinneman to appear in behalf of the district, being its president, and Bro. James Caffall in behalf of Bro. Lee.

Bro. *Z. H. Gurley*, of the quorum of the Twelve, writes from Kaysville, Utah:

Since my arrival in this Territory, July 5th, I have visited Salt Lake City, Union Fort and Sandy, to the south; Kaysville, Ogden, Plain City, Brigham City and Willard, to the north; preaching and visiting in each place as circumstances permitted. Have baptized five, and some more seem nearly ready.

The difficulties in Salt Lake City Branch, I am pleased to state, are moderately settled. However there is not that good brotherly feeling yet existing among the members that I should like to see, as some still absent themselves from meetings and seem to take but little interest in the work. However I account for this as being natural for some to be slow in acting really friendly after feeling once hurt, though I hope to see good feeling and unity restored in time to all parties. I know that I desire this in my heart, and to that end shall labor.

In some few places there is a seeming enquiry after the old paths but the moral turpitude of this people in a general sense is surprising. Thousands probably are dissatisfied with Brighamism, but not more so than with Mormonism in general; and all other "isms" are held in the same sense. I have heard much about the "cries of the fair daughters of Zion," and was led to suppose that such was the state of things in Utah; but before God I do not believe that that scripture applies to this people called Brighamites. I have not heard of one woman among them crying for help to God. The spirit of adultery seems to be over the land. There are none so blind as those who won't see; and God never forces the human mind. This people have made their choice, which they had a right to do, those who prefer their doctrines and practices to others of religious denominations will join in with them, and they will live and thrive just as they are doing, which does not appear strange to me, as the institution is maintained by three principles, viz: lust, money, and political power; and more powerful agents to wield the human family are not known among men. Consequently for the

Reorganized Church to stand by, thinking and hoping that something "will turn up" by which this institution will become, broken and powerless is to my mind ridiculous, and unbecoming wise men professing to be called of God. Our missionaries have done something for Utah, and will continue to do a little good; but I do not believe that an effective blow which will break the charmed circle of the Mormon hierarchy can be struck that way. But I do believe that by a concentration of our power in the States, made in proper manner, we might be able to reach the case in hand; not at once, but in time, by a vigorous prosecution. Some of our brethren here think this mission ought to be thoroughly prosecuted, and a half dozen or more Elders sent here for that purpose. While others (and rather the majority I've talked with) think the very opposite, that the missionaries need not come only once in a great while. For those who come out of Brighamism they say can readily find the old paths when they desire to.

It is written that "Abraham had two sons, the one by a bondmaid, the other by a free woman. He who was of the bondwoman was born after the flesh; but he of the free woman was by promise, which things are an allegory;" for in the "restoration" of these last days we have the two principles developed. In this Church of these valleys, we have the child of the bondmaid, born "after the flesh," to all intents and purposes, "which gendereth to bondage," and "his hand is against every man's;" while in the Reorganization we have the child "of promise;" and, brethren, as I have never read of any compromise between the children, I expect none between these churches. For my part, whatever looks towards a compromise, I shall oppose. I look for no reconciliation; I ask for none, only upon the conditions of a total abandonment of their evil practices, or, in other words, an "unconditional surrender," and as I do not expect to see either, I feel perfectly easy. Some think that polygamy is on the decline, while others tell me that it is not, but is flourishing as the "green bay tree." Add to this the fact that Congress is subsidized annually, and that the officials sent here are compelled by their superiors to treat the case with gloves on, and you have a fair idea as to the God that helps these Brighamites.

I have met to some extent the idea that in some way these two churches will come together, that probably they will fix matters up; but I feel in my soul to say to the Reorganized Church, that the sooner all cords are severed, and we entirely freed from such an idea as from a dead weight, the sooner our ship will right itself before the breeze, and sail the ocean of time upon the course intended of God. Men and brethren, let us be aroused to the fact that so long as our Government tolerates polygamy, we are compelled to; and whereas the Government has said that polygamy is a crime, and yet will not punish said crime, then is our Government responsible for the growth and practice of polygamy in Utah to-day; and the only process through which it can be corrected is through those legitimate forces called laws of the land.

In conclusion, if the Church desire to send a regiment of Elders here, I have no objection; only in the sense that the good desired for Utah in my opinion will never be accomplished in that way. I should like permission to return home in early spring, if desired.

Ever praying for the success of truth, I am your fellow laborer,

Z. H. GURLEY.

Prayers were requested for Bro. Hosea Pierce, and the usual appointments were made for this evening and to-morrow. Sung, "My faith looks up to thee." Benediction by Pres. W. W. Blair.

At 7:30 p.m., a prayer and testimony meeting, in charge of Bro. J. T. Kinneman. A large attendance and an excellent spirit manifested. Many stirring and positive testimonies were given, and several of the spiritual gifts were enjoyed; altogether a profitable season.

TUESDAY, SEPTEMBER 10TH.

At 8:30 a. m., the usual prayer meeting was held, Brn. Silas W. Condit and John Goode in charge. A good time was enjoyed.

At 10:30 a. m., prayer by Bro. Joseph Smith. Preaching by Bro. M. T. Short on the subject of "What is Man?" He spoke of man as a spirit, as a physical man, in death and in the resurrection. It was an interesting and able discourse. He was followed by Bro. E. C. Brand, in a few stirring remarks on the same subject.

At 1:30 p. m., sung the hymn commencing, "Lord, in the morning thou shalt hear." Prayer by Pres. W. W. Blair, after which the minutes of yesterday were read.

Pres. Smith, chairman of the committee on Cannada difficulties, stated that the written report of the committee was overlooked and is not at hand, but he gave a verbal report of their work, and by the action of the assembly the written report was accepted, and is here incorporated in the minutes:

To the Reorganized Church of Jesus Christ of Latter Day Saints in Conference assembled, greeting:— We, your committee, appointed by the April session, held at Plano, Illinois, for April, 1878, to visit the Kent and Elgin District, of Canada, of said Church, and enquire into the action of certain Elders and members therein touching certain matters passed upon by the April session of 1877, beg leave to report, and do respectfully report as follows:

Your committee met by agreement at the Bayham (Ontario) Branch of the Church, on the 8th and 9th of June, 1878, at the regular Conference of the said Kent and Elgin District, held at the house of Bro. Christopher Pearson, in said Bayham Branch, and proceeded to the discharge of the duty assigned them, the minutes of which meeting are herewith submitted, marked exhibit (a).

The findings of your committee are:

1st. That the resolution of the June Conference of said District, held at Blenheim, was intended as a petition to the General Conference; and that neither rebellion, discourtesy nor disrespect to the General Conference was intended; all witnesses examined by your committee agreeing in this statement.

2nd. That it was the intention and design of the June Conference that the resolution referred to should be presented to the General Conference for their action; but that no direct provision was made for its presentation, it being supposed that the General Conference would take notice of its publication and consider it.

3rd. That pending the consideration of the petition referred to, the President of the District and the elder silenced by the April session of 1877, acting upon an opinion expressed by one of the First Presidency, did not wait the issue of the consideration asked for said petition, but concluded that the elder so silenced might properly be released from that silence by district authority; that thereupon the elder did officiate as recited in the letter complained of in the preamble of the resolution passed by you at the session of 1878, by which your committee was appointed.

4th. That the opinion referred to as expressed by one of the First Presidency, was, in terms, the same as expressed by him before the Conference of April, 1878, in the discussion of the case requiring the appointment of your committee; that such opinion expressed to said elder and presiding elder was not different to that stated by him at the Conference.

5th. That the presiding elder of the District, misunderstood the opinion so expressed, and under that misunderstanding did permit and authorize said silenced elder to officiate as an elder; and that he now disclaims any intention of disregarding the authority of the General Conference, or being disrespectful or rebellious.

5th. That the member of the First Presidency referred to did not give any definite direction to said silenced elder to go to work in the ministry,

as will be seen by reference to the minutes submitted herewith; but that he asked him to assist in one of the ordinances, to wit: administering to the sick, upon one occasion.

Upon these facts ascertained by your Committee we decided to report further: That we did not interfere with the action of General Conference of April, 1877, silencing the elder hereinbefore referred to, deeming that no right to do so was conferred by Conference in our appointing, believing, as we do, that no other authority can remove that silence but the General Conference; but we did counsel the members who may have been aggrieved by said action in silencing that they now exercise patience, and wait until calm counsels and continued well doing shall reestablish the confidence of the Church general authorities in them; assuring them, that should it appear at any time that the Church had injured any unnecessarily, restitution should be made.

We further report, that we did not silence any officer of the Church in Canada, as we deemed it unnecessary to do so.

The Kent and Elgin District was divided by vote, properly taken, into two, on a line drawn from Port Stanley, on Lake Ontario, to Port Frank, on Lake Huron, the one on the west of that line retaining the name of Kent and Elgin, and the other, on the east of that line, being called the London District. Bro. George Cleveland, of Blenheim, resigned the presidency of the Kent and Elgin District, and Bro. Arthur Leverton, of Bothwell, was chosen to succeed him; Bro. Joseph Luff, of Toronto, was chosen to preside over the London District.

From these considerations your Committee are of the opinion, that unless new causes for distress arise; or undue and unnecessary agitation and discussion of matters already referred to, are indulged in by those who have been parties to the difficulties, or they be improperly interfered with by those abroad, there will be no necessity for further action of General Conference.

We therefore recommend that no further prosecution be had in the case of the Canada Kent and Elgin District Conference authorities.

We further report that we found a good feeling in Canada, notwithstanding the great distress which the Saints have been in.

We further report that the committee incurred expense as follows:

To G. A. Blakeslee for fare from Galien, Michigan to Bayham, Ontario, and return, \$20.00. To W. H. Kelley, fare from Coldwater, Mich., to Bayham, Ont., and return, \$14.00. To Joseph Smith, fare from Plano, Illinois, to Bayham, Ont., and return, \$29.00. Total \$63.00. Your Chairman received from Canada Saints, *en route*, \$14.95; leaving a remainder due to your committee for expense incurred of \$48.05.

All of which we hereby respectfully submit,

By order of Committee.

JOSEPH SMITH, Chairman.

PLANO, ILLS., July 3rd, 1878.

On motion the committee was discharged.

Reports of Brn. Fyrand and Cato were read, and are incorporated elsewhere in these minutes.

The subject of missions was ordered to be made the special order of business for Thursday afternoon.

The organization of the Fourth Quorum of Elders was authorized, the officers of the First Quorum to superintend the enrollment and organization thereof.

The following motion was introduced:

Resolved, That the law of tithing and consecration, as found in the Book of Doctrine and Covenants, is not applicable to the Church in its present condition, and should not be observed.

The mover of it explained the object had in introducing it, that is that some decision be arrived at, relative to the subject, after which there followed a lengthy discussion, Brn. Henry Palmer, J. W. Briggs and J. J. Kaster taking the affirmative, and Brn. R. C. Elvin, D. H. Bays, Ingvert Hansen, S. W. Condit,

J. W. Chatburn, John Hawley, J. T. Kinne-man, Charles Derry, J. C. Crabb, Colby Downs, Andrew Hall, M. H. Forscutt, Thos. Nutt, E. C. Brand and R. M. Elvin, taking the negative. Further discussion was prevented by calling the previous question, and it being ordered, the question was put upon its passage, and the motion was lost by an almost unanimous vote, but few out of the hundreds who voted doing so in the affirmative.

Sung the hymn commencing, "Peace be to this congregation."

Benediction by Bro. D. H. Bays.

At 7:30 p. m., prayer by R. M. Elvin.

Bro. M. H. Forscutt preached from Isaiah 29th chapter. The speaker uttered many forcible truths, and edified and amused the assembly. He showed the condition of the religious world at the time of the coming forth of "the book" referred to, and the need of more than human authority to teach the true doctrine of Christ.

Benediction by Bro. R. M. Elvin.

WEDNESDAY, SEPTEMBER 11TH.

At 8:30 a. m., prayer meeting was held, in charge of Brn. George Montague and D. M. Gamet. A pleasant meeting was had. The six baptized last evening by Bro. T. W. Chatburn were confirmed by Brn. M. T. Short and John Hawley.

At 10:30 a. m., preaching by Bro. R. J. Anthony, assisted by Bro. J. A. McIntosh. The discourse was highly appreciated by the assembled Saints and friends.

At 1:30 p. m., sung the hymn beginning, "Come all ye sons of God." Prayer by Bro. Henry A. Stebbins.

President Blair presiding.

The minutes of yesterday were read.

The report of the committee in the case of the Far West District *vs.* Joseph S. Lee reported as follows:

Your committee report that we have heard and examined the evidences given in the case, both for and against, and are compelled by these and by our conviction of right, to decide that Joseph S. Lee is not now, neither has been, since a conference of the Northwest Missouri District held in May 1873, a member of the Church, and therefore we recommend to your honorable body that the case be dismissed. Signed,

CHARLES DERRY,
Committee, {
HENRY HALLIDAY,
I. N. WHITE.

The report was received, the recommend to dismiss the case adopted and the committee was discharged.

SECOND QUORUM OF ELDERS.

The Report of the Second Quorum of Elders was read as follows:

We, Second Quorum of Elders, report the following business transacted at our meetings during this session of Conference. Phineas Cadwell, presided, and I. N. White acted as clerk *pro tem*.

Elders P. Cadwell, J. M. Harvey, I. N. White, Henry Garner, Henry Palmer, Elisha Palmer, Wm. Britton, and Thomas Thomas reported in person, and the President urged the members of the Quorum to remember the resolution requiring all to report to the Secretary of the Quorum, Donald Maule, Magnolia, Iowa, on the 1st of September each year, according to the resolution heretofore adopted.

A motion was made that Stephen Maloney's name be dropped from the Quorum, but a substitute prevailed that he, having been cut off from the Church, but having made proper restitution

and come back into the Church by baptism, and having been ordained an elder again, therefore, Resolved that we will receive him into the Quorum again, if he so request.

Wm. C. Cadwell and Geo. W. Shute were received as members of the Quorum.

All of which is respectfully submitted.

I. N. WHITE, *Secretary*.

Bro. M. H. Forscutt, as chairman of Committee on Music, presented the books and documents held by said committee, and requested that a committee be appointed to examine said matter in connection with that committee, before the documents are handed over to the Bishop, as required by resolution of the last conference. It was ordered that the request be granted, and that a committee of three be appointed for that purpose.

HIGH PRIESTS' QUORUM.

The report of the High Priests' Quorum was read as follows:

The Quorum of High Priests have held three meetings on the conference grounds since your Semi-Annual Conference began, and in the consideration of questions before them, deemed it necessary that a better understanding should be had by them and by the Church relative to their specific duties and prerogatives, and the relation they sustain to other quorums of the Church and to the church at large; and to obtain this have passed a resolution, which, with the preamble setting forth the reasons for the resolution, which is herewith submitted. Further, in consideration of the fact that the Quorum is numerically too weak to discharge the duties devolving upon it, should cases for trial arise which might demand counsellors for either a Bishop's Court, or counsellors for a court of the First Presidency from their number, the Quorum has selected, and ask your sanction and endorsement thereof, five men, whom it trusts you will direct to be ordained to the office of High Priests, to wit: Phineas Cadwell, James M. Harvey, J. C. Crabb, Jonas W. Chatburn and George Derry.

Of the Quorum represented at this Conference in person, Bro. Charles Derry offers himself as still in the field, ready to work for the Master wherever the Spirit shall direct. M. H. Forscutt can labor in Southwestern Iowa, either under authoritative appointment from this Conference, or by request of District Presidents in that field without such appointment, as in your wisdom shall seem best. R. C. Elvin can labor in Eastern Nebraska, under like appointment, and John A. McIntosh as circumstances and age may permit.

With prayers for Zion's welfare, respectfully your brother,

MARK H. FORSCUTT, *Secretary of Quorum*.

The report was received, and on separate motions the brethren recommended were accepted and their ordination as high Priests was ordered.

The appointment of members of that quorum to missionary fields was deferred till the subject of missions comes up.

The following was adopted, after remarks by Pres. Smith:

"Resolved, that the law of tithing as given in the revelation of 1838, and referred to in the revelation of 1861, is applicable to the Church in its present condition, and should be observed.

The following were adopted in their order:

Resolved, that the building of houses of worship in the various branches of the Church is in keeping with the law, and an excellent aid to the preaching of the word.

Resolved, that all baptisms, in order to be legal, must be done by both the administrator and the candidate going down into the water, according to the instructions in the Bible, Book of Mormon and Doctrine and Covenants; and if there are any now numbered with the Church who have received the ordinance with any less than the above requirements, that they are hereby required to re-

ceive the administration of the ordinance in the above form.

A motion that John J. Conyers be ordained to the office of an Elder, was amended to read Priest, and was then discussed, at length, not upon personal grounds, but only upon the right of branches to authorize the ordinations of their members, and whether the General Conference could or should pass over this privilege. The motion being put upon its passage, was lost by a large negative vote. Brn. J. C. Crabb and E. C. Brand favored the view that the General Conference has a right to ordain without the vote or recommendation from a branch, while Brn. J. R. Lambert, Andrew Hall and J. M. Putney thought that the branches should be the ones to say who of their members should be ordained to any of those offices to which they have a right by the law to choose men for.

The following charges were presented and read, relative to the teachings of Bro. Jason W. Briggs:

To the President and brethren in General Conference assembled: We, the undersigned, would respectfully represent to your honorable body, that Elder Jason W. Briggs, president of the Quorum of the Twelve, has taught, and still persists in teaching doctrines which are clearly antagonistic to the views generally held by the Church, as taught in the received text books of the Church, as follows:

1st. He has denied the pre-existence of man, and in doing so, has also denied the pre-existence of Christ, as a personal entity.

2d. He has assailed the utterances of the Holy Spirit, and refers to them as being only equal, or inferior to Mother Shipton's prophecy.

3d. He has denied the doctrine of the gathering, and the law of tithing, as taught in the books.

PHINEAS CADWELL,
J. W. CHATBURN,
J. M. HARVEY.

Copy furnished Bro. J. W. Briggs prior to his leaving the grounds to-day.

It was moved that the document be referred to Bro. Briggs' Quorum for its examination and decision. Brethren A. H. Smith and J. R. Lambert spoke against so referring, and Bro. Joseph Smith in favor of referring. Bro. James Caffall opposed the consideration of the document at all, saying that the charges were but a repetition of those of last year, which he thought were settled by action of last April Conference.

The President appointed Davis H. Bays, T. W. Chatburn and C. M. Wilder, to examine music.

Sung, "What shall the harvest be." Benediction by Bro. A. H. Smith.

At 7:30 p.m., preaching by Bro. E. T. Dobson, assisted by Bro. J. F. McDowell.

Bro. Phineas Cadwell was ordained a High Priest, under the hands of brethren Charles Derry, A. H. Smith, T. W. Smith and R. C. Elvin.

THURSDAY, SEPTEMBER 12TH.

At 9 a.m., prayer meeting in charge of Brn. J. J. Kaster and George Sweet. Five baptized last evening, by Bro. T. W. Chatburn, were confirmed by Brn. R. J. Anthony and T. W. Chatburn.

At 11 a.m., preaching by Bro. W. T. Bozarth, assisted by Bro. Andrew Hall. Subject, "The Necessity of Present Revelation;" a timely and interesting discourse.

At 1:30 p.m., after singing, prayer by Pres. Blair. Pres. Smith presiding.

The minutes of yesterday were read, amended and objected to, but on motion were received as corrected.

Missions were stated by the chair to be the order of the day, but a motion was made that the rules be suspended and that the business pending yesterday on adjournment be considered, which prevailed, and the document in reference to Bro. Jason W. Briggs was taken up, Pres. Blair taking the chair, at request of Pres. Smith.

Bro. Charles Derry spoke against the pending motion that the matter be referred to the Quorum of the Twelve, and Bro. J. C. Crabb moved that the words "Quorum of the Twelve" be stricken out, and the words "Common Council of the Church," be substituted therefor.

The amendment was discussed, the law was read, and questions were asked and answered. Those taking part, for or against, were D. H. Bays, Joseph Smith, E. C. Brand, R. M. Elvin, J. M. Harvey, M. T. Short, Thomas Nutt, M. H. Forscutt, J. W. Chatburn, A. H. Smith, and the question being put to vote the amendment prevailed; the motion to refer as amended also prevailed.

MISSIONS.

The following appointments were made on separate motions:

Joseph R. Lambert, as health and circumstances permit.

James Caffall, Western Iowa, Nebraska, Missouri and Kansas, and in Colorado, if needed there.

Zenas H. Gurley, continued in Utah.

Wm. H. Kelley, Ohio, Indiana and Michigan.

Edmund C. Briggs, Western States, as circumstances permit.

Josiah Ellis, Ohio, Pennsylvania and Virginia. A. H. Smith, Northern Missouri and Southern Iowa.

John H. Lake, Central Illinois, Southern Iowa and Northern Missouri.

T. W. Smith, to go East and labor on the way.

M. H. Forscutt, Southwestern Iowa.

J. T. Davies, Southwestern Missouri, Southeastern Kansas and Indian Territory.

James McKeirnan, as circumstances permit.

J. H. Hanson, Southeastern States Mission.

R. J. Anthony, Iowa, Nebraska and Kansas.

F. C. Warnky, Colorado.

J. T. Phillips, Missouri.

E. C. Brand, Northern Utah, Idaho, Montana and Nevada.

Duncan Campbell, Southern Iowa and Northern Missouri.

J. F. McDowell, Northern Illinois and Iowa.

Charles Derry, St. Louis District and Southern Illinois District and Illinois.

Charles N. Brown, New England Mission and Ohio.

On motion, Bro. T. W. Smith was authorized to ordain Bro. C. N. Brown to the office of a Seventy, to which he was chosen at the last April Conference.

A motion to sustain Bro. C. F. Styles in his mission was withdrawn.

P. N. Brix, Danish Mission.

J. C. Clapp, Pacific Slope, in connection with D. S. Mills.

D. S. Mills, as President of Pacific Slope Mission.

J. S. Patterson, Northwestern Illinois, Northeastern Iowa and Southwestern Wisconsin.

A. J. Cato, Indian Territory and Texas.

Heman C. Smith, Southeastern States.

C. G. Lanphear, as circumstances permit.

J. C. Foss, Maine.

J. W. Gillen, as circumstances permit, and to take the field as soon as practicable.

M. T. Short, Iowa, Missouri, Kansas and Illinois.

Columbus Scott, Michigan, Indiana and Ohio.

J. M. Wait, Wisconsin.
Joseph Lakeman, Maine and New Brunswick.
Robert Davis, Michigan and Canada.
Joseph Luff, Canada.
John J. Cornish, Michigan and Canada.
G. S. Yerrington, Eastern Mission.
Thomas Taylor, President of European Mission.

SECOND QUORUM OF ELDERS.

On motion the rules were suspended, and a report of the Second Quorum of Elders was read, showing that the quorum having lost its presidency by the ordination of Bro. P. Cadwell as a High Priest; therefore, the quorum had elected Bro. William Chambers to succeed him, and he had chosen brethren David Chambers and William C. Cadwell as his Counselors. Therefore the quorum recommends them to be set apart to those offices. They also reported having taken Talley Clark and Lucius Merchant into the quorum to fill the vacancies.

The ordinations requested were ordered. The other two, together with those selected for the High Priest's office to be ordained this evening.

QUORUM OF SEVENTY.

A further suspension of the rules permitted the reception of a report from the Quorum of Seventy, who recommend brethren Davis H. Bays, Robert M. Elvin, Thomas W. Chatburn, Eli T. Dobson and Isaac N. Roberts, be ordained as Elders of that quorum.

On motion that the names of these brethren be acted upon collectively, the question was asked as to their willingness and situation to take this office. Brethren Chatburn, Dobson and Elvin, expressed themselves feeling unprepared at present to do so. Bro. Bays said that he felt more willing than he had done previously. Bro. Roberts is in Kansas, but Bro. Anthony reported favorably of his situation, ability and willingness.

Appointments were made for the meeting of the High Priests' and Elders' Quorums, and also the services for this evening and tomorrow forenoon were announced; after which the session closed by singing and the benediction.

At 7:30 p.m., preaching by Bro. Thomas J. Smith, assisted by Bro. J. C. Crabb. Brethren Jonas W. Chatburn, James M. Harvey and James C. Crabb, were ordained High Priests; also, brethren William Chambers, David Chambers and William C. Cadwell, as President and Counselors to the Second Quorum of Elders; all by brethren Charles Derry and M. H. Forscutt, who also confirmed the three baptized this afternoon.

FRIDAY, SEPTEMBER 13TH.

At 9 a.m. prayer and testimony meeting in charge of Brn. John Conyers, Sen., and J. T. Kinneman. A number of earnest prayers were offered. Several children were blessed.

At 10:30 a.m. prayer by Bro. Nathaniel Booth. Preaching by Bro. G. E. Deuel from section 1 of Doctrine and Covenants. He made an earnest and forcible defense of the work of the last days. Bro. Booth gave words of exhortation.

At 1:30 p.m. sung "Once more we come before our God." Prayer by Bro. Alex. H. Smith. Minutes of yesterday read.

Report of committee appointed to examine books and documents held by Music Committee was read:

Your committee appointed to examine work of Music Committee report that in order to have suitable music for all the hymns in our book, we find that about four hundred and fifty tunes will be necessary. Of this number two hundred and thirty-one original pieces have been written, one hundred and forty-four of which are about ready for the press. The remaining eighty-seven are all to be re-written, and many of them re-arranged. And in view of the amount of labor to be performed in order for a completion of the work for the press; and as we are informed that the chairman of the late committee is in a condition to give the necessary attention to the work, we would respectfully recommend the re-appointment of the former committee, with Bro. Sherman I. Smith, of Michigan, added.

The book, when completed, will be about the size of Gospel Songs, Nos. 1 and 2 combined. We would further say that we have heard several of the new pieces sung and played, and, in the opinion of your committee, they compare favorably with the production of other musical composers. Believing, as we do, that a music book for the use of the Church is one of the necessities of our people, we would respectfully recommend that the work be given to the public at as early a day as practicable.

All of which is respectfully submitted,

D. H. BAYS,
Committee, { T. W. CHATBURN,
C. M. WILDER.

It was moved to adopt the recommendations contained in the report. Bro. Forscutt explained the character of the proposed work, and spoke of the nature of the labor to be done; and in answer to a question as to cost he thought from estimates made by publishers that if five thousand copies can be sold the price will be only sixty to seventy-five cents each to the buyers for such a sized edition. The president read from the minutes of last April Conference the action had then about the matter. Some brethren spoke against the adoption of the motion; but on putting it to vote it was adopted, and the examining committee was discharged. Also, by resolution the reappointed Music Committee are requested to report to the Board of Publication their work and its accomplishment as early as practicable, the committee being authorized to retain the books and documents in their hands.

The president stated that the business of yesterday, concerning the Quorum of Seventy and missions, would now be taken up. A resolution was presented that brethren D. H. Bays and I. N. Roberts be ordained to the Quorum of Seventy, and it was so ordered; Bro. Calfall being instructed to ordain Bro. Roberts as soon as practicable, he not being present at the conference.

MISSIONS CONTINUED.

Arthur Leverton, sustained in Canada.

Robert Evans, presiding over the Welsh Mission, was presented, but on a statement from the president, the matter was referred to the First Presidency for inquiry as to certain teachings that are alleged against him.

Bro. D. H. Bays' report was read, showing his labor in Texas since going there last winter, according to appointment. He has labored constantly, first in Rockwall and Red River counties, Texas, baptizing three; then in western Texas, in four counties. In Wilson county held a series of very interesting meetings and baptized five. The result was also a discussion held after his return from Bandera, where he went and found the branch and the work languishing, but a series of meetings revived the Saints and removed prejudice. The branch was reorganized. Four were baptized.

Preached in Bexar county, and sixteen were baptized and a branch organized. Returning to Wilson county, held the debate as reported in the *Herald*, and baptized four more, and afterwards eight others there, and organized a branch. Returning to Bexar county, held another debate, which also resulted in victory to us. In Bell county, on his way to conference, found Bro. H. L. Thompson battling for God's truth. In Limestone county Bro. Jenkins was laboring. Bro. Bays baptized one, the fruit of Bro. Jenkins' labor. Bro. Jenkins is laboring to the best of his ability in northern Texas, and is willing to continue. Texas is an inviting field. Bro. Bays traveled 3765 miles, held 136 public services, baptized 43 persons, organized two branches and reorganized one.

D. H. Bays was sustained in the Texas Mission, and W. T. Bozarth was associated with him; also Ralph Jenkins and J. W. Bryan continued in the same.

John Landers, in Kansas.

Robert M. Elvin, to Southwestern Iowa, Southeastern Nebraska, Northeastern Kansas and Northwestern Missouri.

Z. S. Martin, referred to the Northern Nebraska District.

James Brown, in Western Virginia and Ohio.

Magnus Fyrand, in Utah Mission.

William B. Smith, in Northeastern Iowa.

R. C. Elvin, in Nebraska and elsewhere, under the First Presidency.

J. A. McIntosh as circumstances admit, A. McCord associated with him.

B. V. Springer, Southern Indiana, Southern Ohio and Kentucky, under direction of W. H. Kelley.

Gordon E. Deuel referred to authorities of Fremont District, and B. S. Parker to those of Little Sioux District.

Bro. A. H. Smith made a report of his labors in Southern Iowa and Northern Missouri. Will be ready to take the field whenever the Church is ready to assume the responsibility of taking care of his family.

Bro. E. C. Brand stated that the condition of the cause in Southern Utah demands that the president of the Utah Mission be requested to visit the Saints there as early as practicable.

A motion that the resolution of yesterday referring the case of Bro. J. W. Briggs be reconsidered, was laid on the table subject to call.

A motion like the following was made, the subject was discussed and amended, and the article as adopted read as follows:

Resolved, That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, does hereby authoritatively endorse the Holy Scriptures as revised, corrected and translated by the Spirit of revelation, by Joseph Smith, Jun., the Seer, and as published by the Church we represent.

In discussing the matter, Pres. Blair explained that many parts of the book were only revised and corrected, while other parts, covering in instances whole chapters, were translated in full; and in answer to the question whether the work should be used in public and also sold to the world, Pres. Smith replied that it should be so used, and also be sold, so far as possible.

The following was moved and adopted:

Resolved, That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been

or may be hereafter accepted by the Church as the standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising, or which may arise in this Church of Christ.

The motion to reconsider the action of yesterday in referring the case of Bro. J. W. Briggs was taken up, and a reconsideration was ordered, and thereupon the following was moved and adopted:

Resolved, that this Conference request the First Presidency to appoint a court, having competent jurisdiction, designate the time and place of its assembling, and notify all parties whose presence they may deem necessary to the suit, to try the case of J. W. Briggs on the charges made against him at this session of Conference; said court to report their action at the ensuing April Conference.

On motion it was ordered that Bro. Worden Whiting be ordained an Elder, he being recommended by the Mason's Grove Branch, Iowa, for such ordination.

A report from the High Priests' Quorum, in which said quorum recommended the ordination of Brn. Samuel S. Wilcox, Cornelius G. McIntosh and Geo. Sweet as High Priests, and also Bro. M. H. Forscutt for ordination as First Counselor to the President of that quorum, was read, and their ordination was ordered by the Conference.

On separate motions Brn. M. H. Forscutt and R. C. Elvin were appointed to ordain Bro. S. S. Wilcox; James Caffall to ordain Bro. C. G. McIntosh, and Brn. Charles Derry and J. A. McIntosh to ordain Bro. Geo. Sweet to the office named, neither of those three brethren being present.

FIRST QUORUM OF ELDERS.

A report of this quorum was read as follows:

The First Quorum of Elders hereby report that they have held three sessions during this Conference for quorum business and its officers one meeting for the purpose of enrolling and organizing a Fourth Quorum, as ordered by the Conference. Quorum presided over by Bro. H. A. Stebbins, Bro. Robert M. Elvin acting as secretary.

At the first meeting reports by letter were read from Brn. J. W. Brackenbury and George Walker. A document signed by several Elders and brethren in Kansas, asking that an investigation be had of the conduct of an elder, a member of the quorum, was read, and it was ordered that a committee of three be appointed to examine the papers presented and recommend a course of action, should any be found necessary.

Also upon statements made the president was authorized to appoint a committee to inquire as to the actions of another in a difficulty, that occurred between him and a person not of the Church.

The president appointed as the examining committee in the first case, Brn. J. W. Chatburn, J. J. Kaster and J. M. Putney, and in the second case Brn. W. W. Gaylord, Thomas Nutt and George Derry.

Following this the Third Quorum having met with us, and by their request and on instruction by Pres. J. Smith, Bro. Wm. T. Bozarth was ordained as Second Counselor to the President of that quorum, under the hands of Brn. H. A. Stebbins, D. H. Bays and George Kemp, the former being spokesman.

At the second meeting the committees appointed the previous day reported, and from their reports of evidence obtained the quorum ordered in the case of the first elder named that he be silenced and notified to appear before a committee of three of the quorum, who shall examine the evidence, try the case, and report to the officers of the quorum before its next April meeting. And in the case of the second elder named, the committee having reported that they considered from the evidence that there was sufficient cause for action, a com-

mittee of three, was also authorized to investigate this case and report upon its merits before the next April meeting.

At the third meeting the president appointed Brn. R. M. Elvin, D. H. Bays and J. J. Kaster as the first of the above committees, and Brn. D. H. Bays, Levi Graybill and G. E. Deuel as the second one.

The quorum also recommended and hereby presents the names of several of the quorum who are prepared to take missions, namely, Brn. D. H. Bays, R. M. Elvin and G. E. Deuel.

Concerning the organization of the Fourth Quorum of Elders we report an enrollment of names, but in consequence of but few of those enrolled being present at the Conference it was not thought advisable to elect officers, but a further enrollment is to be made to the number of ninety-six, and on motion the organization was ordered to be perfected at the session of the General Conference one year from now.

All of which is which is respectfully submitted by the order of the First Quorum.

HENRY A. STEBBINS, *President.*
ROBERT M. ELVIN, *Clerk.*

THIRD QUORUM OF ELDERS.

The Third Quorum of Elders reported as follows:

The following named Elders were received as members of the quorum: Levi Anthony, William Hawkins, Benan Salisbury, Robert Young, John T. Kinneman, John M. Terry and William Lewis.

On motion all Elders not knowing their names to be enrolled in the Third Quorum, are hereby requested to send their addresses to the secretary, Charles Kemmish, Unionburgh, Harrison county, Iowa.

GEORGE KEMP, *President.*
T. W. CHATBURN, *Clerk.*

Petitions, one from certain members of the late North Kansas District, and one for a decision in the case of an ordination of an Elder which took place without the vote of his branch having been obtained, were read, and both were referred to a committee consisting of brethren R. J. Anthony, Charles Derry and Phineas Cadwell, to examine and report.

The following, as discussed and amended, was adopted:

Whereas, we accept the revelations heretofore given to the Reorganized Church of Jesus Christ of Latter Day Saints, through the present presiding officer thereof, as being the word of the Lord to his Church, equally with those published in the Book of Doctrine and Covenants; therefore, be it

Resolved, that the revelations received by the President of the Church in 1861, 1863 and 1865, be received as from God, authoritative and binding on us as a body; and in connection with the revelation of 1873, that they be hereafter compiled with that book.

The following concerning the use of tobacco was adopted:

Resolved that this body declares that the use of tobacco is expensive, injurious and filthy, and that it should be discouraged by the ministry.

A motion concerning the Utah Chapel prevailed:

Resolved that the Building Committee of the Utah Chapel, or other competent body, be requested to send a report of all receipts and expenditures, to the next April Conference, and that said committee be also requested to say whether or not they think the building of the chapel expedient and should be continued.

A resolution on the Word of Wisdom was introduced, discussed, and amendments proposed, but was finally laid on the table.

A resolution adopted by the Fremont District was presented for the action of the conference:

Resolved, unanimously, that whereas by instructions of last General Conference, all tithing is now to be sent to the Bishop of the Church, the repre-

sentative of the Fremont District to the ensuing Semi-Annual Conference is hereby instructed to enquire whether any portion of the tithing so sent to the general Bishop of the Church is to be disbursed by him to the poor, and if so, whether the Bishop of the Church shall be privileged to give to the poor who may apply to him, out of tithing; and the Bishop's Agents be denied a like privilege to give out of the tithing to the poor who may apply to them. Signed,

WILLIAM LEEKA, *Clerk.*

On motion it was referred to the Bishopric.

An application for membership on original baptism of William and Huldah Batchelder, of Moline, Illinois, was presented and referred to the Davenport Branch, Iowa, for examination as to worthiness.

On application from Bro. Meacham Curtis, of Texas, for acceptance on original baptism, he was received.

Appointment for services this evening and to-morrow were made, and conference adjourned with singing and the benediction.

At 7:30 p.m. prayer meeting, in charge of brethren J. T. Kinneman and Thomas Nutt. There were fervent prayers and earnest testimonies, and several of the gifts of the Spirit were enjoyed.

SATURDAY, SEPTEMBER 14TH.

At 9 a.m. a prayer meeting in charge of Bro. R. M. Elvin. It was a profitable meeting. Three children were blessed by brethren T. W. Chatburn and J. A. Wedlock.

At 10:30 a.m. preaching by brother I. N. White, assisted by brother E. C. Brand, who also followed Bro. White in speaking. The subjects were the character, principles and unchangeableness of the gospel.

At 1:30 p.m. sung "Come, come, ye saints." Prayer by Bro. Colby Downs. Sung "Jesus, lover of my soul."

Minutes of yesterday were read.

The committee appointed yesterday on petitions reported. Their reports were received and they were discharged.

The petition from certain members of the late North Kansas District to the effect that in February, 1877, a conference of that district invited the Saints of the Central Kansas District to a union of the districts, which was accepted by the latter district, in its conference of May, 1877, and thereupon, in the same month, the North Kansas District passed a resolution disorganizing said district, it being understood for the purpose of a union of the two districts. But in July, 1877, a conference was called at White Cloud, in the former North Kansas District, and those present adopted a resolution that they would retain the organization of said district. But the petitioners submit that there was no organization to retain, and that the assembly claiming to retain, was convened without authority and without legal notice to either the members of the Central Kansas or of the former North Kansas Districts. In view of this, and the fact of there being but two fragmentary branches in the former North Kansas District, and believing that a union would be for the permanent good of both regions, the petitioners ask for an act recognizing said union. Eleven names signed.

The committee recommend that the petition be granted and the union of the two districts be recognized, which was done by vote of Conference.

In the case of an Elder, asking for a decision as to the legality of his ordination, reported that they considered it to have been illegal.

On motion, this was referred to the Quorum of the Twelve, they to report at next April Conference, the Church Secretary to notify said Elder of the proceedings, that he may not act as an Elder till the case is decided.

The financial report of the Board of Publication was read; also the report of committee appointed by this Conference to examine:

Financial Report of the Board of Publication of the Church of Jesus Christ of Latter Day Saints, from February 16th, 1878, to August 16th, 1878.

Cash on hand, February 16th, 1878 \$ 12 08

Total cash receipts 4,611 49

Total \$4,623 57

DISBURSEMENTS.

Employees in Herald Office \$2,806 76

Freight, expressage and drayage 55 21

Stamps, mailing and postal cards 235 98

To the Church 250 01

Incidentals 40 50

Chicago firms for paper and books 723 58

Books for Church Library 30 75

Utah Chapel Fund 52 65

Frank Reynolds, for "Monitors" 13 55

W. G. Jarman 51 63

Bills payable 100 00

Wm. W. Blair 55 12

W. H. Curwen 10 00

Cash on hand August 16th, 1878 197 83

Total \$4,623 57

L. N. W. COOPER, Sec.

We, your committee, to whom was referred the attached financial report, beg leave to report that we have examined the same, and find the exhibit therein made to be correct. Respectfully submitted.

R. M. ELVIN,

D. M. GAMET,

J. J. KASTER.

After some questions being asked, which were answered by Brn. Joseph Smith and H. A. Stebbins, the motion to receive the report and to discharge the committee was adopted.

On motion the next session of the General Conference was ordered to be held at Plano, Illinois, convening at 10 a. m., April 6th, 1879.

The publication of the remarks of Pres. J. Smith on tithing was ordered.

On motion the authorities of the Church, except such as are under censure, were sustained by vote.

On separate motions thanks were voted to the brethren and friends of Galland's Grove and vicinity for their entertainment of the visiting Saints; to Bro. Benj. Homer for the use of the grounds; to the committee in charge of the grounds for their services, and to the corps of police for their efficiency and labor.

Following this, sung "Blest privilege to mortals given," and after an ordination prayer by Pres. Blair, Bro. M. H. Forcett was ordained as First Counselor to the President of the High Priests' Quorum under the hands of Brn. Joseph Smith, J. R. Lambert and Charles Derry, the former being spokesman; and Bro. Davis H. Bays was ordained one of the Seventy by Brn. Smith, Lambert, Derry and E. C. Brand, Bro. Lambert being spokesman.

President J. Smith being invited by the conference, addressed the Elders and brethren.

Pres. Blair also made some remarks.

Appointments were made for this evening and to-morrow, and it was ordered that the grounds be arranged and made ready and clean

for the Sabbath's rest and services, which was attended to after adjournment.

At 7:30 p. m. preaching by Bro. D. H. Bays, assisted by Bro. James Caffall. Text, Rev. 14:6, 7. Subject, The restoration of the gospel and the apostasy of the primitive Church.

SUNDAY, SEPTEMBER 15TH.

At 9 a. m., five persons were baptized by Bro. T. W. Chatburn.

At 10 a. m., the congregation gathered for services. Hymn beginning, "All hail the power of Jesus' name," was sung. Prayer by Bro. James Caffall. Sung hymn 933, "Watchman, tell me does the morning." Preaching by Bro. W. W. Blair, followed by Bro. Charles Derry.

Sung "The Prodigal Child." Benediction by Bro. J. F. McDowell.

At 2 p. m., sung, "How shall the Saints their treasures give." Prayer by Bro. Charles Derry. Preaching by Bro. Joseph Smith. Sung, "Come thou fount of every blessing."

Two others were baptized during intermission, before evening service, making the number of baptisms during the session twenty-four.

At 7 p. m., sung, "Redeemer of Israel." Prayer by Bro. James Caffall.

Brn. James Caffall, H. A. Stebbins, J. R. Lambert and J. F. McDowell confirmed eight of those recently baptized. Pres. Smith preached a practical sermon to the Saints on cleanliness of person and life, on the evil effects of the use of tobacco, etc.

Benediction by Pres. Smith.

Adjourned to meet at Plano, Illinois, at 10 a. m., Sunday, April 6th, 1879.

JOSEPH SMITH, } Presidents.

WM. W. BLAIR, } Presidents.

HENRY A. STEBBINS, } Secretary.

THOS. W. SMITH, } Clerks.

ELI T. DOBSON, } Clerks.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, October 1, 1878.

THE Conference of the Reorganized Church, held at Galland's Grove, Shelby county, Iowa, closed on the evening of Sunday, the 15th of September, after a session of nine days. The weather on Saturday, the 7th, was threatening, and on Sunday it rained quite heavily, causing serious apprehension that the meeting would be spoiled. It turned quite cool after the rain ceased to fall, and for two or three days, out door camping was cold work. Those who had come provided with light clothing and summer dresses, suffered, and of course learning a lesson by what they suffered. It began to grow warmer on Wednesday, and the latter part of the session the weather was fair and pleasant.

The business sessions were characterized by activity, and a fair degree of unanimity; the preaching was excellent, and the prayer and testimony meetings were enjoyable.

The holding of business sessions in the afternoon only, left the morning for the necessary committee and quorum meetings, consultations and counsellings, which resulted in giving much better matured measures, and a more comprehen-

sive vote in all debated questions; the plan works well.

Many of the Saints and Elders came to the conference prepared to stay through its sessions; and these were gratified with the splendid days at the close.

Not an Elder refused, or declined to occupy the stand when called upon, and each did well in speaking. The police regulations were good, and from the quiet and uniformly good behavior of Saints and visitors, their duties were not irksome. The salutary lesson, read by the courts to one who last year sold some whisky on the ground, left us this season quite free from apprehension of a disturbance from this source. Some little jumping on the Sunday afternoon, by some young men, who engaged in the pastime without a thought as to its looks, and an oath that reached the ears of the presiding officer in one of his rambles, were all that we noticed that showed disregard to the character of the assembly.

There is a decided change for the better in the appearance of the Saints as a body; much of the lax, careless and indifferent look has passed away, and cleanliness and brightness are seen on every hand. Much less tobacco is used, and of course its absence can be easily seen. There were several cases of sickness among the Saints on the camping ground, resulting from the wetting of clothing by the rain, and exposure in the cold; but the Lord was kind, many were healed, though some were not. Brethren N. Stamm and Alex. H. Smith were the worst cases we saw, and these we left sick, one at Bro. J. Hawley's, the other at Bro. A. McCord's; the latter, Bro. Smith, was mending when we left. There is much sickness in the country bordering on and contiguous to the Missouri and its tributaries this fall, chiefly of a malarial type, bilious and intermittent fever, chills and ague.

A suggestive present was sent by the Texas Saints by the hand of Bro. Davis H. Bays, in the shape of a handsome gavel, for the use of the presiding officer of conference. Order is an essential feature of successful business, and the conference was reminded by this timely present of its importance. The thanks of conference were to the Saints for this present of native Texas wood, *lignum vitae* and *bois d'arc*, or Osage Orange.

The best of good nature prevailed among the Elders, not a sharp word, nor provoking retort being heard during the entire session.

EDITORIAL ITEMS.

WE are in receipt of several questions and a letter signed Leon, and mailed at Kewanee, with the threat that if we do not publish the questions and answer them, that they will be published in the local papers there. The writer should have known that anonymous letters and questions go to the waste basket at once. If he is a reader of the HERALD he will see that we have put his letter and questions just where all matters of the sort go. If he wants questions answered let him write them and sign his name.

Owing to a breaking of our press and a failure on the part of the workmen to get it repaired in time, our issue is some days later than usual. We apologize for it and hope it will not occur again.

We sincerely mourn with Bro. John Lake in his second bereavement of a wife. His cross is heavy, but we pray God for his strengthening.

Bro. Thomas A. Phillips, of St. Thomas, Ontario, writes that there is some better unity in their branch; though there is still room for improvement. Saints should act right in talk and walk, he thinks. We think so too.

Letter from Bro. C. C. Reynolds, of Buffalo, Iowa, anxiously expresses a desire that some one may come to their help. Bro. Joseph F. McDowell is on the way to attend the Inland conference, Bro. Reynolds, by agreement with President W. W. Blair.

A. P. Morris writes to Bro. J. Lee, from Sweet Home, to Myrtle Creek, Oregon, that they are anxious that some Elder may come and labor there this coming winter.

September 13th Bro. Z. H. Gurley was on his way to Malad, Soda Springs, and possibly Bear Lake, on horseback.

By letter from Mansfield, England, August 28th, 1878, we learn that Bro. Henry Marriott, who went over in April, would return, starting September 4th. We wish Bro. Marriott a safe and pleasant trip homeward.

Saints having numbers 1 and 2 of *Advocate* which they do not care to keep, please return them to the Herald Office, as they are wanted for distribution.

The Northern Illinois Conference will be held at Mission, LaSalle county, in the Saints' chapel there, which has been enlarged for the occasion. Let there be a full turn out.

Bro. J. J. Cornish writes from London, Ontario, September 16th: "I left the Saints in Sanilac county, Michigan, rejoicing. I baptized sixty-four in all. Came home last Friday (13th) night; found all well; the Saints are all, or nearly all alive in the work."

Bro. E. Keeler writes from Independence, Kansas, September 16th, and is thankful that the day of his trial does not leave him faithless. Bro. Keeler's trials have been heavy, and we sympathize with him rejoicing in his good.

After adjournment of morning meeting, on Tuesday's session of Conference, the First United Order of Enoch met and elected a Board of Directors for the ensuing year.

We thank Bro. C. D. Norton, of 17 Arthur Road, Stoke, Newington, London, (N), England, for late copies of London papers; also Bro. Wm. Anderson, of 1007 Broadway, Oakland, California, for late local city papers.

On the day set apart for the partaking of the Sacrament of the Lord's Supper, the Saints should all assemble and partake. It is a pleasant and solemn duty, and ought not to be neglected.

We learn by card from Bro. Nicholas Stamm, writing from Galland's Grove, Iowa, that he whom we left sick at Bro. John Hawley's, and Bro. A. H. Smith whom we left sick at Bro. Alexander McCord's, were getting better. Bro. Stamm is quite thankful for his recovery. He was taken quite ill on Conference grounds.

Bro. Z. H. Gurley was at Malad City, Idaho, last advices, had preached twice and was well received.

Joseph F. Smith, cousin to the senior editor, one of the Twelve of the Utah Church, called on us the 24th of September, 1878, on his way west from Ohio and New York. He returns to Utah for the October Conference.

Bro. Thomas Galley informs us by letter from Brownell, Nebraska, that he has traveled and preached since the last fall conference, in Iowa,

Missouri, Kansas and Nebraska. He has been sick, but is now better.

Uncle William B. Smith, of Elkader, Clayton county, Iowa, wishes us to inform the Saints that after October 1st and 15th, he will answer calls to labor in districts, branches and isolated fields, in localities where the Saints may deem labor necessary, his expenses to and from being paid; as he is not in condition to travel at his own expense. Those desiring his labors may open correspondence with him at the above address.

QUESTIONS AND ANSWERS.

Q.—1st. Has the president of a branch the power to appoint an Elders' Court, independent of a branch, without the branch consents?

Q.—2d. If a president of a branch set apart five Elders as a Court of Elders, and one of the Elders as President of Court, after the Court has heard all the testimony in the case, should two of the Elders decide in the negative and two for the affirmative, would it be lawful for the president of that branch to excommunicate those two Elders on account of deciding in the negative? If he has power to excommunicate, where is the law; and if not, what action should be taken?

A.—1st. A branch president may appoint a Court of Elders, if necessity require it, without a vote of the Branch; but in most cases and as a rule, a Court in a branch should be authorized by vote.

A.—2d. No. The President of the Branch, nor the Branch itself should not disfellowship or cut off, or excommunicate those two Elders. The President of the Branch has no power to excommunicate any body; it is done by vote of the church or branch.

Q.—Is it in harmony with the Spirit and principles of the gospel of the Lord Jesus Christ, for an Elder to advise a member of the Church to commit suicide, and also to advise the administering of poison for the purpose of ending the life of an individual?

A.—We think not. Suicide is self-murder, and he who advises, aids, or abets is accessory to it

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Sept. 6th.—At Memphis, Tennessee, seven hundred nurses are employed in caring for the sick and dying by the yellow fever plague. For these the Howard Association expends five thousand dollars daily. Ninety-two deaths there yesterday, eighty-two at New Orleans, forty-three at Vicksburg, and a number each at Holly Springs, Mississippi; Brownsville, Tennessee; Hickman, Kentucky; and other places, while it is stated that at Grenada, Mississippi, not a house remains unvisited by the terrible destroyer. Contributions from the North are still going forward, namely, money, provisions and sanitary supplies.

Further news comes of the recent disaster on the Thames, England. Over six hundred persons went down to a watery grave.

7th.—Memphis, Tennessee, is losing about one hundred persons daily by the yellow fever. That number died yesterday. The white population, because of the exodus, is much less than the colored, but the large majority of those who die are whites. The battle with the disease is a terrible one and science and medicine seem to have lost their power to stay or prevent the increasing slaughter of the victims. The experiences are more and more terrible. Nearly ten thousand rations of food issued by the Government yesterday at Memphis, three hundred and twenty-nine families being of the number. Sixty-two deaths at New Or-

leans, thirty-seven at Vicksburg, while the disease increases. Hickman, Kentucky, is nearly deserted, only 300 people being left out of 1300.

9th.—One hundred deaths at Memphis yesterday, eighty-one at New Orleans, forty-two at Vicksburg. In consequence of the plague there is no work for the laborer, no chances to earn provisions, and a hundred thousand people are thus made dependent upon charity coming from the Northern States and upon Government supplies. New York and other Northern cities also feel the effects by reason of the almost complete stoppage of Southern trade and commerce.

The Oxford Iron Company, New Jersey, has suspended. Liabilities between five and six million dollars; seven hundred men thrown out of employment.

The Catholic Colonization Bureau of St. Louis has purchased and is settling some twenty-seven thousand acres of land in Northeastern Kansas, and an organization for similar purposes is being effected among the Catholics of Chicago.

10th.—One hundred and twelve deaths reported at Memphis yesterday; eighty-seven at New Orleans; and numbers at other places, Vicksburg, Holly Springs, etc. Gloom, dismay and death everywhere, affecting both the rich and the poor.

Tidings are received that the Arctic whaling fleet has met with an entire failure this season, because of the ice blockade in Melville Bay preventing vessels passing into or through it.

13th.—The usual number of deaths from yellow fever daily since the 9th; yesterday at Memphis 98, at New Orleans 57, at Vicksburg 81, while the day before it was 42.

A terrible mine disaster occurred in Wales yesterday. There were three successive explosions, (no persons left alive to tell how they occurred), and portions of the wood and iron work of the frame at the mouth of the pit were thrown hundreds of feet into the air, and the flames shot far upward. About three hundred men lost their lives. The mine produced one thousand tons of coal daily.

In a late battle the Bosnians inflicted a loss upon the Austrians of seven hundred killed and wounded.

Cleopatra's Needle was placed upon its pedestal on the bank of the Thames, yesterday.

Gen. Miles and troops has had a battle with the Bannock Indians, in the National Park, on the Yellowstone, in which he defeated the reds, killing thirteen and taking thirty-four prisoners. The Ute Indians in the Middle Park, Colorado, are committing some outrages. Also the report is that Sitting Bull, with ten thousand hostile Sioux, has crossed from British America into Dakota.

14th.—No improvement in the yellow fever scourge. Human skill fails. Ninety-three deaths. It is also still very deadly at Baton Rouge and at Memphis, 58 at New Orleans, 31 at Vicksburg. Holly Springs, Mississippi; Somersville, Tennessee; and Hickman, Kentucky. Yesterday was the day of prayer in Ohio, appointed by the Governor. The Governor of Mississippi has appointed September 30th as a day of prayer.

Very disastrous rain storms and floods are reported in Pennsylvania and Ohio. At Meadville many were either driven entirely from their dwellings, or compelled to take to the upper stories. The business part of the city was also submerged, and much property damaged. Along the streams bridges and buildings were swept away, and all trains are stopped. Creeks became rivers, and valleys became seas of water. At Erie, Geneva, Guntown and Pittsburg, the storm and flood were also severe. Part of Youngstown, Ohio, was submerged, and immense damage was done there and to railroad tracks and bridges. Nothing like it ever experienced there before. At Alliance, Ohio, about the same, and in the neighborhood of Cleveland, great destruction of bridges and damage to crops.

The Bosnians have forced the Austrians to retire before them. This news causes considerable stir in Vienna and in Hungary, the Hungarian troops in the Austrian army having suffered very heavily during the Bosnian resistance to Austrian possession.

15.—One hundred and seventeen deaths at Memphis yesterday, fifty-nine at New Orleans, where

Correspondence.

Experience of Brother H. R. Mills.

PITTSFIELD, Pike Co., Illinois,
August 14th, 1878.

Brethren Joseph and Henry:—It may be that a few words from this corner of the Lord's great harvest field will be of interest to the readers of the *Herald*. With this possibility in view I shall endeavor to convey to them a few of my thoughts through that means. In the first place allow me to introduce myself to them by relating, in as brief a manner as possible, a few items of my past history, though unimportant it may be when compared with the experiences of a great majority of the children of God. I was born near Cleveland, Ohio; October 8th, 1844. My father and mother were Saints, and had been several years previous to my advent. I can barely remember going with them, when very young, to meeting at the Kirtland Temple. Leaving Ohio in 1853, we came to this place, where we have lived since that time; except my mother who died about four years after coming here. This event somewhat disorganized the family, though to the credit of my father I will say that he kept the children together remarkably well, never having married again. As soon as "we boys," (and there were five of us), were old enough, of course we "struck out on our own hook," coming back occasionally to the home nest when we had no other place to go to. But I did not intend to write a history of the family, so I will concentrate my forces to a narrower channel.

When about eighteen years of age I joined the Christian Church with as much sincerity as was possible for one of my age to possess; and although realizing that my father did not endorse the act, I felt satisfied and comparatively at ease in regard to my spiritual condition. I thought I had found the "true church," and that they taught the gospel plan of salvation perfectly. I soon had the approbation and friendship of all the good people of that church, and enjoyed myself very much in their society. After about eight years I was married to the "one of my choice" who was also a member; and we together often entertained their ministers at our house.

I remained a member of that church about fourteen years, doing what I could to advance their cause, freely contributing of my means to the support of their ministry; and in fact expected to spend my days in that "form of godliness" though I realized many times that they did not as an organic institution possess that "power" promised by the Savior and realized by the Saints of old; which should "take of the things of the Father and show unto them;" and should "bring things past to their remembrance and show them things to come." I consoled myself however with the sentiment contained in the popular theory of modern religion, that, "such things were all done away, and were no longer needed." This position I can now see, can not be sustained by the Scriptures. And those who attempt to prove it from that source get confused and often disagree among themselves as to the evidence: thus demonstrating at least that they do not possess the "unity of the Spirit." For if they did they would all teach the same thing.

But as before stated I felt contented with my lot; had the approbation of the many good and honest people of that church, and the good will of my fellow citizens; and all was serene until one evening in the month of February, 1876, I was seated in my store enjoying the radiance of a well heated coal stove, when my father-in-law (an Elder in the Christian Church, and a good man, whom I loved and still love and respect as a God fearing man), introduced himself into my presence and surprised me a little by asking me if I "did not want to go down and hear that fellow preach;" remarking at the same time that he was "a pretty fine speaker." After revolving the subject over in my mind for a moment I consented to go along. Brother M. H. Forscutt was at that time delivering a series of discourses in the Presbyterian Church, which was then unoccupied by them. We were a little late in getting there, so I took a seat as near the door as possible; while my father-in-law, who had a little more

bravery than myself, went pretty well up towards the pulpit. I shall never forget the effect that discourse and the one succeeding it had upon my mind. Suffice it to say that they caused me great uneasiness and left me very much unsettled in my religious views. Soon finding such a state of feeling would not be good for me I resolved that, by the help of him who has promised to give wisdom to all who are willing to ask him, I would make a thorough investigation of the doctrine taught by the Latter Day Saints; that I would satisfy myself as to whether or not they were deceiving the people. If anybody ever went to work in earnest, if anybody ever prayed in earnest to be led into the truth of this matter, it was your humble correspondent. You know the result. It terminates the same with every careful, prayerful and honest investigator of the doctrine of Christ as taught by the Latter Day Saints, unless he bury the talent thus received, to prevent the world from knowing that he ever believed with a people so despised and unpopular as the Latter Day Saints.

When I was thoroughly convinced that this people were all they claimed to be, I resolved to give up everything, if necessary, for a place among the people of God. My wife was the first person to whom I imparted a knowledge of my convictions and intentions. Some however, had suspected that I was "drifting that way," from the fact that I had disputed with them on doctrinal points after brother Mark had been here and left me investigating. The next step I took was to write a letter to the Elders of the Christian Church, to be read before the congregation, informing them what would surely take place that day, (Sunday April 16th). I thought it best to do this from the fact that for several years past I had taken an active part in their Sunday School, and was at the time assistant superintendent. And in getting up fairs, festivals and Christmas Tree entertainments I was always among those who did the work. It was therefore due from me to sever my membership with them in as friendly and courteous a manner as possible. I will not ask you to go with me through the scenes of anguish and mortification which then ensued among my friends. I can never cease thanking my Heavenly Father for giving me grace sufficient for such an emergency. It was by His strong arm that I was enabled to "press into the kingdom."

Brother Goodale, of Barry, Illinois, was to visit the Saints of this place that day, and by him my brother C. M. Mills, sister M. A. Mills, sister Orr and myself, were "buried with Christ in baptism." From that time I made it my constant prayer that my companion might, sooner or later, become convinced of the truth of the latter day work and follow my example. The Saints also prayed for the same result, and one of the happiest days of my life was the 9th of last October, when our prayers were answered, and she together with my brother J. B. Mills' wife, were baptized by brother T. W. Smith. My wife's experience was somewhat similar to my own, only the battle was harder if anything. All of her relatives, at least those of her own family, were bitterly opposed to the step, and did all in their power to thwart her purpose. The same old means was resorted to, the same old stories were rehearsed in her presence, and the same warnings given, all with which the Saints are familiar. But she "knew the voice of the Good Shepherd, and with a determination to follow none but Him, she forsook all, took His yoke upon her, and very few are stronger in the faith than she is now. We together have resolved that the fire shall never go out on our family altar; and by divine aid we propose to bring up our children aright, as near as we know how.

The Saints here have recently been treated to quite a feast of gospel instruction by brother T. W. Smith, who was accompanied by his worthy companion, sister Smith. Brother Smith preached eleven discourses for us and attended and conducted three prayer and testimony meetings. Much good we think, has been done by his labors here. He left some "almost persuaded," who will at no distant day, be gathered in. I must not fail to add my testimony before I close, that God does indeed verify his promises to His children in this, the nineteenth century. On the day

the cooler weather is having a beneficial effect, and but nineteen at Vicksburg, seven at Canton, four at Grenada. About 1200 deaths in the South from yellow fever for the week ending Sept. 12th.

The floods in Ohio, Pennsylvania and Virginia, are subsiding, but great damage was done while they lasted, amounting to hundreds of thousands of dollars worth.

17th.—One hundred and eleven deaths at Memphis yesterday, ninety-eight the day before. At New Orleans yesterday seventy-three deaths, at Vicksburg twenty-three.

Near Berkley, Texas, a murderer shot and he supposed killed George Lynch and threw his body into the lane. He then killed Lynch's eight children, and setting fire to the house, burned their bodies. The father returned to consciousness as the building fell in upon them. His wife had died some weeks previously.

A great flood on Grand River and at Brantford and Galt, Ontario. Buildings, bridges and dams carried away.

A nitro-glycerine and dynamite magazine exploded near Bradford, Pennsylvania. Four men were killed, their bodies being torn to pieces and scattered around in fragments.

At East Palmyra, N. Y., a steam thrasher exploded and one man was killed.

The total imports of New York since January to September 21st have been \$210,868,871, against \$244,286,857 for the same period last year, and \$215,182,840 in 1876. The total exports of products from New York since January have been \$246,836,294, against \$195,344,103 for the same period last year, and \$186,965,485 in 1876.

James Wallen, a wealthy farmer near Gomer, Michigan, was found dead in his barnyard, his body terribly mutilated by hogs. It is supposed he fell and disabled himself and was thus a victim to the stock in the yard. He was a bachelor and lived entirely alone.

The Secretary of War, having received information to the effect that the Howard Association of New Orleans has some \$260,000 on hand, and that they are not in need of funds there to relieve yellow fever sufferers, has ordered an investigation in regard to the matter, and has also suspended his order of last week to issue 40,000 additional rations for the relief of persons suffering from the yellow fever.

The volcano of Cotopaxi is again in a state eruption, throwing out immense clouds of smoke and ashes, which can be seen from Guayaquil. The eruption is the most violent that has been known for some years.

The eruption of Mount Vesuvius is increasing. The base of the new cone is now covered with lava, which is now streaming down the sides of the mountain.

It is stated that the Pope has again written the Emperor William, congratulating him on his restoration to health, and wishing him a long and happy life, but no mention is made in the letter of the pending negotiations.

Advances from Santo Domingo announces the success of the revolutionists, the capitulation of President Gonzales, and his departure from the country on the 2d inst. for Curacao. The revolutionists entered Santo Domingo the same day the President departed, when a Provisional Government was organized, Jaceinto de Castro being its President. The Electoral Colleges were ordered to convene on the 5th inst., with the object of proceeding to the election of a new President. Gen. Luperon is the most popular candidate.

A serious strike has occurred against the reduction of wages in the factories of colored cotton at Radcliffe, Peckington and Unsworth, England. Three thousand looms are idle.

26th.—At Marion, Alabama, last night eleven business houses were burned. Loss, \$75,000.

Dr. Owen said, that he would gladly give up all the knowledge that he had acquired after ten o'clock at night, if he could recover all the strength he had lost by studies carried on after that hour.

It is said that God hears a widow when she scrapes the bottom of her flour barrel.

If misfortunes make us wise, they recompense us for our hopes.

of brother and sister Smith's arrival I was at home sick and in bed—prostrated from the effect of being over heated the day before; this being during the "heated term" in July. Without multiplying words I was truly a sick man. But when brother Smith called at my house, at 5 p.m., I was feeling some better, and remarked to him that I hoped to be on hand the next night to hear him preach. However, as night approached my aches and pains increased, and I resolved to be administered to. Brother Smith and my father came in after meeting that night, and at my solicitation and after two honest and sincere prayers had been offered by them in my behalf I was administered to by the laying on of their hands. I received relief instantly; and in thirty minutes from that time I ate a cup of bread and milk, which was relished very much, as I had not eaten a mouthful of food since the night before. With hundreds of other Saints I can now say that our God is a prayer hearing and prayer answering God. One whom we should all take delight in serving. And in our trials and afflictions we should remember that, "like as a father pitieth his children, so the Lord pitieth them that fear Him."

The Saints of the Pittsfield Branch love the latter day work. All take delight in hearing of the prosperity of the Church, but I am afraid this letter is already too long, though written in as brief a manner as practicable. After reading it through don't hesitate to "reject" it if you consider it not of sufficient importance to appear in the columns of the *Herald*. The writer promises not to pout, should it fail to make its appearance in print. Therefore exercise your own free judgment in reference to the matter, and I shall ever remain yours in friendship, and in the bonds of the everlasting covenant,
H. R. MILLS.

CHEESLAND, Texas,
September 17th, 1878.

Brother Stebbins:—We are in rather a prospering condition. Brother Bryan baptized one, last Sunday here, and one more is standing ready for baptism; and several others we think, will come in a short time. I have removed a great deal of prejudice from this people since our little branch has been started; and I wish the Saints to pray for our prosperity. I remain your brother in the bonds of the gospel.
WM. ROBUEK.

SOUTH SEA ISLANDS, Tahiti, Papete,
August 9th, 1878.

Bro. Joseph Smith:—I arrived here at Papete, July 23d, in good health. It being in the evening when I landed, I tried to find a place to stop over night, but could not, there being no hotels in town, so I had to go on board again. I started in the morning for Siona and here I found Bro. David Brown and the rest of the brethren and sisters, who, on seeing me, their joy knew no bounds. I had to go back to Papete to get out my papers that evening, or next morning. I got along very well until I went to the Chief Police to get them signed, but that gentleman would not sign them until he had seen the Governor, so we went there and the Governor sent us to Mr. Green, who is the Protestant presiding Elder, and he tried to, or seemed to think that I was one of Brigham Young's Elders, which of course I had to dispute, as he said that Joseph Smith took Brigham Young's place; I think I convinced him differently; we had quite an argument; he produced a Doctrine and Covenants that he said he got from Brigham Young in 1870, when he was coming out here; he handed the Doctrine and Covenants to me saying, "Do you know that?" I told him I was very conversant with it, and that that book did not teach polygamy; which he acknowledged. As he could not talk very good English, he called in another, when, I am happy to say, we came to a better understanding. We then went to the Governor again, and he told me I must write a letter through the American Consul to the Ordonatuer stating my business &c. The American Consul being absent, I went to the Vice Consul and told him my business, but he said that all they wanted was they did not want me here. He wanted the Consul to be responsible for my actions, which he could not do; so

I went back and gave up my papers again, and the authorities told me I could stop a few months, without a permit. So I intend to stop here until the American Consul comes back from America and then see him.

The Saints here are all good, kind, loving people; and all here in Siona are very zealous. Their presiding Elder when Bro. Wandell and Rodger were here, is cut off for drunkenness and Bro. David Brown is in his place. Bro. Brown's brother-in-law is president of the branch, another good man. The Englishman, who was baptized by Bro. Wandell, is gone to Australia, and the Frenchman is, I do not know where.

Any one using tobacco, or liquor, is cut off, as also are those guilty of adultery. The sisters all seem, so far, to be very modest in their actions, we have had meetings every evening since I came here, and three times on Sunday. They are all very conversant with the Bible and seem to be very anxious to learn the meaning of certain passages of Scripture; and my Doctrine and Covenants, they are continually having me explain it to them. Bro. David Brown is my interpreter, and as regards Brigham Young's church they are very anxious to know all about that, in fact I have not been idle since I came here, and I have not been molested yet. There are two here that knew Bro. Pratt and some of the rest of the brethren, and they are visiting me.

I do not think I can get a permit to preach the gospel, &c.; so I will have to go at some other work as soon as I can find it. I am anxious to stop here as long as I am permitted; and will write all particulars some other time when I find out if you receive this letter.

Please publish enough of this letter so that my friends will know that I am in good health, as I promised to write to some of the brethren, which I will when I get settled. I ask an interest in the prayers of the Church, for our welfare here. Address all letters to David Brown, Siona, Tahiti. As ever, your brother in the cause of Christ,
WILLIAM NELSON.

WALKER STATION, Red River Co., Texas
September 19th, 1878.

To the Herald:—Since I last wrote, the work here has been almost at a stand still. Sickness having prevailed to such an extent as to render it impossible to get a congregation of people together; but, for the last eight or ten days the scourge is beginning to abate, and the prospect is brightening. I held one meeting at friend Nichol's, last Thursday evening; and on Saturday I went twelve miles to a Union Church, known as Lane's Chapel; where I preached twice on Sunday to a congregation of attentive listeners. The debate between the Christian minister and myself, began as per. agreement, on the 20th ult, and continued two days and a half, and resulted is another victory for the truth; to God be praise for it. In the first proposition, I having the affirmative, showed that Christ in fulfillment of the saying, "Upon this rock I will build my Church;" did build his Church, and in the construction of that building he used certain material viz. apostles and prophets as a foundation. He, also, as part of the foundation was the chief corner stone, and that he used other material, such as seventy, endowed with authority from him, also the gift of tongues, interpretation of tongues, miracles, healings, &c., and after they were placed in the Church it was compared to the body of a man, and also as the body of Christ. My opponent instead of answering the arguments produced, resorted to those hobbies that have been ridden so long by the opposers of truth, to wit: "The Book of Mormon is the Spaulding Romance that old Jo Smith and Sidney Rigdon stole." "Old Jo tried to walk the water and come near drown-ing."

It is not a little strange to think, that a man of intelligence would bring such stuff, not arguments against the doctrine of any church. Mr. Burnett, editor of the *Christian Messenger*, was present; and not being satisfied for the misrepresentations of his colleague to stop in this community, sends them forth far as his paper goes. I will send you the paper containing his report of the debate, therefore I will only notice a few

of the most prominent misrepresentations. In the first place he says that I said the signs do not follow the preaching of any preachers but those of the Latter Day Saints. This I did not say; but I said if we have authority from God to administer the ordinances of the kingdom of God; that God, according to the promise given, is under obligation to give the blessings (or signs) to those who obey in full faith, determined to serve God. Again, I am made to say that the law (of God) is not perfect; but modern revelations must be added to make it perfect. This I did not say, but said the perfection mentioned by the apostle Paul in 1st Cor. 13th, had not come. Again, that we could not know we had the Bible without a revelation. This is also false. I said, that we could not know that "Jesus is Lord," or that the Bible is of divine origin, except it be revealed to us. Again, that the Saints will begin to gather to Independence in seventeen years. I said that if he lived until the year 1895, he would see many of the Saints gathered there. O blush, for modern religionists, is it possible that they have such an aversion for truth that they will not receive or acknowledge it, and will try to prevent those that are willing from receiving it.

I have to meet a baptist divine on the 24th of this month, to discuss the following propositions, 1st. Do history and the Bible teach that the church organized by Christ and his apostles, called in the new testament the "Church of God" has had a regular succession or continuity, from the days of the apostles until the present time; and are the people called Baptists identical in doctrine and polity with said church? C. A. Worley, affirms, A. J. Cato, denies. 2d. Do the people, who call themselves the Reorganized Church of Jesus Christ of Latter Day Saints, but called by others Mormons, have scriptural claims to be the true apostolic church? A. J. Cato, affirms, C. A. Worley, denies. The moderators, together with the community at large conceded the victory to the Mormon in the preceding discussion. May the spirit that aided us in the first debate be with us in the coming one. Brethren, pray for us that such may be the case. Your brother in gospel bonds.
A. J. CATO.

QUEEN'S FERRY, Western Port,
Victoria, Australia,
July 24th, 1878.

Brother Joseph:—Your letter inclosed in Bro. Blair's was forwarded to me and received a few days ago. It truly gladdened my heart to hear of the good Conference you had, for I have felt a depression of spirits for some time, as if a dark cloud was passing over the Church, and that you had enough to bear in your honorable but responsible place. Thanks be to God that your hopes are brighter. Looking at the slow progress of the work, the battle seems to be longer and stronger than we ever dreamed of in by-gone years. What short sighted mortals we are, unless taught by the Spirit that giveth light. But in the darkest hours hope as an anchor to the soul remained steadfast. That Zion's triumph was sure, and no power could move the divine purpose; that Zion's children shall be free and that the day of deliverance has come, we feel assured. Thanks to you and the Church for the confidence reposed in me, unworthy as I am.

I shall adhere to all your counsel respecting this mission; and when fully released hope to return with honor to myself and the Church here. I am only sorry so little has been done for the time, but we are very much hemmed up, and have to struggle along slowly. I left New South Wales four months ago, to open the way in Victoria. It has been rather a hard time, but the Lord has been my helper in every hour of need. My health has not been the best, and this colony much more wet and cold than New South Wales. I could find no way of sustaining myself in Melbourne or suburbs, so came into the interior. This place is seventy miles from Melbourne. I have good meetings and a number are believing, some may be baptized before I leave. If not, the way is clear for an Elder at some future time. I shall now consider it my duty to return to Sydney (distant about seven hundred miles) to meet our Bro. Nelson. Then with him take a tour

through the field of my travel in New South Wales, visiting the scattered sheep on the way. I hope you will find a man suitable to your mind to send soon; such would be a relief to me and a blessing to the Saints here. I should be proud to present to whoever comes a church of order, filled with faith and good works, but, like the world over, the net has caught many kinds; yet we have some most precious souls, Saints in very deed.

Whoever is sent, they had better bring books and tracts such as wisdom may dictate; we have none here. It would be well for the traveling Elders if we had a small hymn book bound in cloth covers, to hand over among the congregation when totally among strangers. This is much wanted.

On my arrival in Melbourne I called on the Elder of the Brighamite order here; we had it keenly for a short time, on doctrines unknown in the gospel; but truth bore down heavily until true love for the truth opened the door, and I stayed with them two weeks—a fine family, too good to be left. I hope ere long they shall see their way clear to the true Zion of God. There are only two besides his family. There are but few now of them in Australia, so my lot has been among strangers, and I have not seen a *Herald* this three months; therefore know but little of the Church movements in last Conference. Your letters were like life from the dead. Kind love to Bro. Blair; tell him I shall strive to abide by the advice given in his letter, ever seeking the advancement of the cause of Christ.

This is my birthday, and I now enter upon my fifty-ninth year. I thank God for love and mercy in the past. I joined the church in forty-two, and soon was made an Elder. Since then my way has been rough, thorny and crooked. In many countries a missionary for Christ, and a witness of the manifestation of his power in the gospel tidings of the latter days. I have counted no sacrifice too great for the hope and assurance of eternal life, if faithful in the cause. My desire is to live better than in the past and near to my God until my case shall come. May the good spirit guide in all things is my constant prayer for all the Church of God. I send you a leaf plucked from the musk tree growing on the banks of the Bass River, in the colony of Victoria, Australia, as a token of my love, hoping at some future day to be better acquainted. Kind regards to family. Remember me also to Alexander and Bro. Stebbins. I shall try and make out a report for next Conference when I reach New South Wales. But we have not many changes since last report.

Your brother in love, G. RODGER.

August 3d, 1878.

Brother H. C. Smith:—Since I left home I have received news from Deloit, that Uncle Tommy Dobson is dead. He has been failing fast for sometime and I feared the hot weather would take him. In his death the Church militant loses one of its noblest members. It may have more brilliant men, but I doubt if it has any better. His life was devoted to the cause of truth, he cared for nothing more, he was a pattern of piety, a model of industry and an example of self sacrifice that renders him truly an ornament to the Church. He was in truth a man of God. "Let me die the death of the righteous, and let my last end be like his." Heman, a life like his, since he obeyed the truth, will do to pattern by. I would to God mine was as even, as free from errors and as worthy of divine acceptance. Universally beloved, not for his brilliancy, nor for suppleness in bending to the world, but for his constant goodness; his unyielding integrity, his unflinching devotion to the right. Every man knew where to find him; the church knew where to find him, and it never doubted him. His memory is blest, may mine be as dear to the Saints. As yet I have no news of his last hours, I was with him a few weeks ago, and saw then he was passing away. His harness, the whole armour of truth, was on him, and with it he triumphantly passed to the presence of his God. May you and I live as purely, fight as manfully, endure as bravely; and die as godlike. No ostentation in his life, unselfish, always preferring others to himself, and never

shrinking at the call of duty. In his death I lose a brother and a friend. Heman, our days are few at most, let us work while it is day. Let us think no sacrifice too great, no hardship too arduous, no labor too difficult to perform for God and his truth. Our trials are so many means of preparation and purification. They develop our strength, call forth our virtues, teach us wisdom, and clothe us with knowledge that can not be gained in schools, or man made systems of education. To know that we have not lived in vain, that some one has been made better by our life, and that many will rise up to call us blessed is worth more than all the honors and pleasures of the world a thousand times told. I have no doubt your temptations are many and your trials great, but greater is he that hath promised, and faithful is he to perform. Avoid the blandishments of the fair; be deaf to the flatterer's wiles; be blind to the dazzling enchantments of sinful pleasures and know always that your only strength is in God; and in all your weakness remember that God is merciful. May God's peace and blessing crown you is the prayer of your brother,

CHARLES DERRY.

LONDON, Ontario,
Sept. 18th, 1878.

Dear Herald:—June 26th I left London, for Michigan, Sanilac county, and found Bro. W. H. Kelly, laboring there. I was with him one day, when he started on his journey to visit the Saints. He left an appointment for me at the brick school-house, which I filled; also filled other appointments that I had made elsewhere; then went sixteen miles north into a new place, where the word "Mormon" was hardly known. I got the use of a church that had been built as a Union Church; but the Methodist got it deeded in their name and they then claimed it was not a "Union Church." However one who held the key said he would give me liberty to preach in it the next night. Saturday morning after a good night's rest at a Mr. James Purdy's, I went over the country for miles around, and gave out an appointment for an Elder of the Latter Day Saints, (in this church) that night. At the time appointed, there being a large turn out, I kept the appointment with good liberty. After three or four days labor other ministers began to make a great noise over us, telling the people that they had a "Mormon" from Salt Lake, and that if they did not watch he would have some of their wives and daughters off with him to Utah, &c.

This passed along until some declared their intention to unite with the Church, which made the ministers worse; and more especially, when they learned that some of their members were about ready for baptism; then they preached against us on every side; but the people were brave enough to hear both sides. At length, I publicly challenged them to meet me in debate, giving equal time on each side, the Bible (King James' Translation) to be the standard of evidence; and that I would discuss, any or all, (one at a time) of our positions or doctrinal points found in the little tract, No. 4. They would not do that, but would discuss whether "Joe Smith" was a true or false prophet. I felt confident that Joseph Smith was a true prophet; but the proof of it I hardly knew how to make; being young, and knowing that many books were printed against him, and my learning, O, how small. I knew that God was able to carry on his own work and that he could work through me as well as the learned; and I accepted their challenge, and the next night it was arranged to meet in the Union Church. We met. I came early, and after awhile two Baptist, and two Methodist ministers came; but one of the Baptists was not allowed to speak, so I had three only to contend with. They tried to put one of them in as chairman, but the audience voted against it; appointing one from their own number. Mr. Bullock (Baptist Minister) then commenced; he had quite a stock of books, novels, etc., but no Bible. After he was done, I replied. Mr. Hallington (Methodist minister) then arose and said, "Now the debate is over. He then spoke for some time, and, as did Mr. Bullock, did much ridiculing, then sat down. I arose again to reply to him, when he objected to it; but I asked the chairman if I

had a right to speak, to which he answered, "Yes." After I had replied, Mr. Holt (Methodist minister) spoke, and I replied again. They all spoke again, and I replied to them. We spent four hours and twenty minutes; and a vote was then taken as to who had gained the day, a large majority being in our favor. I then offered them a challenge, any or all of them, to meet me in a public debate, and I would give them thirty minutes to my fifteen, as long as they wished, and would prove our doctrine true; and then when they were satisfied with that, I would give them the same time and would prove that they did not preach half the doctrine of Christ.

The next Sunday I commenced baptizing, and almost every Sunday and Wednesday after that I baptized some. The Rev. Mr. Hallington was taken sick shortly after, and I thought I would go and see him, and talk, and pray for him; but the wife would not let me see him, so I went back again. The Rev. Mr. Holt after this undertook to preach against baptism by immersion; he said but little about what the Bible said about it, but he himself declared that sprinkling was just as good. For proof of this, said he, "Supposing you was driving a horse along the road, you would take the whip and lay it on the horse, you would not take the horse by the tail and lay it on the whip."

About August 14, I became acquainted with another class of people called Nazarene Adventists, who had prophesied that the end of the world was to come April 1st, 1876; and because it failed to come, some of them almost became infidels, while others were still holding to the other portions of the doctrine. They baptize by trine immersion, face downward. This people were very sincere in their religion, and prospered until a Jane Patterson and a number of others assumed to have the gift of prophecy, they then began to fail, but not until the time (April 1, 1876) had passed. This spirit seemed to lead them to do almost anything, at the same time telling them telling them things that were true. It told them that laying on of hands was necessary for the gift of the Holy Ghost; also to ordain, &c. Finally it told them to baptize their little children. It told them in January, 1876, that the world would come to an end on First of the coming April, that then Christ would come, and that they would see the sign on the First of March. One man by the name of Barr, (a noble man) was told to sell his farm and go to Scotland and warn his friends, etc., and his wife told me that she was so careful to pick up everything that was worth anything and sell it for fear she would be like Ananias and Sapphira of old, (Acts 5), to keep back part. Mr. Barr started to Scotland; and while on his way, in Lexington, he was taken up for being insane; but this spirit said he would accomplish the thing whereunto he was sent; so he got out all right and started on his journey, but the spirit said again that he got hung on a tree in New York, and that the wife would see his face no more; but before the First of April he was back with his wife ready to ascend. Others were sent to different parts, and when they were out of money or vituals, this spirit would tell them where to go to get it; once out of ten times they might get it, while at other times they were sent away empty.

Brother Barr, wife, two daughters, and one son, men and women of promise; have united with the Church with many other Advents, Methodists, Baptists, Catholics, and several other "ists."

On August 17th, I was called to administer to a sister, who, four days before, had been run over by a heavy lumber wagon, the wheel passed over the small of her back, and hurt her so that she could not move her lower parts; during those four days, although they had the doctors, two or three times. When I came they sent for oil, I consecrated it, and then administered to her. (I had one of the sisters to rub oil over the bruises) I then prayed for her; after I took my hands off, I walked out of the room and sat on the door step; (it being warm); I was not there one minute until she walked out of the bed room into the sitting room, praising God, and giving him glory for what he had done. This was done on Saturday, the next day she was with us at the water's edge, where I preached to a large audience,

and administered the ordinance of baptism to several; the Saints were strengthened, and encouraged, and many of the world acknowledged it, also obeyed the work, while a few (only) mocked.

On August 28th, brother R. Davis came to assist me in organizing these people into branches, and on the 29th we organized three, one in the town of Bridgehampton, known as the St. John's Branch, with fourteen members, and H. Campbell, priest; another in the town of Marion, known as the Lebanon Branch, with James Simmons, priest, and twenty-five members; and another in the town of Forester, known as the Forester Branch, with eleven members, brother A. Barr, priest. I have since baptized fourteen, some in the branches. Two of the above named officers have given out appointments, and I am satisfied are able to fill them. Several others in these different branches are almost ready to unite, and some said that when I returned they would.

On September 11th, I left them rejoicing in the work, and on the 13th, I arrived at home; found the Saints most of them attending meetings and trying to live their religion, two more had been baptized since I left. Since last April conference I have been blessed. This great work is onward. "For its onward speed," let us ever pray in truth.

JOHN J. CORNISH.

DUNLAP, Harrison Co., Iowa,
September 4th, 1878.

Editors Herald:—On leaving Oenaville. I went to Thornton, Limestone county, Texas, where I found Bro. Jenkins. He and Bro. Elias Land were doing what they could to advance the cause. In company with these brethren I went to the "Potter-shop", (and we thought it might have been called "Potter's field," about ten miles away, where Bro. Jenkins had been holding meetings for some two months, where I spoke twice on Sunday, 18th, to small, but attentive congregations. At the close of the afternoon service we baptized a Bro. John S. Stone, the fruit of Bro. Jenkins' labor; and several others will undoubtedly unite with the Church at this place, under favorable circumstances.

Returned to Thornton the same day, and next morning at 2:10, took leave of the brethren and started to Kansas City, on my way to Conference and home. On my arrival in the city not being able to find any of the brethren (and being two days a head of time, no one met me at the depot), I went to Wyandotte, just across the "raging Kaw" river about two miles away. Here I was kindly welcomed and entertained by Bro. Geo. Hayward and his estimable lady. An appointment was made at the hall hired by the Saints for a meeting-room, for Wednesday night. Here I met with many, to me, new faces and kind hearts, whose proffered welcome made me feel that I was among Saints, indeed. Although the night was extremely warm the congregation was reasonable in size and very attentive. In speaking I was blessed with the liberty of the good Spirit.

Thursday and Friday evenings we met with the little band of brethren in Kansas City, under the watch-care of Bro. F. M. Sheehy, and had fair liberty in speaking.

Saturday I went to Atchison, Kansas, and held two meetings with the Saints here on Sunday, several coming in from the Good Intent Branch, some ten miles distant. Here, too, I had the pleasure to meet Bro. Thomas Davies, eighty-five years old, who rode twenty-five miles in a wagon expressly to be at the meeting. Bro. Davies is the first person to receive the gospel in Kansas; and it made us rejoice to see one of his age so deeply interested in the work.

Monday, 26th, found us at St. Joseph, Missouri where I had the pleasure to meet Brn. M. H. Forscutt, T. W. Smith, John T. Kinnaman J. M. Terry, and others, whose names I do not remember. I was met at the train by Bro. Jas. Caffall, who escorted us to Bro. Palfrey's where we deposited our baggage, and took up quarters for the day. At night we enjoyed a pleasant season with the Saints, trying to speak a word of encouragement. The talk was on christian duty, and we are glad to say the comforting influence of the Holy Spirit was manifestly present. At

Nebraska City, the next evening, we had the pleasure to meet with a goodly number (mostly Saints) in the "little church around the corner," with whom we enjoyed a pleasant season.

Wednesday 28th, we met with a few at Council Bluffs, twelve, all told, eight women and four men. We did the best we could under the circumstances, and left the result with Him who doeth all things well.

At Woodbine the Methodist brethren kindly gave us the use of their comfortable building, in which to worship, changing their prayer-meeting to suit our convenience. They have our thanks. The congregation was of fair size, and very attentive.

Next day, Friday August 30th, I arrived at home, after an absence of seven months to a day, and found the dear wife and children all well, for which we felt with all of our hearts to praise the Lord.

In my former reports I omitted to say that we organized two Sunday Schools—one at Oak Island, and another at Stockdale. Of the former Sr. A. B. Kuykendall is superintendent, and Bro. John A. Currie superintends the latter. They are union schools, in which all are invited to participate. They are prospering. May the Lord prosper his work in Texas, and preserve from the grasp of the tempter all those who have received the gospel in that land. And to them we feel to say, Be faithful, and very prayerful, and God will deliver you in every time of need.

By letter and otherwise, we have favorable reports from our discussion with Mr. Stewart, at Oak Island.

Still desiring to labor for the cause, I have the pleasure still to be yours for gospel truth.

D. H. BAYS.

FENIMORE, Grant Co., Wisconsin,
September 20th, 1878.

Dear Herald:—We welcome you at each visit; and love to read your pages filled with the doctrine of Christ. We are alone in the faith; no Saints nearer than twenty-five miles; but through the help of God we intend to stand firm in the cause of our Master, and lay hold of God's promises with an unyielding grasp; and when oppressed by opposition to contend earnestly for the faith once delivered to the Saints. We belong to the branch at Wheatville, Crawford county, Wisconsin. We cannot unite with them in worship as often as we would like to, but our prayers are for them, and that God will direct some of the Elders to this place to start a class in this vicinity. We have no preacher but you, and would miss you if you failed to come. We are thankful for the knowledge we have gained from your pages. When we last met with them they seemed to rejoice in the love and blessings of God, firm in the belief of the final redemption of Zion, and the coming of Christ. May God help us to stand firm in the faith, and finally be saved in His kingdom is the prayer of your brother and sister in Christ.

G. W. and LUCY M. SQUIRE.

GAYLORD, Smith Co., Kansas
September 17th, 1878.

Brother Stebbins:—The Saints are doing well. We have no branch here yet, but hope as soon as brother Perkins health will permit him to come, we will have a branch organized. It is my request that the Saints fast and pray for him. Your sister in Christ,

HULDA FLINN.

Despondency.

The most perilous hour of a person's life is life is when he is tempted to despond. The man who loses his courage loses all; there is no more hope of him than of a dead man; but it matters not how poor he may be, how much pushed by circumstances, how much deserted by friends, how much lost to the world; if he only keeps his courage, holds up his head works on with his hands and with unconquerable will determines to be and to do what becomes a man, all will be well. It is nothing outside of him that kills, but what is within that makes or unmakes.

Conferences.

Florida District.

A conference was held at Perseverance Branch, Alabama, July 6th and 7th, 1878; L. F. West, president; W. W. Squires, clerk *pro tem*.

Officers present: 1 Seventy, 3 Elders, 1 Priest, 2 Teachers and 1 Deacon.

Elders W. W. Squires, J. H. Givens and Heman C. Smith reported. L. F. West had visited nearly all the branches; had received from the district \$21.89 toward his expenses; can labor part of the coming quarter, but, being in debt some, can not do so all the time. Priest James Funck, Teachers Jesse Reader and T. M. Gandy, and Deacon Wm. Manning reported. Elder E. Powell reported by letter that he was preaching every Sunday, and had baptized one.

B. L. West, Bishop's Agent, reported: "Received \$12.28; paid L. F. West \$12.59; due Agent \$0.31."

Branch Reports.—Eureka 29; including 2 Elders, 1 Priest, 2 Teachers, 1 Deacon.

Santa Rosa 22, 4 Elders, 1 Priest, 1 Teacher.

The Church, mission and district authorities were sustained by vote.

Heman C. Smith, who was appointed to visit Mount Olive Branch and advise the officers concerning the case of Arnold Cooper, reported:

"Upon learning that Arnold Cooper denies having been legally married to Elizabeth Cooper, with whom he had been living at the time he joined the Church, and as no evidence can be obtained that he was legally married to her, I advised the officers to recognize his subsequent marriage as legal; but as said Arnold Cooper did live with Elizabeth Cooper as his wife, after uniting with the Church, that he be considered guilty of fornication with her, and that he be required to make public confession of his guilt, and satisfy the Church that he has truly repented of his sins; and that should he fail to do so, that he be dealt with as the law directs."

The report was received, the sentiment endorsed by the conference, and it was ordered that the report be spread on the minutes.

Saturday night, preaching by H. C. Smith; Sunday, at 9 a.m., prayer meeting; at 10:30 a.m., preaching by L. F. West; at 3 p.m., preaching by H. C. Smith; at night, a prayer meeting, when Jesse Reader, who had been recommended by the Perseverance Branch, was ordained an Elder, and David Donaldson was ordained a Priest.

Adjourned to Blackwater, Santa Rosa county, Florida, at 10 a.m., October 18th, 1878.

Northeast Missouri District.

A conference convened at Bevier, Macon county, Missouri, August 10th. 1878, John Taylor, presiding.

Branch Reports.—Bevier 67, 7 Elders, 2 Priests, 4 Teachers, 1 Deacon; 1 received and 1 removed by letter, 1 married. Financial: On hand and received \$11.89; paid out \$5.50; on hand \$6.39.

Hannibal 22, 3 Elders; 2 received by vote. Salt River 22, 1 Elder, 1 Teacher; 10 baptized.

Huntsville, (organized by John T. Phillips), 6, 1 Seventy, 1 Elder, 1 Teacher, 1 Deacon. The branch is in good order; all working with the same spirit to build up the Church of Christ.

Elders Robert Thruchley David D. Jones, John Taylor, N. T. Ridgings, John L. Williams, John T. Thomas, Ephraim Rowland, Charles Perry, Thos. D. Rees, Samuel Reed, Edward L. Page, and Priest James Davis reported in person, and Elder G. T. Griffiths by letter, sickness confining him to his room.

The question being asked, who should take the lead in meetings in absence of the presiding Elder, was answered by Br. T. W. Smith, who stated that the President, Twelve and High Priests, had unanimously declared that, in the absence of the presiding Elder, the Priest should preside, reading in the *Herald*, to the same effect. Some criticisms being indulged in, that in such cases the Priest should, [may—Eps.], as a matter of courtesy invite an Elder to preside.

Evening, preaching by T. W. Smith.

Sunday, August, 11th.—A short service was held at 9 a.m., to offer prayers for Br. Griffith and other sick and afflicted ones in this district. An hour was thus spent. At the close, John Taylor preached on the principles of the gospel. At 2 p.m., sacrament and testimony meeting. At 7 p.m., T. W. Smith preached to a large audience. Amount of money collected \$3.50.

At the close, the president gave some words of counsel, and the following resolutions were adopted:

That we endorse the work of Br. G. T. Griffiths during the past three months in this district, and if convenient, we desire him to attend the General Conference, (Sept. 7th, 1878), as delegate from this district.

That the money collected (\$3.50) be given to Br. Griffiths in part liquidation of his expenses.

That we hereby express our esteem and good will for Br. T. W. Smith, asking for him and his companion the continued blessings of God.

That we use our efforts to extend the circulation of the *Saints' Advocate*.

Adjourned to Bevier, November 9th, 1878.

Eastern District, Wales.

A conference was held at Aberaman, August 11th, 1878; Thos. Venables, presiding; John H. Pope, clerk.

The president addressed the Elders, exhorting them to be diligent in their duties, and gave a synopsis of his labors in the Western District.

Branch Reports.—Aberaman 21, 5 Elders, 1 Deacon.

New Tredegar, in a disorganized state since the death of E. Morgan.

Ogmore Valley 32, 9 Elders, 6 Priests, 1 Teacher, 1 Deacon; 2 baptized.

Llanvabon, through the death of T. Williams, in a disorganized state.

Resolved that J. H. Pope (through leaving Wales) be released from his duties of clerk of the conference and agent for the *Herald*.

John Jones chosen in his place.

Elders D. Griffiths, D. Jenkins, Wm. Morris, T. Smith, J. Jenkins, E. Morgan, J. H. Pope, D. Williams, D. Meredith, D. Davis and T. E. Jenkins reported; also Priests John Jones and J. Jenkins.

David Jenkins was appointed one of the committee on Welsh Hymn Book.

Resolved that the Semi-Annual Conference be held at Aberaman, on Sunday, October 27th, 1878.

At 2 30 p.m., the sacrament was administered by Wm. Morris and D. Griffiths; a testimony meeting following, in which the gifts of the Spirit were manifested.

At 6 p.m., preaching by Elders D. Griffiths and D. Jenkins.

Adjourned to meet at Ystrad, November 10th, 1878.

Little Sioux District.

A conference convened at Spring Creek Branch, Harrison county, Iowa, August 17th, 1878; J. C. Crabb and P. Cadwell, presidents; Donald Maule, clerk.

Branch Reports.—Spring Creek 39, 5 Elders, 1 Teacher, 1 Deacon; 3 received by letter.

Magnolia 127, 1 Seventy, 8 Elders, 2 Priests, 2 Teachers, 1 Deacon; 4 baptized, 1 marriage.

Unionburg 35; no change. The Six Mile Grove report was returned for correction.

Six Mile Grove (as corrected) 23, 4 Elders, 2 Priests, 1 Teacher, 1 Deacon; 2 received and 3 removed by letter, 1 died.

Buena Vista report returned for correction.

Wm. Chambers reported the spiritual condition of the Spring Creek Branch good; Phineas Cadwell reported that of the Magnolia Branch good; Isaac Ellison reported Six Mile Grove Branch fair; H. S. Smith the Unionburg Branch as improving; Thos. Carrico, the Buena Vista Branch, good; Wm. C. Cadwell the Buena Vista Branch as flourishing.

Elders Charles Derry, Geo. Sweet, H. S. Smith, Isaac Ellison, Lehi Ellison, Thos. Wilkins, Colby Downs, Thos. Carrico, Stephen Mahoney, B. S. Parker, Wm. Chambers, Henry Garner, P. C. Kemish, W. W. Wood, David Chambers, J. M. Harvey, P. Cadwell and J. C. Crabb reported in

person; also Priests W. C. Cadwell and Benjamin Kester.

J. M. Harvey was authorized to preach wherever opportunity presents itself.

The committee to audit Bishop Gamet's account was continued.

Two days' meetings were appointed at Little Sioux, Unionburg and Jeddoe.

Resolved that we reject, as being contrary to God's revealed word, the following doctrines as taught by the president of the Twelve: 1st, On the pre-existence of man and of Christ as personal entities: 2d, His assertion that the prophecy of Ezekiel, 26th chapter, is inferior to the prophecy of Mother Shipton; 3d, The evident tendency to infidelity, as exhibited in his assault on the prophecies and historical testimony of the Bible, contained in his article on "The Past and Present;" 4th, His articles on "the Gathering" and "Inspiration."

Wm. C. Cadwell was ordained an Elder in accordance with a vote of the Buena Vista Branch recommending it, by Charles Derry and J. M. Harvey.

Sunday: At 11 a.m., preaching by Chas. Derry from Acts 2: 37; at 2:30 p.m., preaching by Wallace Wood on the laying on of hands, followed by J. C. Crabb.

Adjourned to Magnolia, December 7th, 1878, at 11 a.m.

Central Kansas District.

A conference convened at Good Intent, August 10th, 1878; David Williams, president; William Williams, clerk.

Branch Reports.—Atchison 37; 4 Elders, 1 Priest, 2 Teachers.

Good Intent 21, 1 Elder, 1 Priest, 1 Teacher.

Netawaka 13, 4 Elders.

Elders G. George, Wm. Hopkins, D. Munns, G. G. Thomas and D. Williams, also Priests H. Parker and H. Stawpert reported.

Three were baptized by George Thomas.

At 7 p.m., preaching by Griffith George.

August 11th.—At 10:30 a.m., preaching by Geo. Thomas; at 2 p.m., prayer and testimony meeting; at 7:30 a.m., preaching by David Williams.

Adjourned to Atchison, November, 2d, 1878, 10:30 a.m.

Miscellaneous.

NOTICE.—The District Conference for Michigan and Northern Indiana, will be held with the Steuben county Saints, Indiana, commencing November the 9th next, at 10 a.m. Those attending by railway will get off at Fremont. This is situated on the Fort Wayne, Jackson and Saginaw Railroad, in Steuben county Indiana. A junction is formed with this road and the Michigan Southern, at Jonesville, which is the only way of reaching Fremont by railway from any point north, east or west. The Conference will be held about four miles east of town. Enquire for Jackson, Adam or Peter Smith, Teaters, Emrick, Belzer or Bailly. This is late in the season for a meeting of this kind, but it is as early as I think some of us will be able to attend. The time will soon be here. Let us try to make this a meeting of interest and benefit, as our others have been, that we may receive that cheer, comfort and confirmation needed to make us valiant and useful soldiers—coworkers in the army of the Lord.

WM. H. KELLEY, *President of Mission.*

A Mormon and a Campbellite Meet in Discussion.

SOMERSET, Texas, August 8th, 1878.

Editor San Antonio Express:—A Mormon minister, Rev. D. H. Bays, who has been holding protracted meetings in the vicinity of Oak Island, was challenged by Rev. Wm. H. Stewart, of the Christian Church, to a discussion on the doctrine of Mormonism. The preliminaries being arranged, they were to meet on the 6th inst., but circumstances preventing Elder Bays' coming to time on that day, they agreed to meet on the next day, the 7th. By 12 o'clock, two or three hundred persons had assembled near J. P. Neal's residence, where an ar-

bor had been erected. Elder Bays made his appearance about 2 o'clock, p.m. Parson Stewart had been on the ground since early morning. The debaters chose Messrs. L. W. Nuckles and J. T. Quisenberry, to act as moderators, and these chose Mr. Malany for their chairman.

After prayer by Dr. Desmuke, the object of the meeting having been previously stated, the chairman proceeded to read the following propositions and rules to the audience:

Resolved, That the Book of Mormon and the Doctrine and Covenants contain the word of God, and that the doctrine taught in them is in perfect accord with the Bible.

D. H. BAYS, affirmative,

WM. M. STEWART, negative.

First—King James' translation of the Bible is received as a present rule of faith and practice, and shall be the standard of evidence.

Second—The speakers may occupy twenty minutes each alternately.

Third—The affirmative shall have the right to open and close on each proposition.

D. H. BAYS,

WM. L. STEWART.

The debate opened at 3 o'clock, p.m. and continued up to 5 o'clock, at which time all parties adjourned to meet at 9 o'clock next morning the 8th inst. At 9 o'clock this morning the crowd appeared larger than on yesterday. One of the moderators is absent, Mr. Nuckles, and Mr. George L. Gifford was chosen in his place. Both the combatants are here and anxious to commence work. Elder Bays says he must get through by noon, as he has an engagement to meet which he cannot defer; so both enter into the discussion this morning with renewed vigor and all the energy possible, combining and bringing into use all the powers of logic, philosophy and eloquence that they possess.

At times while in the heat of argument and under excitement, they would ridicule a little or get off on side issues, when the moderators would gently call them to order. During the whole time they have shown each other more courtesy than gentlemen usually do on similar occasions.

All present seemed much interested and appeared to enjoy the discussion exceedingly well. At about 12 o'clock, when they had summed up, it was generally conceded that the Mormon was master of the position he had undertaken to defend, and if the audience and the moderators were called upon to decide they would give it in favor of the affirmative.

Parsons Stewart does not appear to be satisfied, and Elder Bays has agreed to meet him again in a short time.

Under the circumstances Mr. Stewart acquitted himself better than most of his friends expected, having been in very poor health for some time previous, and not having had sufficient time for preparation. Some are of the opinion that he will get away with Elder Bays next time, but I do not think so. Mr. Bays is a debater; he knows how to handle the subject—in fact, he seems to have been raised on the "Book of Mormon," and he appears to be peculiarly adapted to that kind of diet.

Marrying for Money.

A late author very truthfully says: "Gold cannot buy happiness, and the parents who compel their daughters to marry for station or money commit a greivous sin against humanity and God. And a woman who marries a churl for his wealth will find that she has made a terrible bargain—that all the glitterings of heartless grandeur are phosphorescent glitterings of heart-wretchedness; that her life will be one of gilded misery, and her old age will be like a crag on the black side of a desert mountain, where cold moonbeams sometimes glitter, but no birds sing, but wild storms howl and hoarse thunder roars, and though the sweeping storm shall be heard the stern voice of God, saying, 'Your riches are corrupted, your garments are moth-eaten, your gold and silver are cankered, and the rust of them shall be a witness against you, and eat your flesh as if it were fire.'"

In uncivilized tribes laughter is said to be unknown.

Mrs S Bourguoin 127

No. 20.

"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17:17.

Vol. 25.—Whole No. 404.

REPLY TO BURT'S POLYGAMOUS LETTER TO SISTER HOWELL.

Mr. Burt seems to think that Jesus encouraged the separation of husband and wife in Matt. 19-29. Had he done so he would have contradicted his own words in verse six. "What God hath joined together let no man put assunder." "Mark the declaration!" Paul would be as likely to understand Jesus on this point as Mr. Burt; and would be apt to teach in harmony with his divine Master, being inspired by the comforter whom Jesus sent. Hear him! Unto the married I command, *yet not I but the Lord*. Let not the wife depart from her husband; but and if she depart let her remain unmarried, or be reconciled to her husband; *but let not the husband put away his wife.*"—1 Cor. 7 : 10, 17. Since God does not contradict his own word it must be evident to every sane mind that Jesus in Matt. 19 : 29 could have no reference to putting away each other, but only to cases where they were compelled either to sacrifice those dearest ties of love and friendship, or forsake the kingdom of God; and when forced to accept one or the other of these evils, if they choose to remain faithful to Christ and suffer the consequences, "He will reward them a hundred fold in this life and in the world to come life everlasting." I will put one more

pin here. A poor woman believes and loves the truth, her husband hates it, and fiendishly tells her that she must either renounce Christ and his truth, or be driven from all that is dear to her at home; she meekly accepts the latter alternative and is driven out as a vagabond; the Master sees her tears, hears her groans, and to comfort her gives her in return a hundred husbands; and to cap the climax, Burt is one. Poor Burt! how crest fallen he stands with ninety-nine more husbands, each one waiting for the one hundredth part of her smile. How he would long for the flesh pots of Egypt. Yet this is the conclusion of his own "illogical logic." "What is sauce for the goose is sauce for the gander." Christ, in the passage referred to, simply means that for their loss in earthly comforts he will reward them here and hereafter.

Burt says that he is overwhelmed because Sister Howell says that "Faith teaches her that polygamy is an abomination in the sight of God." Yes, sir! You will be overwhelmed with shame and confusion unless you repent; for God has emphatically declared it an abomination in his sight, and you know it. See Book of Mormon, pp. 115, 118, 119, 164, Eng. Ed., 1849. Also D. C. pp. 101, 142, 161, Plano Ed.

You say, "If a plurality of wives is unlawful then the writers of the Bible were the most abandoned wretches that ever lived." Only two of the writers of the Bible were polygamists. One of them was not only an adulterer, but a murderer to hide his crime; and none but a Brighamite would endorse all the doings of Solomon. They however confessed their own sins; and the latter said, "It was all vanity and vexation of spirit." "Dost thou like the picture?"

Undoubtedly the prophets and patriarchs were, as James said of Elijah, "men of like passions as we are;" and it by no means follows that all their works were pure and perfect before God. Neither would their follies make false any truth God uttered; and still further, their divine calling as prophets would not sanctify any corruption of which, in their human weakness, they should be guilty; and if God in mercy bore with their errors in order to bless the human family in general, it is no license for us to indulge in the same.

Noah was counted worthy of salvation from the flood, but afterward submitted to the degradation of drunkenness; does that make drunkenness a virtue? The righteous Lot who escaped the destruction of Sodom, added incest to drunkenness; does that sanctify incest? Judah was guilty of the "social evil." You say it is not found in Utah. Why not? If one evil act of God's chosen must be endorsed openly by you, why not another? Why are you ashamed to own that it is among you; and then call the dirty thing polygamy to justify it? When David added the crime of murder to adultery; did his divine calling as a prophet satisfy this awful breach of God's law and make his act divine? If it did not sanctify these, how could it sanctify any other wrong? Yet this is the conclusion drawn from your "illogical logic," "I thank thee for that word." You writhe under the lash! It is your own whip that has fallen across your shoulders.

Query. Had Abraham gone into polygamy in obedience to God's command, would

God have changed his purpose and revoked his word by commanding him to "put away the bond woman and her son," at the instance of a woman's jealousy? Would it not have been the "rebellious first wife" who would have been put away, just as you polygamists put them away, without even the "bottle of water?" If you were true followers of Abraham, when the wife of your youth cries out against the outrage committed upon her sacred rights, you would put Hagar away, not Sarah; but Sarah is crushed with you, and Hagar usurps her rights only to have hers usurped by another. Thus you prove that you are not the followers of Abraham. You claim that the husband is the head of the wife. Is it then in accordance with this truth, that God should give his law through the woman to govern the man? Yet Sarah introduced polygamy to Abraham, and that because of her misconception of, or unbelief in God's promise. Let me enlighten you a little upon Jacob's polygamy. He had gone to the house of Laban, an idolater; he saw and loved Rachel; he asked her hand from her father; the avericious old man demands seven years labor for her; it was given; and now says Jacob, "Give me my wife." In the darkness of the evening a deception darker than those evening shades was practiced upon him; in the fulness of his love he embraced, as he supposed, the light of his life; by-and-by the morning beams shed their light upon his bed; he turned to gaze into the beautiful eyes of his Rachael, when to his horror and disgust he only saw sore-eyed Leah. Imagine, if you can, the torturing disappointment that harrowed up his soul. Read his withering rebuke to Laban, and the justly reproachful charge of deceit, and tell me if the taking of Leah was voluntary on his part; or if that deceitful act of Laban's was of God. But he had known Leah as his wife, though ignorant that it was she; undoubtedly his sense of manhood, and perhaps the custom of the country made it obligatory upon him to maintain the relationship he had formed by that act; still his heart yearned for Rachel; he served another seven years and obtained the object of his love. Thus we see he was introduced into polygamy by the vile treachery of Laban. Dare you insinuate that God was the instigator? Let your face be crimsoned with shame at the thought! The handmaids of Rachel and Leah were given to Jacob through the jealousy of their mistresses. Is it thus that God works and gives laws?

Your reference to Israel's seed proves nothing in favor of polygamy. Adam hearkened unto his wife and sinned, and thus death came into the world; yet God overruled the evil and brought good out of it; is sin therefore divine? Satan sought to frustrate God's purpose in Abraham and his seed, by polygamy, but by his infinite wisdom, he overruled it for his glory, not by crushing out the promised seed, who could not prevent their father's folly, but by blessing them and using them to carry out his purposes. Nor does the fact of his blessing the children prove that polygamy is of God, any more than the fact that God blessed the seed of the rebellious of Israel in the wilderness proves that their rebellion was divine. It only proves God's mercy and forbearance.

Your reference to Samuel does not help you. He was truly a great prophet; but although

he was the son of a polygamist he avoided the evil himself. The same is true of Isaac and Joseph. Had polygamy been of God, those men would undoubtedly have hearkened to the word of the Lord and obeyed it. That which is the path of exaltation in God's kingdom for one man is the same for all, for God "changeth not."

Burt betrays his weakness by saying, "We are indebted to polygamists for every word of scripture." Moses was not a polygamist; nor Joshua; Samuel, Job, Isaiah, in fine none of the writers of the sacred word, except David and Solomon; and it will be instructive to read Solomon's monogamic advice to his son, after the old man had been led away by seven hundred wives and three hundred concubines. "Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?"—Prov. 5: 18-20. Not a sentence in favor of polygamy, nor is there one in all the sacred word of God acknowledging it as the celestial law; notwithstanding the empty boast of Burt that he could find thousands in favor of it.

He refers to Deut. 21: 15, but forgets that the law of Moses did not bring eternal life, but was a "schoolmaster to bring them to Christ." Surely, polygamists are driven to great straits when the only evidence they can find in favor of what they claim as a celestial law has to be sought for in a law that lays no claim to being celestial in its character and tendency. From the whole tenor of God's word it is evident that monogamy was the original institution of marriage, and the statute here pointed to, was given with reference to the existing state of things among the Hebrews, some of whom, undoubtedly, had followed the customs of the heathen and had married a plurality of wives; but we have no warrant to believe that they did it in obedience to any divine law. To meet this existing state of things, Moses enacted this statute, as found in verse fifteen of this chapter. To have separated them, would have brought confusion, and rendered the children destitute of that care and protection that they, in common with all, were entitled to; but you will please observe that there is not the first statute commanding them to take more wives, only in the case found in chapter 25: 5-10; and this marriage, if it may be called one, is not for the benefit of the man that takes her, but to raise up seed unto the dead brother. Now, if polygamy, as understood by the Brighamites, was given as a law to Israel, we should find some plain declaration of it, not merely a statute regulating the existing state of society, to meet an evil and soften its results.

Is it reasonable that a law of such infinite importance, to man, as polygamy pretends to be, should be only incidentally referred to; and that no record claiming to be divine should be found containing a command to practice it, for the space of six thousand years, or from the creation? It is a most unreasonable thing indeed? It is not enough to say men practiced it. Even good men have practiced many things for which there was no law. And so far as the law of Moses is concerned, God says, he had given Israel "statutes

which if a man do he shall live in them," but because they despised them, he "gave them statutes that were not good, and judgments, whereby they should not live."—Ezek. 20: 24, 25. Judging of polygamy from its fruits, in all ages, we are warranted in the conclusion that this statute, as found in Deut. 21: 15, and the one in 25: 5-10, were among the "statutes that were not good." It is also worthy of remark that the latter statute was for the benefit of his dead brother, and not for his own exaltation in celestial glory.

In answer to the vaunting challenge to produce one passage condemnatory of this debasing practice. I refer to Malachi 2: 13, 16, and ask, how does a man prove "treacherous to the wife of his youth?" When God instituted the marriage covenant, he declared, "They twain shall be one flesh," and when a man takes other women to his arms he breaks his covenant, betrays the sacred rights of his wife; and thus "deals treacherously with the wife of his youth."

Your senseless sneer, at what you term, "your little menagerie; and "Little Joseph," is a harmless thing, and renders you an object of pity. This is the word and promise of God to Joseph. "For this blessing have I put upon his head that his blessing shall be put upon the head of his posterity after him, and as I said unto Abraham even so I say unto my servant Joseph, In thee and in thy seed shall the kindred of the earth be blessed." You tauntingly ask, "Is he, (Joseph), the only heir and seed of the prophet?" Whether he is the only heir, or not, it will not help your case, for you know that neither Brigham, nor Taylor, nor any of your authorities high, or low, nor any man, woman, or child in all your church, are heirs, or seed of Joseph the martyr; consequently they have no right to and can not obtain the blessing. It is enough for us to know that God acknowledges him as the heir, and also that his noble mother and brothers so acknowledge him in his God given right. The divine power that attends his labors; his increasing wisdom, and the success that God has given, are overwhelming evidences that God has ratified his choice of the man and none but the unwise gain say it. Mark you, he persistently refused to be flattered, coaxed, bought, or terrified by any "ledgerdmain" into becoming the tool of Brigham Young. He waited until God called him and revealed his secret unto him, and renewed his covenant with him, and also ordained him by the hands of those whom his eternal wisdom selected for that work; and be it known that God's command is authority enough for the performance of any duty which his wisdom directs. Your rhodomontade about "whited sepulchres, lucifer, etc., is only remarkable for being in harmony with the blasphemous abuse, foul utterances and empty braggadocio we have had from the lips and pens of your masters throughout the whole history of their apostacy and wrong doing. It once shocked us, but now we listen with pity and disgust. Curse on Meroz, but remember, "curses like chickens come home to roost." Blessings enrich the giver, but curses and sneers only embitter and wither the heart that fosters them.

One word about "Little Joseph," as you contemptuously call him, he will never utter an unkind word of you, your leaders, or their

practices; he will never blast your characters, nor treat you with contempt. His is a mission of mercy, and of blessing. In this work he labors constantly; he has no time to waste in abuse or revenge, and should you ever permit the light of truth to shine into your soul, your face will crimson with shame for abusing one who only seeks to bless. And in that hour of your sorrow his hand would be the first to wipe the stain from your brow, and pour the healing balm into your sin stricken heart. And now, friend Burt, farewell! and may God's Spirit lift the veil from your eyes, and show you the path of holiness—the true way to exaltation and eternal life.

CHARLES DERRY.

ONLY A LETTER.

The following lines were suggested while sitting in the Columbus Depot, where the writer observed a lady open a letter and read, the contents visibly affecting her and causing the tears to flow down her cheeks:

'Twas only a letter, but who can tell
The weight of sorrow that missive bore,
To cause that fair bosom to heave and swell,
While her womanly heart with grief ran o'er.

I saw her open that missive and read—
The crystal tear from her blue eyes gush'd,
And her red lips paled and quivered indeed,
As though the hopes of her life were crush'd.

A pallor was settled upon her brow,
As her trembling hands her temples press'd.
Ah! who can ease that fond heart now—
Or calm her sorrowing soul to rest?

Perhaps a friend of her childhood's day—
Or some lov'd brother was stricken down,
Or an angel sister had pass'd away
From earth to receive a glorious crown.

Perhaps a father, so kind and good,
Had pass'd away from her gaze for aye,
Who no more should stand, as through life he
stood,
The guardian and guide through life's dark
day.

Perhaps it was she, on whose loving breast
Her head had nestl'd in hours of woe;
That bosom, the pillow of sweetest rest
That mortals can find while here below.

Yes, the sweetest of voices is silent now—
The gentlest of hands are cold and stark,
Stern death is enthroned on that tranquil brow,
Those loving eyes are forever dark.

Is there none to heal that grief-stricken heart,
Made desolate now by a mother's loss?
What tongue shall the word of cheer impart,
To help her bear such a weighty cross?

There is only one such comfort can give,
'Tis the sinner's friend, would you learn His
name?

'Tis Jesus, who died that we might live,
And with our loved ones forever reign.

'Twas only a letter, but every line
Was freighted with anguish bitter and keen,
It pierced the heart and opened the mine
Of sorrow that welled in that heart unseen.

WHICH IS HERESY?—No. 3.

SINGLE OR TRINE IMMERSION.

Mr. Thurman calls those whom Paul baptized at Ephesus, receivers of a "second immersion," and says they had been baptized, *i. e.*, dipped by John; and this "second immersion," converts *bapto*, the first dip, (John's immersion), into *baptizo*, or repeated dippings; then of course, in this second immersion, there were "repeated dippings." But, How many, two or three? If two dippings, and John's was the first dip, then he has three dips; provided these parties were dipped once by John; (which we will prove not to have been the case); and provided they had not been dipped twice before Paul baptized them, or "repeatedly dipped" them, for "*baptizo* means repeated dippings." For Thurman says they were baptized of John, and also by or "unto Moses." Hear him:

"But it is much clearer when we call to mind that John baptized none but Jews, (Matt. 3: 5; 10: 5), those who had been baptized unto Moses (1 Cor. 10: 2) in the same way in which Levi or the children of their fathers paid tithes in Abraham, (Heb. 7: 9) hence were already in the church, (Acts 7: 38), claiming the God of Abraham as their Father; (Isa. 63: 16); for we thus discover that John's was not the first but second baptism, hence *baptizo*."—p. 18.

Thus, when speaking of the "second immersion" of John's disciples, (Acts 19: 5), he says, "the first dip," *i. e.*, John's, was "*bapto*, which is never used in allusion to the Christian mode of baptism." Hence, if they were only once dipped by John, and that dip was *bapto*, which can not allude to the Christian mode, then John's baptism was not, of course, the Christian mode; but he afterwards declares these Jews had been baptized "unto Moses," which makes their "dip by John" not the *first* but *second* baptism; hence, *baptizo*, which word means "repeated immersions," so he says. Could there be greater confusion of ideas?

If John's baptism was an "incomplete ordinance," or only *bapto* or "one dip," and yet it was a "second baptism, hence *baptizo*," and *baptizo* means "repeated dippings," how could it be but "one dip," and the third time; they receive but one dip from Paul, to make the third dip yet that is a *baptizo* too, or repeated dippings.

The idea is, that the *bapto* or one dip unto Moses changed the second dip or *bapto* of John into *baptizo* or repeated dippings, nevertheless they were dipped but once, in the face of *baptizo* requiring "repeated action," and are again or the third time dipped once, or once immersed by Paul, yet *baptizo* again is used—to require "repeated dippings."

If *baptizo* means repeated dippings, and it is used in reference to those who, according to Thurman, were once "baptized unto Moses," who were baptized the second time baptized in the river Jordan by John, and the third time baptized by Paul; how comes it that the word is used which is the "frequentative form *bapto*," and "requires repeated action," when of they could not have been immersed but once

upon each occasion; for if they were repeatedly dipped, or thrice immersed in order to justify the force of *baptizo*, then they were three times baptized by trine immersion, or immersed nine times in all; and if not, and only immersed *once* each time—i. e. once by Moses, once by John, and once by Paul, and the word *baptizo* is used in each case, and not *bapto*, how can it be said that *baptizo* means more than one immersion?

For, according to this writer, they were only immersed once on each occasion, and yet *baptizo* is used.

They were either immersed repeatedly each time, i. e. thrice immersed, or else *baptizo*, the word used, expresses but one action?

Again, if John immersed by "trine immersion" he must have used the three names, of Father, Son and Holy Ghost, for that is what trine immersion is based upon—"one dip at the naming of each person." And Paul did also, if his was trine immersion; but inasmuch as trine immersionists positively insist that those whom he baptized were only baptized "into the name of the Lord Jesus," or "into his death," and by "one dip," yet as the word *baptizo*, a "frequentative verb," is used, it must have been a repeated dipping, or else the word *baptizo* does not require more than one action.

But we are told that *bapto*, which means "one dip," is never used in allusion to the Christian mode of baptism; but a word which means more than one dip or "repeated dippings" is used.

Yet we find that very word *baptizo* used in six distinct and separate occasions, where but one action or but "one immersion" was performed according to trine immersionists' own showing; viz.: where the Hebrews were "baptized unto Moses," where John baptized, where Christ baptized, where Peter baptized, where Phillip baptized, and Paul baptized, and Jews of course in each case. 1 Cor. 10: 2; Matt. 3: 6; John 3: 22; Acts 2: 38; 8: 12; 19: 5.

John says, however, "Though Jesus himself baptized not, but his disciples."—John 4: 2. It makes no difference whether it means he baptized none but his disciples, or that he did not baptize at all, but his disciples did, it can not support the assertion that Jesus baptized those that John did.

Why, he must have done so, say they, for John baptized "all the people," and Jesus therefore must have baptized some that had been baptized by John, if he had baptized all.

Yes, "when therefore the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John, * * * he left Judea, and departed into Galilee."—John 3: 1-3. He must have therefore baptized "all" that John baptized and "more."

If John truly baptized "all the people" of Judea and Jerusalem, and "Jesus made and baptized more disciples than John," were these "more" some that John had baptized? If not, were they ever baptized before? If so, by whom? Moses?

And if Peter, Phillip and Paul in baptizing Jews only, baptized John's disciples, where did these "more" get their third dip? Who finished this "incomplete" baptism of Jesus; for John had not baptized them?

If John baptized "Jerusalem, and all Judea, and all the region round about Jordan," who baptized Gallilee?

A most glaring misconception is made by this restorer of the ordinance of baptism, in a comment on Luke 7: 30. In his effort to prove that John had baptized everybody, Pharisees, Saducees, lawyers and all, he says that "the him, whom the people having heard justified God was not John, but Christ, (Luke 7: 29), 'But the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him,' that is Christ." (Doc. of Baptisms, p. 28). Now let any person of ordinary brains read the whole connection, and see whether Jesus is speaking of himself or John. And strange language would it be for a person who was speaking to call himself "him." Would he not say "me," rather?

When John qualifies his own statement made in chapter 3: 22, and denied the correctness of the report that the "Pharisees had heard," and says "Jesus baptized not," of what force is the assertion of a man like Mr. T., who says that Jesus baptized John's disciples, and that too, while John was yet baptizing, (see John 3: 23), and because of this report he departs into Galilee.

One would naturally suppose that he would have remained there, if that was his mission, even to give a third dip to those who had received their second one by the hand of John. But instead he departs into Gallilee, apparently for the purpose of not interfering with John's work, for it is evident that the purpose of the Pharisees and others was to excite the jealousy of John if possible; for they came and told him that "he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth and all men come to him." If "all men came to him" for baptism, while John was yet baptizing, must he not have either baptized some that John had not, or else John must have baptized some with his "second immersion" who had already received their "third immersion" from Christ? Or baptized "into the name of the Son" those who had by the Savior been baptized "into the name of the Holy Ghost."

However mixed this arrangement becomes, we leave our friends to unravel it, and let this point pass with the enquiry, which is correct, these people's report concerning Christ baptizing, which the Pharisees had heard? Or John, the Apostle, who was on hand at the time, who says "Jesus baptized not."

It is evident that do not know exactly what *baptizo* means; for Thurman says, "when speaking of the many John baptized, or those who were after his day immersed, the idea is, the many repeated immersions, in which sense *bapto* is never used." But in reference to the many *baptizo* is about one hundred times employed. Now he has it that the word *baptizo* refers not to one person being immersed or dipped repeatedly, but of "many repeated immersions," for he well knows that the word is used to describe the baptisms of Christ and John and others, who he admits only used "one dip." To prove this, we quote:

"Now those proselytes that were baptized in the river of Jordan, the year before John's baptism commenced, had one immersion. And when baptized by John in the same river, they had two. Says Justin Martyr: 'John was Christ's forerunner in the way of baptism,' and John declares the same thing. 'I indeed baptized you in water,' but he that cometh after me, that is come baptizing you in water; for Christ having already come into the world and being 'preferred before' John, that

of his rebaptizing those whom John had once baptized is the only sense in which he came after John. Therefore, we now have three immersions. 1. That of the Jews before John. 2. That of John, as the forerunner of Christ. 3. That of Christ's baptism after John."

He says, in the same connection, that John baptized into the name of "Son of God." In the October number of *The Time Appointed*, he says, in reference to a discussion with Elder Miles Grant, "We gave good historical authorities for saying that 'the Son of God' * * * was thrice dipped in the waters of Jordan and indeed the frequentative verb *baptizo*, as used in Matt. 3: 13, calls for repeated immersion."

Of course, it then must mean John immersed "thrice" in one baptism, although he only immersed once—or those who were previously immersed once, received "two" after John had dipped them.

If John immersed Jesus "thrice," and one dip must be "into the name of the Father," the second, "into the name of the Son, and the third, "into the name of the Holy Ghost," did he not use the formula of the commission before Jesus gave it? Or did he and Christ's disciples understand that, and practice it, and Jesus only repeats (when he gave the last commission) what he had commanded before, and only intended in the last commission, (which really seems to be the main difference), to give them a new and extended, even a world-wide field of labor?

If Jesus was immersed "thrice," or received "trine immersion," did not all of John's subjects? And if so, how does his baptism make a second immersion, and that of his disciples whom Peter and Paul baptized make a third immersion?

If John practiced trine immersion, and Paul and Peter, who labored under a "commission which in its very constitution requires three actions (as they say) re-baptized these thrice immersed people, did not they practice trine immersion too?

The Baptism of Phillip.—But few words need be used in disproving the assertion that these were John's disciples. 1. We are informed that those whom he (John) baptized were Jews. Thurman says he baptized "none but Jews." 2. If he (John) had baptized the Samaritans, as Christ forbade his disciples going "into the way of the Gentiles," and said, "into any city of the Gentiles enter ye not," he would not have permitted his "forerunner" to have preached to and baptized those who were counted unworthy of his own or his disciples' labors. 3. That these people were Samaritans, is taught by the whole connection. (Acts 8: 1-14).

It is said they were "baptized in the name of the Lord Jesus." "In the name" is "*eis to onoma*," which our friends contend must be "into the name." If so, these Samaritans were baptized "into the name of the Lord Jesus," and there is no proof whatever that they were ever baptized afterward, or had been before.

If *eis to onoma* expresses the "formula in the commission," that is, if the words are a part of the expressions to be used by those who spoke in Greek, as doubtless the apostles did, then they would express that idea here, and hence they were baptized "at the naming" of the Lord Jesus' which of course would be but one immersion.

The only way to evade this lawful conclusion would be to take the ground that *eis to onoma*, the same words as are in the "commission," do not mean "into the name," *i. e.*, by the authority, or "unto the name;" *i. e.*, the character of the Godhead—the Father, Son and Holy Ghost—which is the divine nature.

But if *eis to onoma* means, "by the authority," it could only mean that the apostles were to go, teach, and baptize by the joint authority of the Father, Son and Holy Ghost; God as the Creator, Christ as the Redeemer, the Holy Ghost as the Comforter and Teacher.

God sent the Son, who sent them in the Father's name, (and by virtue of his authority), and thus honors the Father; and the Holy Spirit enlightens them, guides, and instructs enables or empowers them. Christ would not commission them in his own name alone, for he said, "I do nothing of myself." Again, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." And the Holy Ghost is to bear record of the Father and the Son as a "witness." Let *eis to onoma* refer to him who commissioned them, and gave them their ministry, and they could say, "Being commissioned of the Lord Jesus Christ, I baptize you in the name of the Father, and of the Son, and the Holy Ghost," and then immerse them in the likeness of the burial of Christ.

SYNOPSIS OF A DISCOURSE,

DELIVERED BY J. F. McDOWELL, AT CONFERENCE,
SEPTEMBER 8TH, 1878.

Text, James 1:25: "But who looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

The Apostle Paul, in speaking of this same law to the Roman brethren, says in the 8th chapter, 1st and 2d verses:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

This law is something that can be looked into, something that will bear or stand the test of the severest criticism and most thorough investigation. No law has ever been devised that will compete with it; because it is one of life; a law that warrants life eternal to be given to every one that obeys its principles. Man in the beginning was created, not only in the image of God in a physical point of view, but also in a moral point of view. Man was pure and holy. He was tempted—man yielded—transgressed a command, and thus he sinned; and, as the Apostle had said, "sin, when it hath conceived, bringeth forth death." Hence, sin and death entered into the world, because of transgression, for "sin is the transgression of law." In order that man might have life, and in order that "sin and death" might not have full sway over mankind to their utter destruction, God devised a law, termed "the law of the Spirit of life." The law of life is superior to the one of death, and because of its superiority, it will gain the victory in the ultimate by tri-

umphing over its opposite. The law may be advocated as one of life and salvation, but whether it will or can produce life, give life, of itself is a question to be determined. How is it a "law of liberty?" How is it a "law of life?" It is so in this sense, that Jesus Christ is its author, and he became its author by virtue of his atonement, of his sacrifice, because he arose from the dead triumphant, by the power delegated unto him of his Father, as recorded in John's gospel. He became the victor over death, because he arose from the dead. He became the victor over hell because he went there, opened the prison doors, set the captive free and came out of it himself. He triumphed o'er the grave, because he broke its bands; and by virtue of all this he is the author of the "law of life," and he, as the author of said law, holds the power to give that life to the obedient. Man became estranged from God because of sin. Alienated to the light and life of God through ignorance—ignorance caused by sin. Inasmuch as man became thus separated from God, God designed to bring him back into His glorious presence. Now how was this to be done? It was to be by one, Christ. The blood of beasts could not suffice, for it was not blood of a human character, hence could not atone for humanity; but God furnished a subject for sacrifice. Jesus, the body ("that which shall be born shall be called Jesus") being conceived by the Holy Ghost's creative power, Christ, necessarily a combination of the divine and human, taking or partaking of the nature of Abraham from his mother, and of God's nature by virtue of the "immaculate conception." Hence, when the body of Christ was crucified, the blood issuing from his side, being of a human character, coming from his mother's nature, being of Abraham's seed, and the blood being the life of the animal or physical body, he, Christ Jesus thus poured out his life, and God accepted in accordance with his great economy, that blood, of human origin, connected with the divine nature by virtue of the conception thus atoned for man's sins, and thus Christ became the mediator between God and man, God being wholly divine, man being wholly human, Jesus being partly divine and partly human, became the grand connecting link between God and man; hence the propriety of Christ's language, "no man cometh unto the Father but by me." This atonement connected with the "law of life" will produce everlasting life upon every individual that obeys the law. The law is perfect because it emanated from Him who is perfect. Its design and object is to make the comers thereunto perfect—Godlike, Christlike—by saving and redeeming them from sin and death, with all its train of evils. Some say (who do not believe in a Christ or God, neither Satan) that there are evil propensities and good propensities dwelling in man. Now we ask if there be no Christ nor Satan, from whence did those propensities originate? They cannot answer. That they are manifest in man, is evident. If we ignore the Bible account we are lost, we are in the dark; accepting it, we have light upon this subject or question. Man in the beginning was purely moral; but, as we have stated, a command was given, it was broken, the breaking of it was a sin, sin is productive of evil, hence by the tempter's power and in consequence of man's yielding thereunto, evil propensities were

implanted in the human heart; here they originated, as did the good in man, implanted by the creator of man. No man will deny that there is no stream that has no fountain head; when walking by the side of one, upward we find its source; so with the stream of good and evil propensities in the human heart can be traced to their source—Christ and Satan. They are engaged in the conflict of the ages; Christ has given evidence that he will ultimately triumph, for which we are thankful.

In conclusion we would say, the law is simple, comprised of plain principles: faith, repentance, baptism for remission of sin, laying on of hands for conferring and reception of the Holy Ghost. This is something that is to be done by man—principles to be obeyed—no promise of life without it. Let us therefore look into this law, obey it, continue in it, be not forgetful of it, and live right, do right, and all will be well with us.

EARTHQUAKES AND ERUPTIONS.

The year 1878 has already seen more than its fair share of disastrous earthquakes and similar phenomena. There are slight *tremblements de terre* in one part or another of the earth's surface, about once in three days, but it is only occasionally that serious outbursts occur, which overwhelm cities, swallow up whole islands, or raise up the bed of the sea from a fathomless depth to a dangerous shoal. During the first half of the present year, however, the intensity of the shocks of earthquake and of volcanic eruptions has undoubtedly been on the increase, and if this continues the thousandth anniversary of the destruction of Herculaneum and Pompeii, which will occur next year, will be celebrated in an appropriate, if an undesirable, manner, by the forces of nature itself. This activity has developed itself since June, 1877. In the whole of 1877 there occurred, according to the compilations of Prof. Fuchs, 109 recorded earthquakes, though, from our own observations, we believe the number to have been somewhat larger. In the three months of June, July and August there were only 11 earthquakes; while 34 occurred in September, October and November, and the rest in the previous six months back to December 1st, 1876. As usual, the most violent of these phenomena were those occurring in South America. The damage done to Iquique, Valparaiso, Lima and other cities by the outbreak of May 9th, 1877, was enormous, the vibrations recurring with startling rapidity, and lasting over several days. A few days later a submarine volcanic eruption occurred off the coast of Peru, which also did great damage to shipping. The effects of these disturbances were felt in all parts of the Pacific. During the year several minor earthquakes, though of unusual intensity for the part of the world in which they were felt, occurred in Europe. Those of April 4th, May 2d and October 8th in Switzerland, and of November 1st and 4th and December 22d at Lisbon, were the most alarming. Fortunately, little or no serious damage

was done. The volcanoes of Europe were unusually inactive during the year, but in South America, in Japan and in the Pacific generally, the year was marked by several very violent volcanic explosions. The frequency with which outbreaks of this nature were observed in the open sea was a peculiarity of the year. Thus in February a very remarkable eruption occurred in the sea surrounding the Sandwich Islands, ten days after a violent outburst of the crater of Mauna Loa, on the mainland of the group, and a few weeks before another most remarkable outflow of lava from the celebrated lava lake of Kilauea. Here vast jets of liquid lava were ejected to a great height through the hard crust of the solidifying lava of the lake, which had lain undisturbed for many years. Much more serious was the eruption of Mount Cotopaxi in June, accompanied by terrible showers of ashes, dust and mud, which were carried by the wind far and wide over the country, devastating the fair lands and destroying hundreds of lives. The insular volcano of Ooshima, in Japan, broke out in flames and burning lava on January 4th, and continued in violent action till the first week in February, causing, in combination with the earthquakes which accompanied it, a disastrous loss of life. Among the more noteworthy events of the year was the eruption of a new volcano in a district hitherto supposed to be free from volcanic disturbances—namely, on June 11th, in a new crater near Colorado river, California. About the same time an earthquake was felt in Canada. The submergence of several islands in the great archipelago lying between the Malay Peninsula and Australia, the upheaval of new lands in the same district, and the observance of the effects of volcanic phenomena in the deep waters of the South Atlantic, and where the sea is some 20,000 feet deep, would have been sufficient of themselves to mark the past year as an uncommon period of strange volcanic phenomena. As already hinted, however, we believe that the current twelve months will, unless a sudden cessation of activity occurs, prove to be even more prolific of such events than any of its recent predecessors.—*Public Ledger, Philadelphia.*

"THE SIGNS OF THE TIMES."

A paper published in Pittsfield, Massachusetts, sent us by sister Martha K. Lockhart, contains the following notice of a sermon on the times, delivered in that place recently.

"Rev. Dr. Boynton preached a vigorous sermon, and one that has been much commented upon, at the South Church last Sunday morning, from the text: 'Then said he unto me, the iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness; for they say the Lord hath forsaken the earth and the Lord seeth not.' The sermon was evidently suggested by the recent murders, and the record of crime of all kinds set forth daily in the press, and the Dr. endeavored to show the cause of this prevalence of crime and the root from which it all springs. He made an alarming exhibit. 'You will all agree with me,' said he, 'in saying, that never before has there been a time in this country

when every brutal, fiendish passion of man has been so shockingly gratified, as if unchained devils were holding carnival among us. Every day seems to bring some new and more terrible forms of outrage. There appears to be a superhuman ingenuity of wickedness, as if we had entered upon those last days of Satanic rule, foretold by Christ. We are compelled to feel that there is no security against any form of outrage, that no right is safe from invasion, no property secure from thief, or robber, and that neither by night nor by day, are we safe from some form of violence or even the murderer's stroke. Our common roads are beset by highwaymen, and stained with the blood of the murdered, our stage coaches at the West are stopped and the passengers plundered, men are knocked down, shot, and robbed in the crowded streets of the city, robberies and murders are committed in open day in our street cars, railroad cars, even when they are full of passengers, and trains of cars, and steamboats are seized and robbed by villains banded together for plunder and outrage. The thief, the robber, the burglar, if indeed one can be arrested, too often finds and makes friends among the officers of the law, and great robberies are compromised by a quiet surrender of a portion of the spoil in order to recover a part."

"Proceeding, the Dr. classified the criminal list, speaking first of the frauds, cheating and forgeries by men of position, even ministers, officers of churches, leaders in prayer meetings, &c., and under this head the preacher denounced the fashion of giving such soft names as "defalcation," or "irregularity" to stealing and fraud. "Thief," "robber," "swindler," were the truthful words, while the word "defaulter" is too often a mask and a lie. He then referred to state repudiation of debts, and dishonest financial legislation in Congress. The crimes against life were next alluded to. There were 1141 murders committed in New York city last year, and in the whole country 83 executions for murder. If we could add to the murder list in New York, the murders in all other cities and villages north and south, and on the bloody frontier, and all the multitude of children murdered before they saw the light, to cover sin and shame, what a fearful account of blood is our country running up on the record of an avenging God.

"Three murderers at present in our jail here and if all who, within a few weeks, have murdered or attempted to murder, in this country alone, there would be six in all. Highwaymen are on Berkshire roads, and the multitude of tramps are an army of robbers, thieves, burglars and highwaymen, mostly armed and ready for any crime. Not strictly an army, because as yet unorganized. But incipient organization is going on, bands already capture railroad trains, and steamboats, and how soon they may obtain a bold, skillful leader, able to combine them by thousands, who can tell.

"Crimes against the safety and honor of woman were next referred to. Said the Dr.: 'We can not open a paper now but we find some violation of the married relation, or some shocking insult, or outrage, or murder, or both. The Bashi-Bazouks were scarcely guilty of worse crimes than those committed in our land. Even children are not safe any longer. We are compelled to feel that scarcely are our

wives and daughters secure in our own homes, much less in any secluded walk or road. Pittsfield is in a state of siege. Our ladies fear to venture in their accustomed walks and drives. Such a state of things is not only a terror but a disgrace."

The war, the seizing of even an enemy's property, deadened the moral sense in regard to the rights of property, and the war was one of the causes of these sins. Another was the sudden wealth acquired by some in mines and oil wells, promoting a desire in others to acquire riches. Communistic ideas have also sprung up and been scattered, the idea that the world owes a man a living, and in some form he will take it, and the forger, burglar and robber thinks he is only "getting his own." Thirdly, the unavoidable consequences of the war have brought distress upon thousands of laborers, and with families often lacking food and clothing, they offer a soil all prepared for this seed of all horrors and atrocities which foreign, incendiary communists are sowing in the American mind.

"Infidel theories, the easy escape of murderers, the agitation against capital punishment, are some of the causes of the contempt for human life. In this regard the government which did not punish treason by a single execution, but has allowed those guilty of it to hold high places, set at naught the teachings of God's word and the judgment of the nations and the ages. Such a course pursued by the highest authority in the land unsettles all ideas of right and wrong, causes all law to be despised, places loyalty and treason on the same footing, and deadens the sense of the enormity of crime.

Finally, "the government which pardons and then rewards the greatest criminals, the juries which refuse to convict on proper evidence, the judges who lean more towards the criminals than to justice, the State executives that have pardoned thousands, that have turned hundreds of murderers loose upon society again, the infidels who deny God, the ministers who are removing the fear of future punishment by explaining away the language of the Bible, the agitators who are depriving woman of her strongest defences, all these have helped to produce the present revel and riot of villainy. And now what is the remedy? First of all self-protection, the restoration of security to our property, our lives, our families and our homes. When fully convinced that the law, the government can not or will not guard us, self-protection is the next and inalienable right of the citizen.

"Secondly, let the church and her ministers do what they can to correct a false public sentiment by proclaiming anew the authority of God, the guilt of sin, the special enormity of prevailing crimes, and the certainty and the terrors of future retribution."

Contentment abideth with truth. And you will generally suffer for wishing to appear other than you are, whether it be richer, or greater, or more learned. The mask soon becomes an instrument of torture.

A worthy Quaker thus wrote:—"I expect to pass through this world but once. If, therefore, there be any kindness I can do to any fellow-being, let me do it now. Let me not defer nor neglect it, for I will not pass this way again." Were all to act thus, how many would be made happy!

War makes thieves, and peace hangs them.

THE JEWS IN AGRICULTURE.

At the recent convention of the American Hebrew union, held in Milwaukee, Wisconsin, two projects were considered for the formation of agricultural colonies. One contemplates the purchase of large bodies of lands, and the settlement upon them of the children brought up in Jewish orphan asylums. At present their children ordinarily pass into stores, or become peddlers of goods. In the great majority of cases they remain in cities, and during the earlier years of their lives, at least, they are dependent on others for employment. The proposal to give these orphan children a start in agriculture, by means of which they will have an independent and honorable occupation, is an excellent one. All the Jewish charitable institutions are admirably conducted, and the plan of providing for orphans after they are of an age to support themselves, is worthy of commendation. By placing them on contiguous farms they can receive instruction in agriculture, stock-raising and fruit-raising, at a comparatively small cost.

There was also a proposition before the convention to purchase in the western and southwestern states large bodies of cheap lands, with a view of offering a place of refuge and a means of procuring a living to the oppressed Jews in European countries. It is well known that the Jews in Poland, and in Roumania and other principalities along the Danube, suffer the same persecutions inflicted on the race in the western countries of Europe centuries ago. In Roumania they are not allowed to own a foot of land, while they are excluded from many honorable occupations. The social position of the Jews in Poland is hardly above that occupied by the Russian serfs before they were emancipated. There is little prospect of any abatement of intolerance toward the Jews where Russian influence prevails. Their condition in western Europe is better, but even there it is difficult for them to obtain land. Few more worthy charities were ever proposed than that of providing them the means of securing land in a country which has an abundance.

The Jews in their native country were an agricultural and pastoral people. They carried their taste for agricultural pursuits to Europe, and became the most skilled farmers, stock-breeders, and fruit growers in southern Europe. In Spain and Portugal, especially, they were remarkably successful in tilling the soil and raising stock. They were virtually driven from these pursuits by acts of the government. They were compelled to observe not only the Christian Sabbath, but all the days held sacred by the Catholic church. To keep all the days held sacred to the dominant church as well as their own, was in effect to abandon their fields, orchards, and vineyards altogether. The same causes prevented them from engaging in manufactures or local trade. They had but one way of profitably investing their capital, and that was to let it out at usury. The Jew became a money-loaner, not

from choice, but by force of circumstances. Money would increase during church days as well as other days, but capital was unproductive a large portion of the time if invested in land, goods, or machinery.

Should the wealthy Hebrew organizations in London, Paris, Berlin, and Vienna co-operate with those in this country the plan of colonizing Jews would be entirely feasible. The colonies of Mennonites have been very successful, and unquestionably Jewish colonies would be. Persons speaking a strange language and adhering to a peculiar religion, are not likely to succeed in any pursuit if they are isolated. United in colonies, however, they would have every chance of success. The United States is the only country in the world in which there is not a general prejudice against the Jews. Here the early prejudice against them has died away, and their presence in most communities is desired. They have established a reputation for industry, economy, intelligence, and enterprise second only to that of the Yankees, whom they closely resemble. They have heretofore engaged almost exclusively in commerce, but of late they have shown a disposition to return to the pursuits in which their ancestors excelled.

PREPARING FOR ZION.

Dear Herald: Under this head I wish to say a few words to those who are desirous of entering into Zion with the pure in heart, for we read that Zion is the pure in heart. In the first place are we striving to prepare ourselves to dwell in the land of Zion, and how are we preparing? Are we denying ourselves of anything that is of a worldly nature, or are we still serving ourselves the lusts of the flesh and the pride of life by going to all of the places of amusement, such as shows, theaters, tea parties, balls, billiard halls, drinking bars, kissing bees, and kindred places of sin and amusement, which I am sorry to say, are participated in by a good many of those who like to be called Saints? Now, how are we to know the Saints from the people of the world? Not by their walk; for they are found at all of those places of vice; and mingle with the world, sing, play, dance and drink, game, play, buss and kiss, and be just like those that make no profession at all. No we are commanded to show by our walk and conversation, truly that we are the children of light, and not of darkness.

We hear sometimes from parents, as an excuse for letting the child go to a kissing party, "Oh this is a simple amusement, and there is no harm in going there. Surely, it would not do to deprive the child of all of the comforts and enjoyments of life. You cannot put an old head on young shoulders."

True, but you can strive to bring the young "up in the way they should go; and when they get old they will not depart from it." How many young men would be using tobacco if they had been rightly influenced and instructed when under the care of a father and mother? How many a daughter going to the

ball, can be traced to the time of going to the first kissing bee, with no thought of increasing their desires of going to balls; where all ruffians have a right and where young, innocent ladies are associated with, and fall into an intimate acquaintance, and perhaps a hasty marriage and a life of wedded misery or a separation and disgrace? Again, some will say there is no harm in a civil play or dance, with the Saints alone, and not to mingle with the world. Well, now, would not that be unwise for you to invite all of the world and not to exclude any from your meetings of worship; come one, come all; you that are afar off, and we will do you good. Our Elders are going to tell you something that will do you good. But, list, next Wednesday night, Saints, come over and we will have a good time alone, with ourselves. We are going to have an innocent kissing bee. Now, don't let any out of the Church and kingdom of our God know for we don't want them to associate with us while we have fun; because we want to be sanctimonious while they are with us. "O consistency thou art a jewel." Now, Mr. Objector, are there not other ways that evils are practiced? Yes thousands of them. But we wish to stop a few of those we have mentioned, or at least to speak of them, and show them out, and beg of you who participate in them to drop off as fast as you can see them.

Some argue, let the young sow their wild oats while they are young, for they all have wild oats to sow and will have to sow them some day. We would ask if they all have wild oats to sow, where did they get the seed, and when?

Answer. When they got to the places above mentioned and farther, "Whatsoever a man soweth that shall he also reap." Now if you sow wild oats, you will not reap wheat, but wild oats. "If ye sow to the flesh, ye shall of the flesh reap corruption." But if "Ye sow to the Spirit ye shall of the Spirit reap life everlasting."

"Out of the abundance of the heart the mouth speaketh." That is a key note. When we go to those places of revelry, above mentioned, our minds are occupied with preparing for them, of talking about them, of fixing for them, of singing about them, (songs used in some of them are low and obscene). Consequently they are the abundance of our hearts which our associates hear our mouths speak. Some will argue, for an excuse, that there is a time for all things, a time to make merry, a time to sing psalms, (not songs), and a time to dance and a time to pray. Ah, that praying is the thing we should do the most of at the present time. Is this a time to dance and make merry; now, when the world is in commotion and men's hearts failing them for fear? When Zion is bleeding and in the hands of rude strangers. No. Now is the time for Saints to watch and mourn, and pray and not revel; as those who say "Eat drink and be merry, for to-morrow we die," and perchance it will be well with us. No, let us be sober, waiting and watching for the day when he shall come to reign whose right it is to reign.

We want to tell you of a time and a people who did not want to go to those places of amusement that we have spoken of. In the years 1874-75 there was a people, young and old, who were gathering to a certain place for the purpose of associating together to prepare

themselves to gather to the Zion of our God, so that they might build themselves up and raise their children in the nurture and admonition of the Lord; so they would not get any of the wild oats seed. They did not forget the assembling of themselves together for prayer and testimony, as the mannsr of some is now. They were of one heart and mind in seeking for the blessings of God. Truly the Lord poured out his Spirit and they spake in tongues and prophesied and magnified the wonderful works of God. They all, young and old, talked and sung of the things of the kingdom of God. No one wanted to go to any other place then than a prayer meeting. There was then, as the Apostle says, added to the Church daily and others seeing the good works of the people of God were constrained to glorify the name of our father in heaven; and now, if I can turn any from those evils above spoken of, and entice them to be as diligent in trying to establish the work of our Master as they are striving for amusement, then the object of this article will be accomplished, and the desire of your unworthy brother and co-worker in the cause of truth will be attained in this respect. Yours, preparing for Zion, the city of our God,

W. HUDSON.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, October 15, 1878.

EDITORIAL ITEMS.

Bro. George Mottashed, writing from London, Ontario, September 23d, says, "The Branch is getting along pretty fair, notwithstanding there is a little contention; but when I write again, I hope to send you better news, for I know it is near at hand, the Lord has declared it and he cannot lie.

Bro. M. T. Short baptized seven and Bro. John Hawley three at Galland's Grove, Iowa, since Conference.

Bro. M. C. Larson writes from Logan, Utah, that he was at Bear Lake, in June last, and was taken quite bad with neuralgia in the face; he had some teeth extracted but received no help. At last a sister poured oil upon his head and prayed for him that the pain might go away, he praying also, and it was done. He sends a token of his gratitude in the shape of a few dollars to help the ministry, as much as he can, being poor.

A good brother has stopped his HERALD because we have raised the price to \$2.15 per year. Now we presume that this brother, and perhaps others, do not know that for two or three years past the Office has had to prepay the postage on the HERALD, HOPE, and all other printed matter sent out of the Office, and that the fifteen cents supposed to be an overcharge is for the postage, and not an advance on the price.

Some one signing himself Ximenes, in the third of a series of open letters, in the *Daily Tribune*, Salt Lake City, Utah, September 8th, 1878, and directed To The Twelve, recites the present places of abode and occupation of that quorum of Apostles, and reads them a regular Philippic upon the anomalous position they occupy, quoting largely from the Doctrine and Covenants, as to the duties of the office; and charging that no

one of them is attending to the affairs of the Church abroad, or even attempting to do so. After quite a dissertation upon the condition of things deploring it, and suggesting that the faithful should "meet in solemn assembly in fasting and prayer," obtain the mind of the Lord, cast off their obligation to present bonds, and selecting a new presidency, organize the church anew. He closes thus: "It is time to look this matter squarely in the face, for we have treated lightly the things which we have received, which vanity and unbelief have brought the whole Church under condemnation. We should not only say, but do according to that which is written to bring forth fruit mete for the Father's kingdom."

The *Weekly Telegraph*, of St. Johns, New Brunswick, tor September 4th, 1878, is sent us by some friend. In it is quite a notice of a copy of the original edition of the Book of Mormon, in the possession of Mr. Richard O. Flynn, of St. Johns, under the title of "A Rare Book." From this notice one would suppose that there was hardly a Book of Mormon in existence of any kind. The Editor of the *Telegraph* will probably be surprised to learn that there are possibly twenty-five or thirty copies of the original edition of the Book known to the Editors of HERALD, and that an authentic copy of the original has lately been purchased for the Church Library for the sum of one dollar and twenty-five cents; and that of later and newer editions sales are made every day at the Herald Office, at prices ranging from \$1.25 to \$2.25 according to binding.

From the Richmond, Missouri, *Conservator*, we learn that Messrs O. Pratt and Joseph F. Smith, on their way east, visited father David Whitmer, with the apparent object of obtaining from him the manuscript copy of the Book of Mormon, of which he has long been the honored custodian. That aged shepherd refused to surrender the manuscripts, properly regarding himself the rightful guardian of that record. Whatever may have been the circumstances under which these manuscripts were left in his care and keeping, we have no doubt, but what Mr. Whitmer was honestly made their custodian; and we are pleased to see with what fidelity he guards the trust confided to him. Yes, we honor the steadfastness with which he retains that record; and while he so retains it he states unmistakably that he knows the book to be of divine origin, and that the testimony given by him so long ago, as found affixed to the first edition, and prefixed to later ones, is true and faithful, we are content that he shall still maintain his integrity and keep his trust inviolate.

HERE is an item of evangelical work in the far off Islands of the Sea. It is not to be wondered at that minds trained as these young people were, turn away from that form of godliness, after arriving at mature age; but it is simply astonishing, that a sensible man could so far forget the proprieties, as to make capital out of a confession of guilt so obtained from such a class of persons. It would seem that everything is sacrificed to a love for the sensational.

"THE TWELVE SINNERS OF BRISBANE."

"Says the Melbourne Argus: The evangelical preacher Dr. Somerville, now laboring in the northern capital, at one of his services thought proper to request that all the male members of the congregation should retire, which they inconveniently did. Being left with an audience of 1500 women, he desired that all who were sensi-

ble of having led a life of sin would stand up. The consequences of this appeal were startling, and would have been most distressing if they had not been utterly ridiculous and absurd. Of the 1500, only about a dozen stood confessed sinners, which was of course, a quite inconsiderable percentage of the whole, and said much for the purity of Queensland morals if the negative evidence adduced could be perfectly relied on. But the odd thing was that the twelve penitents were among the most unlikely members of the vast female congregation to have ever committed even the very smallest sin. They were simply innocent young persons who had been taught from their infancy upward that all human creatures are conceived in sin, and brought forth in iniquity, and when they admitted their sin to Dr. Somerville, in public, they were only acknowledging what they had been made to confess to a higher authority, in private, every morning and evening since they could lisp a prayer. But Dr. Somerville is so unworldly, or so obtuse, that he could not grasp the situation. He persisted in treating the poor young creatures whom he had entrapped as if they were professed Magdalenae, and played out, even to the bitter end, one of the most ghastly serio comedies that was ever enacted inside a conventicle."

QUESTIONS AND ANSWERS.

Question.—Can a member of the Church marry a woman who has two divorces, the first for adultery, the second for nonsustenance, and not break the law of the Church?

Answer.—We know no law of the Church that would make a man a criminal for marrying such a woman, she being innocent in either case. It is no fault of the wife, if the husband fail to sustain her; he is the law breaker in that case and destroys his promise and the bond, and is before the law of the Lord a transgressor. We cannot see that in the passages in Matthew 19:9, Mark 10:11, and Luke 16:18, the woman is in fault, or bound if she be innocent of breaking the bond of marriage. We believe that after a marriage is contracted between two lawful persons, whichever of the two prevents or interferes with the fulfillment and keeping of the bond in peace is a trasgressor, and just as guilty in the sight of the Lord as if they had really committed the very crime named as justifiable cause for putting away. For instance, Matthew says "whosoever marrieth her which is put away (without cause) doth commit adultery." Why, because that in the sight of God she is still the wife of him who unjustly put her away. So, also, Mark conveys the idea that the one putting away is the transgressor, except there be cause for it in the one that is put away, not that there is crime attaching to the one put away.

A similar idea is conveyed in the Doctrine and Covenants, sec. 42, par. 7, in which it is stated that "he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit;" as is also the case in Matthew 5:28, where the Savior said, "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Here, in this case the man surely has transgressed or he would be in no danger of losing the Spirit; but no one can say that the woman lusted after is a transgressor, or compromised by the man's crime. She may remain free from taint, or thought of sin; but he is a sinner. Of course the cases may be changed, in which crime would attach to the woman and the man be free. In some such sense as this do we regard this divorce business, the one who in any wise disturbs, makes ineffective, or destroys

the marriage bond becomes the transgressor and the other is free from guilt. With this understanding we answer this and similar questions upon this subject; and we are firmly impressed that there are many married couples, as well as many divorced and separated ones, who are running up fearful accounts to be settled in the bitter (sweet) "by and by." Married people should be "married lovers" always.

Q.—If said member does break the law what would be the proper steps to take?

A.—A court of Elders should be called, and he cited to appear after being properly labored with by the Teacher and Elder presiding. We cannot say that the party supposed does break the law.

Q.—Are not the Priest and Teacher to be chosen by the branch to act as branch officers?

A.—Yes. See Book of Rules, chap. 14, sec. 164, page 103.

Q.—What are we to understand by "God is not the God of the dead but of the living," (Matt. 22: 32). In what sense is he not the God of the dead?

A.—We understand that to God there are no dead. The living only are capable of comprehending the idea of a God. Those really dead (spiritually dead) are lost to God, and to them he is not. He is not the God of the dead, in the sense that they are strangers to him, aliens and foreigners.

Q.—Where can I procure a genuine refutation of the Spaulding Romance? Have you any in print for sale? I think the Office should have them in "tract form" for the benefit of young Elders who are not thoroughly posted.

A.—We do not know. The Office has kept them on sale, but the edition is exhausted. It will probably be reissued.

The question respecting the 1260 days, will be laid over for further consideration.

Q.—Should a branch receive an Elder who has no license, and nothing to show that he belongs to the Church, and who is not recorded on your books, and does not live according to his preaching?

A.—No.

Q.—Is it a duty to support such a one when he is able to work, but will not without more than average wages?

A.—No.

Q.—What should be done with one that is accepted as a brother, and is furnished with necessities of life, for whom a house is rented, feed furnished for their team for the winter, with a promise from them to pay back in work when needed; and who when the work is needed will not do it without the cash, but will put in his time helping others that do not belong to the faith, and let your crops spoil for want of care?

A.—Try him for unchristianlike practices.

BRO. J. J. CORNISH, by card, of late date, says:

"Our conference is over; had a good time Bro. A. Barr, of Sanilac county, Michigan, baptized one there since I left. I intend to return in about three weeks, if all is well. One or two more officers are going into the field soon."

THE following suggestive bit of information we clip from our Methodist exchange, and commend the consideration of it to the thinking men among our readers.

"MOST ASTONISHING FACTS.

"The Pittsburg Annual Conference of the Methodist Protestant Church has but thirty men in the active service of the church. Nine ministers

without employment; one of the best fields in the District unsupplied, and ten of its ministers on the superannuated list. Will some member of the conference give an explanation of this unprecedented and anomalous state of things.

"ENQUIRER."

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Sept. 18th.—One hundred and one deaths from yellow fever yesterday at Memphis, 62 at New Orleans, 22 at Vicksburg, 9 at Holly Springs, and 12 at Canton.

A small village in New Jersey was swept away by the bursting of a dam. It was in the night, and as the flood rolled down, sweeping away buildings, houses, bridges, and everything movable. The people had only time to flee to higher ground. Several failed to escape, and were drowned.

19th.—There is now hope that the yellow fever has passed its worst point. There were 91 deaths at Memphis yesterday, 68 at New Orleans, and 12 at Vicksburg. The New York *Tribune* figures it up that five thousand eight hundred and nineteen have died of the fever in the South this season, since the plague began.

The Austrians and Bosnians are still doing some heavy fighting; the former being reinforced and making strong efforts to overwhelm and destroy the Bosnians against all further resistance to the occupation of that province by Austria.

20th.—More encouraging news from the South, where there is a decrease in the mortality from yellow fever, although it is yet bad enough. Sixty-two deaths at Memphis yesterday. Fifty-five at New Orleans. Fifteen at Vicksburg, and lesser numbers at other places.

21st.—At Memphis, yesterday, the mortality from yellow fever was greater than the day before in consequence of a cold rain that affected the sick badly. There were 71 deaths. At New Orleans sixty-nine deaths, and twelve at Vicksburg, where also cold rains have commenced. At Greenville, Mississippi, eighteen deaths. Three each at Brownsville and Grand Junction, Tennessee and Hickman, Kentucky, and two each at several other places in Mississippi and Tennessee. Over six thousand deaths officially reported since the plague began, and how many that were not thus reported is not known, but their number is supposed to have been considerable. The disease will henceforth loosen its hold rapidly.

The little village of Sherman, in Isabella county, Michigan, was completely destroyed by a tornado, yesterday. Had not the people fled to their cellars there would have been much loss of life probably, and as it was two or three were mortally injured, and others seriously.

23d.—While there has been a falling off in the number of deaths from yellow fever, yet there has not been that cessation in the intensity of the disease, or a lessening of the number of new cases daily that was expected. At Memphis the long siege and reign of terror have left a very disheartening feeling, and the continuance of the disease with no prospect of any great lessening till real cold weather arrives, is very discouraging. Thirty-three deaths there yesterday. Eight telegraph operators have died at Memphis since the disease began. Forty deaths at New Orleans, six at Canton, six at Vicksburg, and a few at some

other places. The fever is spreading in the country around Memphis.

It is rumored that England and Russia are at a red-heat jealousy over the situation of each other in Turkey and Asia, especially about the presence of Russian officials and soldiers in Afghanistan.

A negro murderer was taken from jail at Athens, Alabama, and lynched night before last.

24th.—And still the awful destroyer of life holds full sway. Sixty-four deaths at Memphis, forty-four at New Orleans, seven at Vicksburg, and twelve at Holly Springs in two days.

The Austrian armies, now reinforced, are advancing in Bosnia and taking important positions from the insurgent Bosnians.

By a hurricane and tornado in the West India Islands much damage has been done. At Aux Cayes 434 houses were destroyed and many persons were killed and wounded. Hundreds of houses were swept away on the island of Hayti, and many vessels and steamers were swept ashore and stranded.

25th.—Fifty-eight deaths at New Orleans yesterday, thirty-eight at Memphis, ten at Holly Springs, three at Vicksburg, four at Chattanooga.

Mount Vesuvius, near Naples, Italy, is in a state of eruption, and the lava pouring down the mountain sides.

Also the volcano of Cotapaxi, Equador, is throwing out immense clouds of smoke and ashes.

27th.—Forty-three deaths at Memphis from yellow-fever yesterday, forty-four at New Orleans, fifteen at Vicksburg. A few cases at Canton, Holly Springs, Grenada, etc. There is a panic at Louisville, Ky., owing to the report of the arrival of the fever there, but it is denied that the sickness is that disease, and also it is stated that the number sick is greatly exaggerated.

30th.—Within ten days the yellow fever has taken off numbers of the most prominent citizens of Memphis, the Surgeon-General and several officers of the Howard Association. There were yesterday thirty-two deaths there, and fifty-five at New Orleans, seven at Holly Springs, and a few each at Vicksburg, Port Gibson, Terry (Miss.) and other places.

The boiler of a steamboat off Norfolk, Conn., exploded day before yesterday and twelve persons were killed and twenty wounded.

The boiler of a shingle mill at Morley, Michigan, exploded and seriously wounded four men.

A railway train run into a carriage at Brooklyn, N. Y., and three persons were killed.

Oct. 2d.—The death rate at Memphis is still alarmingly high, the number yesterday having been fifty, and many are dying in the country all around, where they had fled for refuge, so that the real number who have died and are still dying of the plague will never be known. At New Orleans, yesterday, 54; at Vicksburg 12; at Baton Rouge 22, at Brownsville, Tenn., 15, and several at numbers of other places. The fever continues to break out in new places where people have fled to escape the pestilence in the larger cities.

The cashier of a bank at Providence, R. I., is defaulter by the sum of \$80,000 to \$100,000.

At Indianapolis during the State Fair, yesterday, a balloonist attempted an ascent during a high wind, and his balloon was dashed against a tall tree and destroyed, while he was bruised considerably.

3d.—The rain and the sultry weather are still causing increased sickness and mortality in the

South. Fifty-six burials at New Orleans yesterday, and 42 at Memphis. Thousands who had fled away from their homes are now returning, in hopes that it was safe to do so; but they are falling victims to the disease at all the places where it rages, and it continues to spread in the country around. Seven deaths at Vicksburg, yesterday, six at Baton Rouge, three at Brownsville, ten at Holly Springs, five at Carrollton, and a few each at other places.

There was a bloody encounter on the 1st inst., between the Cheyenne Indians and cattle-men, in western Kansas. It was a hard fight, and eighteen whites were killed, and a few wounded. Indian loss not known. The troops pursued. Prior to this the Indians for many days committed depredations, destroying ranches, driving away stock, and killing numbers of people. At Sydney and Ogallala, Nebraska, there is much excitement, and the men are arming and joining the small force of troops in that region to repel Indians that are expected from Kansas.

The City of Glasgow Bank, Scotland, has failed, with fifty million dollars liabilities.

The insurrection of the Bosnians and Turks against Austrian occupation, has completely collapsed, and the few thousands left have fled into Servia.

The Emperor William, of Germany, will return to Berlin this month and resume his place at the head of the government.

The cholera is causing the death of hundreds in Morocco, Africa, and the yellow fever has broken out at Madrid, Spain, but only a few cases, yet.

4th.—The desolating sickness still remains as powerful at the South as it did ten days ago. Fifty-one deaths at New Orleans, thirty-three at Memphis, and the needs of thousands of sufferers are as great as ever, while famine walks hand in hand with the pestilence in many places. Nine deaths at Holly Springs, eight at Vicksburg, ten at Baton Rouge. Money, provisions, and aid of all sorts continue to pour in from the North to supply the vast expense daily. A relief steamer just left St. Louis loaded with 150 tons of ice, 250 tons of provisions, medical stores and clothing.

The Glasgow Bank, whose failure we recorded yesterday, had 133 branch banks in various parts of the world. Its fall will affect the business of many banks seriously, and probably cause many other failures. Reckless speculation for years is said to have been the cause of the failure.

At Madrid, Spain, several have died of the yellow fever, but no great increase.

Gen. Grant is in Paris attending the Exposition. Jacmel, Hayti, has been visited by another hurricane. Two vessels and many buildings and much harbor property destroyed.

A negro insurrection in Jamaica. Many murders and other atrocities are being committed.

Trains on the Union Pacific run slowly at night for fear of displaced rails. Train robbers are still feared.

The Commissioner of Indian Affairs, E. A. Hoyt, presents for the consideration of the Indian Committee, now in session at St. Louis, a statement of the condition of affairs in the Indian department, which presents the past and present management of affairs, and shows a far better condition of things as inaugurated to prevent contractors and agents from swindling the Government and Indians. If carried out, it will indeed be a great reform, one needed so long in the conduct and

relation of the white race and the Government towards the red men of the forests and plains of the great west.

5th.—The Cheyenne Indians in their raid in Kansas and Nebraska murdered seventeen settlers. The recent capture of Cheyennes by the troops amounted to two hundred and fifty, including seventy-five warriors. The present band are being pursued.

Six thousand of the Red Cloud Indians have become dissatisfied about the delay of the Government in regard to their removal to their reservations, and have left the agency and camped a hundred miles away, waiting a reply through Agent Irwin, who has gone to Washington about the matter. It is rumored that the Cheyennes intend to join them and much fear is had for the Black Hills settlements, should an outbreak occur.

Fire in Pensacola, Florida, last night. The fire broke out from the exploding of a kerosene lamp; burnt one square, of nine business houses; estimated loss two to two hundred and fifty thousand dollars.

The plague in the South is, if anything, increasing, and in consequence of the warm and sultry weather after a few cool days. Thirty-five deaths at Memphis, and fifty-four at New Orleans. A warning is published to the citizens who wish to return to their homes in these cities, the risk being very great. There is much destitution and want among the people, and the situation continues to be very severe and dreadful.

Great bank failures are occurring in England, Scotland and elsewhere, on account of the fall of the Bank of Glasgow.

6th.—Thirty-nine deaths at Memphis and fifty-two at New Orleans, yesterday, from yellow fever. The situation is distressing. The fever is spreading more in the country.

The Indians are still moving in Nebraska, and much excitement prevails.

8th.—Col. Thornburg is in hot pursuit of the Indians in Nebraska, and they are scattering out to avoid capture as a body. In Texas the Indians are stealing stock and murdering the settlers.

Destructive prairie fires are raging in Dakota Territory, burning out the settlers and threatening the villages with destruction, which are saved only by hard work.

The rolling mills were burned at Passaic, N. J. Loss \$50,000.

No perceptible abatement of the yellow fever cases and deaths in the South. About 200 new cases daily at New Orleans, and yesterday there were 59 deaths, and 26 at Memphis. A hundred new cases daily at Baton Rouge, and yesterday 11 deaths at Vicksburg.

An earthquake at Montefalco, in a province of Umbria, Italy, has rendered 143 houses uninhabitable.

A single locomotive building establishment in this country will have constructed in 1878 no less than 300 locomotives, against 185 in 1877. Railway building is on the increase.

French subscriptions to the yellow fever sufferers in the United States amount to \$12,000.

The British government has ordered the emancipation of all slaves on the island of Cyprus.

Large deposits of fine marble have been discovered near Ishpeming, Lake Superior district, Michigan.

The wool clip of Oregon this year is about 6,580,000 pounds.

Correspondence.

PROVIDENCE, Rhode Island,

September 7th, 1878.

Dear Bro. Blair:—I have received the Book of Rules of Order and also your answer to Sheldon's work. Your answer to Sheldon is just what the Church has wanted ever since it had an existence, but there never has been a man bare faced and bold enough to take the side of the platform of misrepresentation and falsehood to a degree that it required to bring forth such a book as yours, until Mr. Sheldon made his appearance, with his wonderful boomerang, with which he was to tear, break, root up and destroy, root and branch, the "little handful of Mormons," as he sometimes called them. But he did not know that he pleased me, and a great many more, that know Mormon was a good man; and that knowledge put Mr. S. and his wonderful machine just where I do not want to be. And not only so, but it has caused nearly a dozen in this place to see the truth of the gospel of Jesus Christ, and leave their old sinking craft and join themselves to the true Church of Christ; good, honest souls, who were watching and waiting for their Savior. And now they know he is coming soon, and they are no longer figuring to see how long it will be after the setting up of the "horrible Joe Smith Church" before he will come; but are ready, and waiting patiently for the time. And what is more, we expect there will be a great many more all over the world come; for they are earnestly looking, looking for the Bridegroom, and when they shall happen to think that possibly they may be on the side of the foolish virgins that are watching, they will come like doves to their windows, and prove the Savior's word to be true, where he says, or where it is written that he said, "He that doeth the will of the Father shall know of the doctrine, whether it be of God, or whether I speak of myself." And when they have done this, they will obey Jesus' commandments, and receive the gift of the Holy Ghost to be and abide with them.

C. E. BROWN.

GRAND MANAN, Maine,

September 7th, 1878.

Bro. Smith:—As I am interested in the reports of my brethren's labors, as communicated through the *Herald*, I feel that this desire is reciprocated by all the brethren. For the past nine years I have been seeking an opportunity to preach the gospel in my native village. Some years ago I had the promise of a house, and believed that the time had come, when I should gratify the long cherished desire of my heart; but I was doomed to disappointment; for when I went to meet my engagement, the house that had been promised to me, I found closed against me. I have waited patiently, yet hopefully, through those years, believing that the time would come when I would have the pleasure of speaking to the associates of my childhood, and in the house of worship where we had so often met.

I left my home last Friday for Lubec, my native place, for the purpose of preaching. I arrived at South Lubec, and am indebted to Bro. Davis, an Elder in the Disciple Church, for a chance to preach Friday evening; he kindly giving up his regular appointment to me. I enjoyed good liberty in speaking. The next day I went to the village to see what arrangement I could make for Sunday, and to my surprise and delight, three houses were opened to me to preach, where before I could not get any place. I felt that the Lord was working, and notwithstanding that my way seemed hedged up, I feel that the "Lord's time" is the time.

I made choice of the Methodist church, and held meeting in the afternoon and evening, with the best of attention; and I enjoyed good liberty while speaking. To God be the praise! When on my way home, the following Monday, via Eastport, a larger town three miles from Lubec, I was asked to preach here in the Methodist house, which, of course, I have consented to do.

There have been times since I embraced the gospel, that my way seemed dark and gloomy, persecution raged, and the enemy seemed determined to exterminate those who were esteemed

fanatic and deluded; but through all these trials and difficulties I have never lost confidence in God or the assurance of his word. I knew it was a sure promise that, "The truth is mighty, and will prevail."

Brethren, if we want to be successful, and be blessed of God, we must be kind and courteous; it goes a great way; and kindness is one of the characteristics of the Christian. It is a great thing for a person to do what the law requires. The apostle said, "I can do all things through Christ which strengtheneth me." We, brethren, like Paul, have the same power to aid us; but this power can be made available only through faith and obedience. "If you love me, keep my commandments." It is a sure test of our love to God, if we love one another. "By this shall all men know that ye are my disciples, if ye love one another." As ever, yours fraternally,

JOSEPH LAKEMAN.

LONDON, Ontario, Oct. 1st, 1878.

Bro. H. A. Stebbins:—I write to inform you of my whereabouts and doings during the past month. On the 4th, September, I left here for Michigan, by request, to assist Bro. Robt. Davis in holding a two-days' meeting at Oakland county on the 7th and 8th. We proceeded to the place appointed on the first day, but were greeted only by a five year old boy, on horseback. Next day (Sunday) quite a number turned out, and at 11 a.m. Bro. Davis preached an able and interesting discourse. At 3 p.m. quite a large congregation assembled, to whom I declared the truth with fair liberty. Expressions of surprise, satisfaction, ill-will, &c., followed, but we feel assured that some one will in future gather the fruit of that day's sowing. Next day, we left and proceeded to Sanilac county, where Bro. Davis had been laboring, and where he had baptized some twenty-three. A debate had been arranged for, with a Disciple Elder, to commence on the 25th, and finding that Bro. Cornish had gone back to Canada, I, at Bro. Davis' request remained till after it was over, chiefly because of his ill health. From that date, (10th) till I left (28th) I preached every night but two, and one Sunday twice, among the Saints, who had but recently joined. Quite a number of outsiders were present at all the meetings. On Sunday, 22d, I led three into the waters of baptism, after which I assisted Bro. Davis in their confirmation. These are the result of Bro. Davis' past efforts, I only officiating in the baptismal ordinance at his request. On the morning of the 25th, Elder D. Oliphant (Disciple) and Bro. Davis, met as agreed, to debate on three propositions, the substance of which is as follows: Bro. Davis affirms that "Laying on of hands," and "signs following," are part and parcel of the doctrine of Christ. Elder Oliphant affirms: 1st, that the Old and New Testaments contain all the revelation necessary to salvation, till the return of Jesus, and 2d, that "Miracles, &c., are no more necessary now than a new sacrifice would be after the one perfect one has been offered." Three days were occupied in the investigation. Elder Oliphant stated positively that he was not there to debate but to investigate. He demanded the authority, &c., for the name of Latter Day Saint. His Bible told him to "Lay hands suddenly on no man," but he had two hands, as well as hands of logic, intelligence, and intended to lay *heavy hands* on his beloved friend, when he came as a Latter Day Saint. He knew there were signs, he believed in signs.—Financial signs, business signs, commercial signs, signs of apostleship, &c.; said that the apostles themselves were not firm believers in the *death and resurrection* of Christ for quite a long period, and therefore "these signs" were to follow them when they fully believed. Miracles and signs were not a bit of use, yet he would go one hundred miles to hear a man speak in a language he had not learned. He didn't want and *would not have* them. He would like to travel all over Europe, Asia, America and even Africa and take all this "Laying on of hands," signs, &c., of which he had heard so much since he was fifteen years of age, and make a ball of it and then kick it into the middle of nowhere. Read, for proof of revelation, &c., being unnecessary, Rev. 22: 18, 19. 2 Tim. 3: 14-17. John 20: 30, 31. John 21: 25,

&c. We do not need an Agabus to tell us about famines, &c., for we have telegraphs and other means which were not in existence then. Quoted some scripture where no record is given about laying on of hands for gift of Holy Ghost, or healings, and consequently was positive it was not practiced for the bestowal of the ordinary gift of the spirit, but only for the extraordinary gifts, which we do not require now, for they would be useless.

He and his co-laborer had been ordained by the laying on of hands, because it was a Bible doctrine and ancient practice, but because it was not always practiced anciently, or because they were not uniform in their practice neither were the "disciples," and so they practiced it for one purpose, but not another. Read 1 Cor. 13: 8, in part, but positively refused to read the remainder, even when requested to do it as a favor. Was glad that God was a God of miracles, but the old ones were as good now as ever. Would shut his opponent's mouth upon these questions, and handle him without gloves. When he came to debate, he gave things an Irish hoist and drove them at the rate of four hundred miles an hour, but he only came here to investigate. These Latter Day Saints came here pretending to have power that they don't possess, and leave the impression that miracles are necessary to salvation. He loved to preach Christ, and did not trouble about interpretations, &c. Would give friend Davis the best present he ever got if he would produce a man whom God uses for the bestowal of spiritual gifts. The gospel being once proven by these signs, &c., did not require continued proof in the same way. A friend had gone to a Latter Day Saint in St. Thomas and offered him a dose of poison, but he refused; the doctrine of Latter Day Saints was against the spirit of unity. He had been challenged to investigate all the doctrines and books of the Latter Day Saints, but unless his opponent would put his *own hands* to work and write out a proposition, which he thought was worthy and would be for the public good, he would not accept; but would, if this was done. His time was worth more than \$2.50 a minute.

Bro. Davis calmly, yet pointedly presented the word of God before the people, and succeeded in convincing many of the honest who were present that he was not afraid of the article he handled, and in his last speech bore testimony to its truth and power, and promised unto all who would obey its requirements, a perfect knowledge of the same. Bro. Davis is failing fast in health and strength, and labored at a very great disadvantage in this debate, from the fact that his opponent is a man of education and talent, and was able to present his peculiar views and ideas in such a way as to attract and perhaps influence some of that class to whom "bombast is logic and verbosity is truth." Mr. Oliphant is certainly an able man, and all his skill was required and called into exercise to make his position presentable; for had it been stripped of all the flummery with which he clothed it, the display would certainly have been miserable. The most bold, unwarranted assertions, the most feeble and sickly allusions, descending to low sarcasm, were abundant. Not one passage of Scripture was quoted, which when properly presented would give the slightest coloring of truth to his position, and of course the only thing left for him was to state his own opinion in the manner described in the foregoing synopsis. We sat and listened, and thanked God that nothing better could be found by men, with which to combat truth. We enquired, and learned that two of the three moderators declared privately (being denied the privilege publicly) that Bro. Davis had maintained his position throughout, and when we met with many outsiders, their warm greetings and good wishes told what opinion had been formed by them, some telling us that we had the truth and need not fear any man, and others sending word to come and visit them, in order to closer enquiry on other matters. I left (after preaching and reviewing the position each evening) on the morning of the 28th, Bro. Davis remaining to answer the calls referred to. I arrived here in London on the afternoon of Saturday, 28th, and remain here till our conference on the 5th and

6th, October. On Sunday morning I listened to Bro. Cornish, preaching to the Saints, and in the evening I preached to a good sized congregation, having been called upon by the branch president, Bro. Mattashed. After preaching for some time and touching on the "laying on of hands," a lady present was seized with a fit, as some say, but which to us was presented in a different light. She pitched and flung herself about, while her husband and brother with others tried to hold her. She ground her teeth and acted in a fearful manner. Bro. Cornish, Mattashed and myself went down the aisle and they reached her before me and laid hands on her, (having hard work to hold their hands on), Bro. Cornish commanded the foul and evil spirit to depart, and *immediately*, without a second's delay, she opened her eyes and looked around upon us, surprised, yet calm and quiet as any in the house. She remained while I went back and finished my discourse, and then left when the congregation dispersed, very weak in body. This was witnessed by a mixed congregation; the church was nearly full of people; but, whether this ocular demonstration of the truth of the very subject I was preaching on will ever influence their minds in favor of the gospel I know not, but when I repeated the words "In my name they shall cast out devils" after the above occurrence I felt the double assurance of its application to the Saints of latter days being proper. Some have since circulated a rumor that the whole matter had been pre-arranged, but still, "We speak that we do know and testify that we have seen." The lady is not a member of the Church, nor her husband either, and when seized similarly before, had remained so for hours sometimes; at least, so we learn. I find that the enemy is working hard for the mastery here, but hope for the final deliverance of all Saints. Love to all. Your brother in the new and everlasting covenant,

JOSEPH LUFF.

GLEN EASTON, Marshall Co., W. Virginia, September 10th, 1878.

Dear Herald:—The *Herald* and *Hope* are always gladly received at our house, as we seldom have any preaching, not having seen an Elder since June. I do wish that some elder would come out here and preach to us; he will find a home at our house, and we will try to help him bear his expenses. I will try to do all that I can to help spread this glorious gospel, for I praise the good Father for the many blessings that I have received since I made a covenant with God to keep his laws and commandments. I have been blessed with better health than I have had for years before; and I have seen God's love made manifest in many ways. The Saints are in good health; we have payer meetings twice a week and, though we are few in number, we have some very good meetings; as the Lord does not forget to verify his promise, that where two or three are met together in his name, that he would be in their midst, and that to bless.

Remember me in your prayers, for I feel that I am alone in many things, and greatly need the prayers of the Saints. My love to all God's people. I remain, as ever, your sister in Christ,

MRS. CAROLINE WAIT.

STAFFORD, England, September 15th, 1878.

Dear Herald:—I remember writing a long letter, and I rather think now that it was too long, for I never saw any sign of it in your columns, some years ago, stating how I came to an understanding of the latter day work, and my reasons for entering upon the same. I thought then that the work that the Lord had begun in this age was truly a marvelous one; but since then, I have had experiences that have shown me that it is indeed a fact. I have seen many marvelous things and heard many, what at one time I should have called truly marvelous things, but it all confirms my faith in knowing that we are indeed serving that God who says he is the same to-day, yesterday and forever. Yea, even the God of the ancients, and of the apostles. I hope we shall be faithful and one day be gathered to that place where we shall be free, happy, and perfect. Yours in love,

GEO. S. GREENWOOD

PARIS, France, September 20th, 1878.

Bro. Joseph:—Your favor of *Heralds, Hopes*, and tracts reached Trowbridge in safety; for which I am indebted to you. Will you please continue *Herald* and *Hope*, and I will have some means forwarded to the Office from San Francisco to meet my *Herald* subscription, tracts, &c.

We are having a pleasant time visiting around Paris. The only drawback to our pleasure is the inconvenience of not speaking the French language; but then, there is consolation somewhat in knowing that we are not isolated cases, for on every hand we meet others in the like predicament, and every possible maneuvering is resorted to by both native and foreigner to make each other understood in the numerous cases of buying and selling with each other. As a usual thing the foreigner, in his forbearance, views the inconvenience in a mirthful aspect, whilst the sensitive and impetuous Frenchman, evidently from his excessive gesticulation, and vehement French utterances, is deploring his ignorance of the English language. Many times, when seeing the babel of confusion from lack of knowledge of the tongues, have I thought of the precious gift we have so often heard in the Church, and how lamentably deficient those must be who will yet visit this land in Zion's interest who cannot command that great gift. In view of that great event, would some think it sacrilegious if I should assume the propriety of suggesting to our young men of promise, the advantage they would have if they attempted at once the acquiring of this beautiful and most graceful of all other tongues, in case the lot should fall upon them?

On last Sabbath morning we visited the great "Notre Dame," the principal place of Catholic worship in France. What a magnificent spectacle breaks upon the vision upon entering. The elaboration of its interior is beautifully grand and impressive. This with its grand choir, formed of the grandest of voices to be found, and singing in its most sublime strains was an occasion that will not soon be forgotten by us. We leisurely walked around its interior corridor, and viewed the numerous chapels with their varied monuments and walls covered with votive inscriptions, occasionally peering through the barrier that separated us from the worshipping throng. We wondered how much sincere piety was there; how much was it sanctified with the rich treasures of the knowledge of Christ. The answer that all the household of faith with me would give would be, "Not much." If at any moment a thorough appreciation of revelation's only true light can be had, and its immeasurable superiority realized, over the blind superstition that surround this and all other works of human invention, it was on such an occasion as this; and viewing it there in the most vivid contrast, I thanked God in my heart, as Pharisaeal as it may seem to be, that I was not so grovelling in the blind labyrinthian meshes of traditional religion as they.

Paris at this time seems to be crowded with strangers from every clime. They are distinguished from the native born in many ways, dress, of course, being the most visible outward feature; another is that you see them carrying the brilliant red cotton-covered hand-book, or guide of Paris. This the enterprising have published in the leading languages of the world, giving a concise description and location of all the places of interest in this beautiful and historic city. This is most invaluable to the visitor and its presence in all the Museums, Art galleries, Boulevards, etc., fully attest its merits.

The exposition, of course, is the card of attraction. We have spent two days in examining its contents, and what a marvelous collection of art is here from every nation under heaven, I presume. America has her representation, and a very creditable one it is too. Illinois is there with her incomparable ears of golden colored corn; and to exemplify its use, a good specimen of the hog kind is there upon a pedestal, (stuffed), apparently munching away at a good sized ear. All kinds of harvesting and farming implements fully attest Brother Jonathan's inventive genius. And Edisson, too, the incomparable inventor of the Telephone is not forgotten. The great Corliss engine that figured so conspicuously at Philadel-

phia, is there, doing its work of driving countless American machines of every kind. I felt that America had forgotten her interest in one respect; I looked around in vain to find her elegant and graceful looking locomotive. Every other nation seems to be well represented with their unsightly machines, and really I felt sad that Brother Jonathan had so far forgotten himself in this matter.

As a city Paris is most beautiful in conception, and viewed as we saw it from its grand Arch of Triumph, from which radiates its twelve beautiful avenues, we thought we had never seen any thing so beautiful before. It seemed to us more like a fairy land than any modern city, accustomed as we have been of late to see and traverse the narrow and crooked streets of other great modern cities of the Old and New World. Its grand avenue "Champs De Elysis," with its carriage drive of at least two hundred feet wide, and lined on each side with beautiful emerald shade trees; this flanked again with wide pedestrian avenues, at least one hundred feet wide, each lined with trees, and outside of these a wide asphaltum sidewalk; all these covered with pedestrians and carriages, with many fountains ejecting their crystal spray; and the most costly buildings visible in every direction, is a sight worth traveling to see, and yet this is but one of a countless number of grand avenues radiating in every direction.

Paris, as a city, to the sight seer can not be equaled. We thought we had seen the acme of wonderful and costly collections in London, and elsewhere; but to those of Paris they are like dew before the morning sun, to be scarcely remembered any more. Its grand Louvre where we find beautiful works of art from the most renowned artists, in such vast numbers that after traveling through its countless rooms for many long hours, the eye turns wearily away for relief, from so much splendor that has dazed its power. Its national collections of sculpture and antiquities and all conceivable riches are incomparably grand; but as grand as they are, and incomparable elsewhere say (exceptionally) they are eclipsed in Versailles. We had heard so much before we came to Paris about this place, that we determined to visit at the first opportunity. This we have done, and we can not but feel pleased whenever we feel the pleasant memories of foreign lands rising up before us.

What a palace, and what a tremendous cost to French vanity is displayed here, the building and park alone costing no less than one thousand million francs. Here evidently the best science of the day was exhausted in pandering to the beautiful, and the taste of royalty; but notwithstanding all its elegance it was from here, this spot, from the very room through which we have just passed, French caprice and anger dragged its royal victims to the guillotine. Within these walls are found five leagues of oil paintings, illustrative of national history, in frames of most exquisite beauty and incomparable size. Napoleon's campaigns are largely represented in the very best style of the fine art. The latter, one can not but admire but the horror and misery displayed there are revolting and inspires one with but one feeling of pity for the human being that was the cause of it.

Another notable sight in Paris to which thousands flock every day is Napoleon's tomb and here the esteem and national veneration for the dead lying in the casket is seen, and seems but a prelude to that day when the united French nation will demand the restoration of his successors to the royal power. In this building is art and magnificence and sublimity; and no matter what desolation the entombed brought upon his nation, his martial glory and renown have entwined him around with its affection, and here is the result, a tomb to his memory beside which his conqueror's in London can not be considered as in any way comparable. The tomb is situated beneath a dome 344 feet in height and 80 feet in diameter. In the centre is an open circular crypt 20 feet deep and 36 feet in diameter; its walls are of polished granite, adorned with ten marble reliefs. Around the crypt at the bottom are six trophies, consisting of sixty flags captured in his battles. A mosaic pavement covers the bottom

of the crypt, representing a wreath of laurels on which is inscribed the names of his chief battles. On this pavement stands the Sarcophagus 13 feet long, 6½ wide and 14½ feet high, a single block of reddish brown sandstone weighing 67 tons, and very highly polished. On its top lies a golden colored wreath of artificial flowers with an elegant band of broad rich black silk ribbon, its long ends gracefully spreading out over the casket lid, lending much grace to the beautiful picture: on one side of the crypt upon an elevation ascended by a number of marble steps is erected a magnificent Catholic altar, profusely adorned with gilt furniture, flanked on each side with black, marble, rope-shaped, columns, we should think fully twenty feet high and two feet diameter, and very highly polished, having suitable capitals, etc. At the rear of the altar upon a highly polished and inscribed wall of polished black marble is a life like, or rather death like representation of Christ hanging upon the cross; the dome overhead is painted with figures representing the Twelve Apostles of Christ, and Saint Louis offering to Christ the sword with which he had vanquished the foes of christianity. A faint and soft yellow light admitted through the stained glass of the dome from above; this, with the solemn grandeur of the surroundings of the place, with the sombre aspect of the crypt and tomb of the dead Emperor, all combine to form a scene that at once is superbly grand and solemn.

Bro. Joseph, I have penned a few thoughts about Paris, and as they are out of the range of the usual *Herald* matter I can not ask you to publish them. Many requested me to write them something interesting about our travels. I thought I would write this, and submit it to you; if you think proper you can publish, if so it would save me a heap of letter writing. In a few days we intend starting for old England, where we expect to spend the winter and rest from our travels for a season. We are all quite well and hope you have not been scorched during the hot season, we hear you have had in America this summer. With kind regards to all our friends in America, I remain as ever yours in bonds,
THOS. J. ANDREWS.

MYRTLE CREEK, Douglas Co., Oregon,
September 10th, 1878.

Brn. Joseph and Henry:—As I have not seen any report from this part of the Pacific Slope Mission, I thought to write a few lines. The weather is hot at present. Farmers are mostly done threshing, and we have fair crops, and the people boast that there will never be a failure here. But we fear that the time may come when the Lord will send his army and when they cry, "Peace and safety," then sudden destruction may come.

The work in Oregon seems at almost a stand still this summer. No elders in the field, and sheaves lie ungathered for the want of some one to gather and bind them. We hope the time may come when some one will be sent to break to us the bread of life. We have had no preaching in this (Myrtle Creek) branch for nearly one year. Our president has poor health and is aged. We would like to have some energetic, wide awake elder to work among us to help build up the cause in this part of the vineyard. If any one can come and help us in spiritual things, we will try to help him in temporal things. Hoping that God will add his blessing I am yours in gospel bonds,
JOHN H. LEE.

GRAVELLA, Conecuh Co., Ala.,
September 23d, 1878.

Dear Brother:—It is with inexpressible satisfaction that I attempt to tell you what the Lord is doing for us in this branch. *Bro. Heman C. Smith* commenced a series of meetings in the Flat Rock Branch, on Sunday the 15th instant, and since then has continued every night. Yesterday (Sunday) he preached at another place five miles from here, and returned at night. Ten have been baptized and confirmed, one is to be baptized to-day and meeting again to night; others are much interested, and we hope to see them come into the fold of Jesus. Thus the good work goes bravely on, and the hearts of the Saints are rejoicing, for our prayers are answered

and all is well, and the joy and peace of the Holy Spirit of truth is with us. Bro. Smith has been mostly alone in the work here. Bro. Wm. J. Booker has helped him some, but he went home feeling very unwell and has not since returned. I desire your prayers and the prayers of all the Saints, that we may all continue faithful in the discharge of every duty to the end. Yours in the gospel.

W. D. CLARK

MEADOW BRANCH, Jackson Co., Ohio,
October 1st, 1878.

Bro. Joseph Smith:—As it has been but a short time since I became a member of the Reorganized Church of Jesus Christ of Latter Day Saints, I feel it my duty to bear witness through the *Herald* to the truth, hoping that it may prove edifying to the same. About four months ago we received word that a Mormon preacher would be at Joel Allen's in a short time; he came at night, of the 6th of June, he preached at the Cove school-house in my neighborhood. I was anxious to hear the strange doctrine. I had formerly belonged to the Christian Order, and was a very zealous worker, but I have realized it was without knowledge. So on the above named evening, when I started to meeting I told father and mother that I would go and hear the Mormon preach, and if he preached the truth I would receive it. When I arrived brother Devore was praying. After he was through I went in, the assembly was large. I said to myself, "I like the looks of the Mormon whether he can preach or not." He began, I listened attentively, giving heed unto the doctrine he set forth. When he was through I was completely upset in my former belief. I saw that I had been wrong, and it was plain to be seen. I went home, tried to sleep but could not. I doubted at times whether it was true; but I could not shake it off. I could not forget what I had heard, it was fastened in my mind, at times it seemed to me that I could not live, its power was so great. I prayed to the Lord about it, and the impression only seemed to increase. But brother Devore had been challenged by a Disciple Minister, and the discussion was to commence in a few days. After that was over he came into our vicinity and preached for us again; then I was ready to be baptized. At the same time there was a lady came forward, making five who had obeyed in so short a time. On the next evening we met at the house of a sister for confirmation; I did not receive any testimony of the Spirit at that time, but on my way home there was a light shone around me brighter than the sun; under its influence I felt myself free of the load which was upon me to that time. I now rejoice in that I know "we are of God, and the whole world lieth in wickedness," and this is the gospel of Jesus Christ that we have obeyed; and "ye shall know of the doctrine" is his promise. Brother Devore organized a branch here on the 1st of September, with seven members, brother Joel Allen, president, brother J. J. Smart, clerk. We are living in peace and unity, and pray that it may continue. We expect the presence of brother and sister Ellis in a few days. Yours in hope of eternal life,

CHRISTIAN HILTERMAN.

ALLEGHENY, Penn., Sept. 7th, 1878.

Bro. Joseph and Henry:—On Sabbath, August 4th, I went to Mansfield Valley, to a branch of the Church, and found the Saints rejoicing in the gospel, and striving to hold on to the "rod of iron." Although this branch of the Church has been for months without officers to feed them with the "bread of life," I found them with a strong determination to continue contending for the faith. On the Sabbath following, August 11th, I was accompanied by Elder Ephriam Thomas, of the Pittsburgh Branch, who is a very spiritual-minded man. He made some remarks from the saying of Christ in his sermon on the mount, "Seek ye first to build up the kingdom of God and its righteousness, and all things shall be added." They listened to the remarks very attentively, after which the sacrament was administered, and each of the Saints took part in the meeting, bearing their testimony and singing the songs of Zion, while the Spirit of the Lord prevailed throughout the day. There is much need of a continuation of preaching in this locality; in-

deed, there are calls from other places; but, for the lack of means for the support of the families of our Elders, little can be done. Again, on August 25th, I attended the Mansfield Branch; had good liberty in my remarks, and a good feeling prevailing.

August 31st, I left home to attend to an appointment at Mount Pleasant, Westmoreland county, between forty and fifty miles from Pittsburgh. There is at this place a branch of Bickertonites, a family by the name of R. S. Love, who has been connected with them for some time, but has become dissatisfied in consequence of trouble arising amongst them, and having learned through Elder Ephriam Thomas the law for the government of the Church as contained in the Doctrine and Covenants, he concluded to stand still until he learned more about it. Brother Thomas has been working some distance from Mr. Love, but accidentally got in company through a Mr. Foster, of the Bickertonite faction. When both saw their position they concluded to wait. Brother Thomas was about leaving at the time to come to Pittsburgh to work, and wrote to Mr. Love that I was at liberty, and would come if they wished. I then received a letter informing me of an appointment. I left Pittsburgh on Saturday, August 31st, and was well received. After receiving refreshment we went into an examination of the authority of leading the Church according to the law of God, contained in the Doctrine and Covenants. The things we presented made a deep impression on his mind; also on the mind of his family, on Mr. Foster and family, who saw at once that Mr. Bickerton held no authority as to the leadership of the Church. We were up late at night, and on the Sabbath day our examinations continued. At four o'clock the appointment for preaching in the school-house came. But very few of the Bickertonites were present, yet we had a very good gathering of the people. I preached on the apostolic order of the Church, and showed the necessity of a reorganization of the same. I expect to preach there in two weeks, which may be followed by an organization of a branch. The book of Doctrine and Covenants they never saw, they profess to guide the Church by the Spirit, particularly by the gift of tongues. The law and the testimony are not always taken in their trials, a good deal of their counsels is governed by this gift, as also by dreams. May good come from my visit to the glory of God, and the spread of his work, is my prayer

JOSEPH PARSONS.

MALAD CITY, Idaho, Oct. 1st, 1878.

Editors Herald:—I arrived here some two weeks since. On my way up here I called and was kindly entertained by the family of a Bro. Wells, who deceased in Iowa some years since. Sister Wells, the aged wife and mother, is afflicted with scrofula, or cancer; she needs the prayers of Saints. Further on the way, and within thirteen miles of this place, I took dinner and had a pleasant chat with the son of sister Wells—Erastus by name—he is well posted in the Doctrine and Covenants, and an avowed opponent to Brighamism, and why he does not unite with us I can not tell. Arriving in Malad late in the evening, I was the guest of our worthy brother, Morgan Jones, the president of this branch, who with all the brethren have made me welcome, and treated me with kindness—as also some who are not members of the Church,—and for their hospitality I shall always feel grateful. Bro. John Vanderwood is president of Elkhorn Branch, and though these branches have not held their meetings regularly during the summer, it is expected now that they will, as there is an abundance of talent here to prosecute the work. United States and District Court has been in session here for several weeks, and it is pleasing to notice that our brethren are well represented as jurors, both in Grand and Petit. I am also pleased to state that Bro. John Lewis is Judge of the Probate Court of Oneida county, and Bro. Henry Evans surveyor, and however the people may dispise Mormonism, our brethren, generally speaking, stand well in the community.

Our meetings here have been well attended, and a good feeling exists; and while the majority may not endorse our creed, yet they

heartily agree with us upon the platform laid of religious liberty and human rights, together with the idea of God's love for all his creatures and their final rewards in accordance with their just deserts. As also our denouncement of every feature of the infallibility doctrine, as applied to man and the practice of man worship and all priesthoods that assume to administer otherwise than in love, meekness and forbearance. Declaring our belief that all inspiration claiming to be under the "perfect law of liberty" that talks of "avenging me of mine enemies," and "blood atoning" men in order to save them, is from beneath and belongs to a very low order; God does "not walk in crooked paths," though men in representing him may.

I start to-morrow to Soda Springs, to be gone about one week. Night before last the highest mountain peaks were visited with a mantle of snow, and this morning they look beautiful in the sun light, clothed in white and decked with evergreens—emblematical of purity and eternal life. We had a good conference here last Saturday and Sunday, and I think the work will receive new impetus from it, as all seem determined to work more earnestly for the gospel of Christ in the future.

Generally, health prevails here. Crops were good the past year. This is a better country for a poor, or moderately poor, man than Utah—good range for stock. Yours for truth,

Z. H. GURLEY.

AUDUBON, Minn., Sep. 25th, 1878.

Bro. Henry:—The Lord still remembers his children in this land. We have had a visit from brother Joseph R. Lambert and many feel strengthened and encouraged in the work of the Lord; may the Lord remember him for he is a true servant of God. Brother Shaw is again blowing the gospel trumpet as the way opens. I hope to see some of our Elders in the field this winter. The most, if not all, are trying to live for a celestial crown. May the work prosper is my prayer.

HENRY WAX.

SCOTTSVILLE, Floyd Co., Indiana,

September 24th, 1878.

Brother Henry:—I have just returned from our quarterly conference, held with the Perry county Saints, at the Pleasant Ridge Branch, beginning September the 7th, and continuing some seven days, with a large turnout and marked attention. The meeting might have been profitably continued if any of the Elders of our district had been there; but as I had an appointment for September 15th, some twelve miles away, and no one to send, of course the meeting had to be closed. I trust that the Elders of the Southern Indiana District will take the hint; and endeavor to be more punctual in our efforts to spread the glorious truths of our day. Our conference passed off splendidly, we had good liberty in speaking and the Saints seemed to enjoy the meeting very well; but as Paul said "we had no rest," because there was no other Elder present; but the Lord was with us and gave us comfort in the privilege of baptizing and confirming three noble souls, and of blessing some eight or nine children, and of ordaining one Teacher, who we trust will be of great benefit to the Pleasant Ridge Branch. At the close of conference, we left for a point known there as the Maymon school house, where we held four meetings and baptized ten, confirmed them, and blessed nine children. Of the ten baptized, six are heads of families. Prospects are fair for a branch there soon. We left them rejoicing in the work. May it spread from pole to pole. Yours fraternally,

H. SCOTT.

NEW TACOMA, Washington Territory,

September 21st, 1878.

Brother Stebbins, Dear Sir:—Will you please say through the *Herald*, that I would be glad to have any Saints that may be living in Washington Territory, correspond with me by letter, or come and see me.

H. G. CAROON.

Make no more vows to perform this or that: it shows no strength, and makes thee ride behind thyself.

Conferences.

Birmingham District.

Minutes of a district conference, held at Hanley, Staffordshire, England, in the Saints' Meeting Room, Pelham street, August 4th, 1878; Brother John Seville presiding; George S. Greenwood, secretary.

10 15 a.m.—Birmingham, Hanley and Stafford branches, were reported. The last conference having divided the district, there are only three branches composing the Birmingham District at present.

Elders Thomas Taylor, C. H. Caton and Henry C. Crump, of Birmingham, reported by letter; and John Seville and H. Greenwood of Stafford, C. H. Hassall and W. D. Brunt of Hanley, reported in person. Priests John Haywood, John Hurst, William Clarke, John Davies of Hanley and George S. Greenwood of Stafford, reported in person. Teacher John Machin reported in person.

At 2 30 p.m. there was sacrament administered, when a testimony meeting followed, and the spirit of love and peace was present and enjoyed by all, and the brethren and sisters seemed determined to go on in this work and do all they could to forward the same.

The president, Bro. John Seville, said that as he had been chosen to preside over this district he wished to do so in an acceptable manner, and to this end asked the prayers and faith of the brethren and sisters.

Evening meeting, 6 30 p.m.—Meeting opened with singing and prayer; when brethren Henry Greenwood and George S. Greenwood, of Stafford, addressed the congregation. We hope and pray that good will be the result of their effort.

At a later business session the ministry of this district are requested to labor as circumstances permit, and report to next conference.

The authorities of the Church were sustained in all righteousness, as also the president and secretary of this district. Brother Thomas Taylor was sustained as president of the English Mission, as was also his secretary, Bro. C. H. Caton.

A vote of thanks was tendered to the Hanley Saints for their hospitality to visiting brethren and sisters.

Adjourned *sine die*.

Galland's Grove District.

A conference was held at Deloit, Iowa, June 14th, 15th and 16th, 1878; Eli Clothier, president; John Pett, clerk.

Branch Reports.—Coalville 23 members, 3 Elders, 1 Priest, 2 Teachers, 1 Deacon. Camp Creek 14, 1 Priest, 1 Teacher; 1 baptized. Boyer Valley 48, 1 Apostle, 5 Elders, 2 Priests, 1 Teacher, 1 Deacon; 4 baptized. Pilot Rock 17, 1 Elder, 1 Teacher; 2 received by letter. Galland's Grove 188, 1 High Priest, 3 Seventies, 18 Elders, 3 Priests, 5 Teachers, 3 Deacons; 3 received by certificate. Mason's Grove 95, 1 High Priest, 6 Elders, 1 Priest, 3 Teachers, 2 Deacons; 1 baptized. Union 51, 1 Seventy, 4 Elders, 2 Priests, 1 Teacher; 2 received by letter, 1 died. North Coon 16, 2 Elders, 1 Teacher, 1 Deacon.

Licenses were granted to John Neish and David Buttrick, Elders; to Thomas R. Williams, William Carroll and Cyrus Dobson, Priests; and to John Teasdale, Teacher.

Elders Charles Derry, John Rounds, Thomas Dobson, Eli Clothier, Thos. W. Chatburn, Robert Montgomery, Benan Salisbury, William Goreham, John Pett, Charles Butterworth, John Hawley, B. F. Wicks, Eli Dobson, William Jordan, Jonas W. Chatburn, N. Booth, George Sweet, and John Rudd reported; also, Priests William A. Carroll, Cyrus Dobson, Richard Bullard, and Chauncy Williamson.

Bishop's Agent's Report: "Balance on hand at last report, March 16th, \$23.17, received since \$22; paid James Caffall \$5, Sr. Bays \$28, balance on hand, June 8th, \$12.17; John Pett, agent."

Clarence M. Wilder was, by his request, released from acting as secretary of the district, and John Pett was reappointed, with C. M. Wilder to assist him.

Charles Derry, J. W. Chatburn, N. Booth, David

Hall and John Pett, who were appointed to draw up a resolution as to the best manner in which means should be provided for district and general Church purposes, reported as follows:

Resolved that this conference urge upon the Saints in the various branches in this district the necessity of appointing financial clerks for the purpose of receiving donations in produce and money for District and general Church purposes, and also the necessity for such donations to be made; and that the clerk of each branch notify the Bishop's Agent of such appointment, in order that they may receive further instructions in regard to their duties.

The resolution was received and the committee discharged.

A series of two days' meetings were appointed. Saturday evening, a prayer and testimony meeting; much of the Spirit of the Lord was enjoyed, and many encouraging testimonies given.

Sunday, 10 30 a.m.—Charles Derry preached. After the close of the service one was baptized. In the afternoon George Sweet and Eli Clothier preached, and in the evening Bro. C. Derry. The congregations on each occasion were large and very attentive, evidently interested in all that was said.

Adjourned to meet at Galland's Grove, Friday, December 6th, 1878.

Western Maine District.

Conference was held at South Brookville, August 10th and 11th, 1878; George W. Eaton chosen to preside. Officials present: Elders G. W. Eaton, Otis C. Eaton, J. H. Eaton; Priests L. C. Gray, and Teacher E. B. Gray. Branch Reports: Green's Landing and Brookville same as last reported. Deer Isle and Rockland not reported. Preaching in the evening by G. W. Eaton, followed by a testimony meeting.

Sunday Session.—Preaching in the forenoon and afternoon; house filled. One person baptized and confirmed in the evening. The conference closed in perfect harmony, and all, both Saints and those without, felt that it was good to be there.

Adjourned to Little Deer Isle Branch, November 9th and 10th, 1878.

Northern Minnesota District.

A conference of the above district was held at Silver Lake, at the house of Bro. George Gould, Otter Tail county, Minnesota, June 1st and 2d, 1878; J. R. Anderson chosen president *pro tem.*; and Henry Way, clerk.

Branch Reports.—Hope of Zion, no change since last reported. Oak Lake 29; 2 died. Elders reported: B. B. Anderson, George Gould, J. R. Anderson, Henry Way. Bishop's Agent reported \$1.90 on hand.

It was moved and carried that we sustain the spiritual authorities of the Church by our prayers and means.

The second day (Sunday) was spent in preaching the word; the best of feelings prevailing through the whole meeting, and the good spirit was present also to cheer us on in this great latter day work.

Adjourned to meet at the Oak Lake Branch, on the first Saturday and Sunday of December, 1878, at half-past one o'clock in the afternoon.

Wyoming Valley District.

Conference convened at Plymouth, Pa., August 24th and 25th, 1878; Henry Jones, president; William Harris, secretary. Prayer by John R. Griffiths.

Branch Reports.—Hyde Park 30 members, 4 Elders, 1 Priest, 2 Teachers, 1 Deacon; 1 removed by letter. Plymouth 13, 2 Elders, 1 Priest, 1 Teacher; 2 baptized. Danville, no report.

Elders H. S. Gill, J. R. Griffiths, T. A. John, W. W. Jones, and H. Jones reported in person; James Jenkins, by proxy; L. D. Morgan, by letter; Priest W. Harris in person.

William W. Jones, Bishop's Agent, reported: "Received \$6.35; expended \$3 for a District Record; balance on hand \$3.35."

Resolved that we ignore the action of the Philadelphia District Conference in making such an

illegal charge against Bro. L. D. Morgan, in calling a conference contrary to law; whereas he did so by a majority of the district, which is a law of common consent.

Henry Jones was chosen president of the district for the ensuing three months, and a vote of thanks was given him for faithful services rendered.

Sunday, 10 a.m., a prayer meeting was held, and a happy time was enjoyed; a 2 p.m. a sacrament and testimony meeting; preaching in the evening by John R. Griffiths and Henry Jones.

Resolved that we sustain the First Presidency, and the Bishop and his Counsellors, and the officers of the district, and all the authorities in righteousness.

Adjourned to meet at Hyde Park, Pa., November 24th and 25th, 1878.

Miscellaneous.

Book Agencies.

There has recently been considerable inquiry about Book Agencies from those branches where there are none as yet appointed, quite a number wishing to see the books of the Church put on sale, convenient for all who may wish to buy. The Business Manager would therefore call attention to the resolution of the Board of Publication, which provides that a branch may secure a deposit of books by recommending some one of its members as an agent, and certifying that it becomes responsible as a branch for him, of which the president and clerk thereof are to give due notice to the Business Manager in writing.

This action of the Board of Publication works beneficially for all concerned, removing the responsibility from one man only, so that he acts under instructions, and the branch in its responsibility for the agent has an interest in seeing that the books are not trusted out unwisely, or scattered abroad, as was the case before this proviso was made, to the loss of many hundreds of dollars to the office.

Under this rule we will be pleased to send such books as may be needed to the branches that may deem an agency therein necessary, and which so appoints an agent and certifies for him.

The agents are entitled, if they wish it, to ten per cent on all sales of books, to pay for their trouble and expense of correspondence, money orders, etc.

Each agent is required to make a report on the first of February, each year, of all books in their possession, number of each, and prices at the time of report, and he should make remittances of money as frequently as he can reasonably do it, and be careful in his trusting out books, to both of which the branch or its president should see to from time to time.

An intelligent and thrifty farmer says: "But for the co-operation of my boys I should have failed. The eldest is near twenty-one, and the other boys in the neighborhood, younger, have left their parents; mine have stuck to me when I most needed their services, and I attribute this result to the fact that I have tried to make their home pleasant. I have furnished them with attractive and useful reading, a good organ, and when night comes, and the day's work is ended, instead of running with the other boys to the railroad station and adjoining towns, they gather around the great lamp and become interested in their books and music."

Friendship is the medicine for all misfortunes, but ingratitude dries up the fountain of all goodness.

GOING HOME.

TUNE.—"Precious Promise."

We are strangers, we are pilgrims,
Wandering in the shade of night,*
But we know that God will bring us
"Safe within the fold" of light.

CHORUS.

We shall dwell then with the righteous
And the good of by-gone years;
And the Lord will ever bless us,
And He'll drive away our fears.

We are traveling home to Zion,
Where the blest and pure shall dwell;
And the hope that God has given,
Makes our hearts with joy to swell.

We will praise Him for His goodness,
And His mercy to us shown;
For we know that He will lead us
To our sacred, happy home.

We will trust in God forever,
For His promises are true;
We shall dwell with Him forever,
And from evil be secure.

* Cor. 13:12.

J. F. McDOWELL.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

BORN.

Only those who reside in the neighborhood of Lamoni, Iowa, know how to appreciate the joy manifest by Bro. H. R. Harder and Elder E. Banta of late. Cause: A daughter to Bro. H. R. Harder, October 6th, Bro. Banta a son, October 7th. Both mothers doing well.

SHEEHY.—To Frank M. and Orilla Sheehy, at Kansas City, Missouri, September 20th, 1878, a son.

DIED.

LAKE.—At Burnside, Illinois, September 9th, 1878, after an illness of a week, Sr. Mary, wife of Bro. John H. Lake, aged 41 years. She died in the faith. Service by Bro. Richard Lambert. Job 14:14.

HOWE.—At Buffalo, Iowa, July 31st, 1878, Sr. Elizabeth Howe, (formerly Gold). She was born August 21st, 1830, and so lacked one year and ten days of being forty-eight years of age.

AMER.—At Stockton, San Joaquin county, Cal., September 7th, 1878, Sr. Susannah Amer, aged 75 years and 8 months. She was long a member of the Church, being with the North Mines Branch, Herefordshire, England, years ago. She died in faith. Services by Bro. William Potter, of San Francisco.

SHERMAN.—At San Jose, Santa Clara county, California, September 6th, 1878, Sr. Mary Sherman, aged 16 years, 6 months and 25 days. Sr. Sherman was a native of California, was baptized at Watsonville, March, 1877, by Elder John Carmichael, and at the time of her death she belonged to that branch.

LOGAN.—At Grangeville, Tulare county, California, July 20th, 1878, of Spasms, Richard J., infant son of Mr. J. B. and Sr. E. C. Logan, aged 9 months and 4 days.

COOVER.—At Albion, Noble county, Indiana, September 26th, 1876, of fever sore, Bro. Jason Coover, aged 24 years. He was baptized by Elder C. G. Lanphear, April 4th, 1875, and was husband to Sr. Ervina, daughter of Bro. and Sr. Jacob Huntsman, formerly of Green Center, Noble county, Indiana.

LARSON.—At Logan, Cache county, Utah, September 1st, 1878, Willard Moroni, son of Mr. E. and Sr. M. C. Larson, aged 1 year, 5 months and 18 days. Hope again to meet you, little Willard.

God help your mother to bear the great trial; you were too good to leave.

WILLIS.—In Visalia, California, August 18th, 1878, Bro. Benjamin Willis, aged 86 years and 5 months, a native of Pennsylvania. He removed to California and settled near Visalia in 1854, and was one of the last settlers of that date that remained with us. Of our aged friend and his views, we may say:

"True religion hates no living thing,
It loves the sunlight, loves the face of man,
And takes all virtuous pleasure that it can;
Shares in each harmless joy that nature gives,
And lives in sympathy with all that lives;
Sings with the bird, toils with the bee,
And wise as manhood, sports with infancy."

—California paper.

BLACK.—At Hamburg, Iowa, September 11th, 1878, of consumption Sr. Nancy Black, aged 58 years, 7 months and 9 days. Deceased was baptized March 19th, 1872, by Elder E. C. Brand. She died in full faith. Thus, "one by one" they go to try the realities of eternity.

CALKINS.—At Hamburg, Iowa, August 30th, 1878, of old age, Sr. Sarah Calkins. She was born August 23d, 1802, in the state of New York; baptized September 26th, 1834, and was in the trying ordeals the Church passed through in early times. She was driven from her home in Missouri for the truth; was living near "Haun's Mill" at the time of that terrible massacre; but with her aged partner she held to the "first faith," and died in full hope of a glorious resurrection. She had a numerous circle of relatives and friends who deeply mourn her loss. She was 76 years and 7 days old. Funeral services by Elder R. J. Anthony. Her reward is sure.

OBITUARY.

The morning of Saturday, September 28th, 1878, found lamentation and sorrowing hearts, at the HARTWELL house, Carterville, Iowa, for at 9-30 a.m., Dexter P. Hartwell breathed his last, and thereby ended his earthly career. He was the son of Reuben P. and Lucinda A. Hartwell, who settled in the above place in 1852, after wading through the Missouri and Nauvoo troubles, still retaining their integrity and faith in the latter day work. In January, 1862, the father was stricken down by death; and Dexter being the eldest of the family, then five in number, took charge of affairs; and the family remained together until they became of age, assuming the very honorable and God approved position of husbands, wives, fathers, and mothers; himself marrying in July, 1869, to Sr. L. A. Hendrickson, and remaining at the homestead until Sunday, September 29th, 1878, when his cold dead form was carried out to the silent tomb, after religious ceremonies which were attended by a large concourse of people, members and non-members of the Church.

The grief manifested by the wife, brothers, sisters and friends, afforded some evidence of the high esteem in which he was held. Perhaps no stronger bonds existed than in the Hartwell family, hence their grief; which grief, though most acute, was measurably sanctified in the assurance of his departure with a true hope of rest, where the corroding tooth of time will never plow its deep furrows.

On Thursday evening, he spoke to his wife thus: "I wish I could see all my connections, those of as well as those not of the Church, that I might tell them that I die with an abiding testimony of my acceptance with God; rejoicing in a bright hope of a glorious resurrection, and knowing the gospel is all I anticipated when I entered the Church."

Again, on Friday afternoon, he spoke, charged, admonished and advised those of the family and friends present, referring again to his assurance, and his not being afraid of being ushered into eternity. It was as one speaking from the dead, and would have touched the most callous heart.

In 1861 he chose to enter the Reorganized Church, which was doubtless the result of early impression, and the God-like example of his mother; and while we would not present him as a perfectionist, he has proved himself a staunch, uncompromising and steady member of the Church. For the past few years his physical strength has been undermined, through lung disease, and he has been unable to do more than superintend the

affairs of his farm, which has also militated against his helping the Church as an Elder, and otherwise, as he desired to do; and though his friends have apprehended the change for quite a long time, yet when the blow came it fell with a crushing weight.

His earthly pilgrimage was 43 years and 26 days. He leaves a wife, one child, an aged mother, two brothers, two sisters, with a large circle of acquaintances, who mourn his loss.

HARTWELL.—At Carterville, Iowa, February 19th, 1861, George, son of Bro. Reuben P. and Sr. Lucinda A. Hartwell, aged 22 years and 6 months. He was baptized when eight years old, and at his death believed with the Reorganization, though he had no opportunity to unite with it.

HARTWELL.—At Carterville, Iowa, January 8th, 1862, Bro. Reuben P. Hartwell. His death was sudden. The troubles of Missouri, of Nauvoo, nor the cloudy and dark day, did not shake his faith in the latter day work; and he began his labors with the Reorganized Church as soon as opportunity offered. His sudden death precluded a dying testimony, but his course of life evidences to his friends, especially his surviving widow, that his rest is glorious.

HENDERICKSON.—Near Bartlett, Iowa, September 19th, 1878, with canker in mouth and throat, brother John Henderickson, aged 69 years. He embraced the latter day work in 1843, remained steadfast therein; united with the Reorganized Church, October, 1878. He leaves four daughters, one son and many friends to mourn his loss. To his children he declared death to be but a change that he was ready to meet. As one of the sorrowing daughters, I ask the prayers of the Saints to help me bear the burden of losing a father on the above date, and ere the month had closed, a kind and affectionate husband.

LUCINDA A. HARTWELL.

Latest Market Report.

Honor.—Scarce, old stock exhausted and the new will be a failure.

Virtue.—Old growth nearly consumed, young growth prospect very unpromising.

Honesty.—None in the market.

Prudence.—All in the hands of old stockholders and held close.

Modesty.—Stock badly managed, none for sale to street speculators.

Vice.—Market overstocked.

Pride.—Market glutted.

Politeness.—Cheap holders unable to dispose of any at present rates.

Scandal.—None at wholesale, dealt in chiefly by peddlers at retail.

Religion.—Very little of the genuine article on hand; stock generally adulterated.

Love.—None offered except for greenbacks.

True Strength.

We must measure a man's strength by the power of the feelings he subdues, not by the power of those which subdue him. And hence composure is often the highest result of strength. Did we ever see a man receive a flagrant injury, and then reply calmly? That is a man spiritually strong. Or, did we ever see a man in anguish, stand as if carved out of solid rock, as if mastering himself? Or one bearing a hopeless daily trial remain silent and never tell the world what cankered his home peace? That is strength.—We often mistake strong character. A man who bears all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake, because he has his way in all things, we call him a strong man. The truth is, that he is a weak man; it is his passions that are strong—he, mastered by them, is weak.

There are two sorts of enemies inseparable from almost all men, but altogether from men of great fortunes the flatterer and the liar; one strikes before; the other behind; both insensibly, but dangerously.

With men of small understanding, the things they do not understand make the deepest impression.

The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints

Mrs. Bourguoin 1879

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
 "SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
 "HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 25.—Whole No. 405.

PLANO, ILLINOIS, NOVEMBER 1, 1878.

No. 21.

"MORMONISM UNVEILED, OR THE LIFE AND CONFESSIONS OF JOHN D. LEE."

A book bearing the above title is now going the rounds, and the enemies of the latter day work think they have now found the weapon which shall forever demolish "Mormonism" as a whole, and many, though refusing to accept the testimony of honest law abiding citizens in regard to "Mormonism," are ready to swallow with greediness every statement that militates against the people they have tried so long, but in vain, to overthrow; though it proceeds from a culprit who has been executed for his crimes. This work is published by Bryan, Brand & Co., St. Louis, Mo., who claim to have received the manuscript from Wm. W. Bishop of Pioche, Nevada, Lee's confidential attorney, in whose hand the history and confession had been placed by Lee himself, prior to his execution.

I had repeatedly been informed that a perusal of this work would satisfy me that "Mormonism" was a fraud from its inception, but at the risk of having my faith shaken I concluded to examine the work; and my conclusion is, it will not do to rely on as evidence. For the benefit of those who may be trying to get at the truth of the matter, and those who may feel scared about the book, I will give my reasons for the above conclusion.

Under the head of "How I First Heard of the Doctrine of Polygamy," Lee is made to say that while acting as police in the city of Nauvoo, he was ordered by the Chief of Police to guard the house of a widow and knock down a man who was in the habit of spending his nights there. Lee reported the order to Hyrum Smith, and says, "Hyrum then told me that the man that I was ordered to attack was Howard Egan, and that he had been sealed to Mrs. Clawson, and that their marriage was a most holy one; that it was in accordance with a revelation that the prophet had recently received direct from God. He then explained to me fully the doctrine of polygamy, and wherein it was permitted, and why it was right." (Page 288).

Again, he is made to say: "During the winter (of 1844), Joseph, the prophet, set a man by the name of Sidney Hay Jacobs, [Henry Jacobs]—Ed., to select from the Old Bible such scriptures as pertained to polygamy,

or celestial marriage, and to write it in a pamphlet form, and to advocate the doctrine. This he did as a feeler among the people to pave the way for celestial marriage. * * * The excitement among the people became so great that the subject was laid before the prophet. No one was more opposed to it than his brother Hyrum, who denounced it as from beneath." (Page 146). I emphasize some words because I wish to call attention to them hereafter.

Here Lee is made to say, that when he first heard of polygamy it was explained to him by Hyrum, and declared to be "most holy." Again, when polygamy was first introduced Hyrum "denounced it as from beneath." Which of these statements is true? Both can not be. If it be argued that he first denounced it, and then when the revelation was given, he advocated; we answer that Lee has Hyrum denouncing it as late as the winter of 1844, and it is claimed that the revelation was given the 12th day of July, 1843. Moreover, if Lee had never heard of it until explained to him by Hyrum, how did he know that he had before denounced it? I see no way of harmonizing the passages, and must therefore reject one, or both.

Again, he says: "In less than one year after I first learned the will of the Lord concerning the marriage of the Saints, I was the husband of nine wives." (Page 288). On page 166 he tells us that his second wife, Nancy Bean, was sealed to him in the winter of 1845. So, according to his own statement he had but one wife in the days of the martyrs, as they were killed the 27th day of June, 1844.

On page 168 he tells us: "About the 1st of December, 1845, we commenced fitting up the rooms for giving endowments." Now notice, that more than seventeen months has elapsed since the death of Hyrum Smith; yet he goes on to tell us that: "In the Temple I took three more wives—Martha Berry, Polly Ann Workman and Delethea Morris." On page 289, he gives us the order in which he took his wives, and says: "Polly Ann Workman was eighth, and Martha Berry ninth." Now, these women were not sealed to him until more than seventeen months after the death of Hyrum, yet Lee was the husband of "nine wives" "in less than one year" from the time he first heard the doctrine, and Hyrum first explained it to him, and it took these wives to complete the nine.

"O, what a tangled web they weave
 Who practice solely to deceive!"

Again, he says, on page 289, "In 1847, while at Council Bluffs, Brigham Young sealed me to three women in one night, viz., Nancy Armstrong, Polly V. Young and

Louisa Young. Next I was sealed to * * * Emeline Vaughn;" but on page 199, he says the next (after these three) was "Emeline Woolsey." And on page 199 he says Emeline Woolsey was his thirteenth wife, but on page 289 he says Louisa Young was No. 13.

In giving the number of his wives on page 289, he does not mention Emeline Woolsey; I suppose he had forgotten her. Well, just as I expected, polygamy causes a man to forget his wife!

On page 148, he states that in 1844, prior to Joseph Smith being nominated for the Presidency of the United States, he wrote to Martin Van Buren, also to Wm. H. Harrison, asking them their "views in regard to the grievances and wrongs of the Mormon people," should they be elected. Did not Lee know that Martin Van Buren took his seat in 1837, served his time, and retired from office three years before this, and that General Harrison took his seat Fourth of March 1841, and died a month later? Comment is useless.

On page 134, in speaking of his travels in Tennessee, in connection with Elder Twist, in 1842 or 1843, he says: "While we were in Memphis, General Wm. Henry Harrison, then a candidate for President, arrived, and a great political meeting of the Whig party was held in the open air."

Well, General Harrison may have been a candidate for President after his death, but this is the first intimation I ever had of it.

He states that Lyman Wight was one of the Twelve before the difficulty commenced in Missouri, in 1838, (see p. 56), which is not so, as David Patten was killed during the trouble, and Lyman Wight was ordained in his stead.

On page 135 he says that at Memphis, Tenn., they "took passage in a new steamer that was owned in Nashville, and was then making its first trip from Nashville to New Orleans. The boat got into a race with the Eclipse, another fine boat. * * * I threw off * * * and our boat soon left the Eclipse far in the rear. The steamers parted at the mouth of the Ohio."

Now this boat was on its way from "Nashville to New Orleans;" after passing Memphis, Tenn., it got into a race with the Eclipse, and parted company with her at the mouth of the Ohio. I wish some of those who are so much carried away with "Lee's Confession," would tell us how a steamer can pass the mouth of the Ohio, between Memphis and New Orleans. I confess I can not understand it.

On page 137, he tells us that he used "the Masonic sign of distress" while in trouble in Tennessee; then on page 144 he gives us an account of joining the Masonic order after he had returned to Nauvoo. Is it reasonable to

suppose that he understood and used Masonic signs before he was a Mason?

On page 51, he says that the first sermon that he "ever heard concerning Mormonism" was in 1837, and on page 35, he says he was baptized June 17th, 1838, in Abrosia, Davies county, Missouri. This would do very well, but he spoils it all by saying on page 279, "I have been with the Church since the dark days in Jackson county." Now every one acquainted with the history of the Church knows that they left Jackson county the autumn of 1833. So if Lee never heard a sermon "concerning Mormonism" till 1837; his statement that he had "been with the Church since the dark days in Jackson county," must be a mistake, to say the least of it.

On page 120 he says, the "plates containing the Book of Mormon, and God's will, * * * were taken to Professor Anthon of New York City, for translation." Now it has never been claimed by those connected with this affair that the plates were taken to Professor Anthon; on the contrary, Joseph Smith was forbidden to show them to any only a few that were chosen to bear testimony, and their names may be found in connection with the Book of Mormon. A few of the characters were transcribed and sent to Professor Anthon, and that is all that was claimed by Joseph Smith who sent them, or Martin Harris who carried them, or by Professor Anthon himself. And the prophet Isaiah only predicts that "the words of the book" should be sent to him that is learned. (Isa. 29).

Again he says, on page 184, "While there, (St. Joseph, Mo.) I met Luke Johnson, one of the witnesses to the Book of Mormon. I had a curiosity to talk with him concerning the same. We took a walk down on the river bank. I asked him if the statement he signed about SEEING the angel and the plates was true. If he did see the plates from which the Book of Mormon was printed or translated. He said it was true."

Now every one who knows anything about the Book of Mormon or its history, knows that Luke Johnson was not one of the witnesses. But three (besides Joseph Smith) testify to having seen the "angel," viz.: Oliver Cowdery, David Whitmer and Martin Harris. Luke Johnson did not even testify to having seen the plates, and according to history he did not see them.

I am tempted right here to say I do not believe Lee ever wrote the book bearing his name; for he must have known that Luke Johnson was not one of the witnesses to the Book of Mormon; he must also have known that the claim had never been made that the plates were taken to professor Anthon.

But whether Lee, Bishop or the publishers are responsible for these statements it does not change the FACT that the book is UNRELIABLE. While I have no sympathy with the works of darkness in Utah, my faith in original "Mormonism" is unshaken by the perusal of the work; and while I sincerely hope that all those engaged in the "Mountain Meadow Masacre," and crimes of like nature, may be overtaken and punished according to their crime, I can have but little confidence in "Mormonism Unveiled, or the Life and Confessions of John D. Lee."

HEMAN C. SMITH.

GARLAND, Alabama, Sept. 11th, 1878.

There are three Confessions of John D. Lee before the public, differing from each other in important details, as we are informed; one said to have been left with a Mr. Howard, one with Mr. Bishop and one with a Mr. Gilmore; and it is quite doubtful if there is a genuine confession left by the man other than the one published in the *Chicago Times*, at the time of his execution at Mountain Meadows. If the book we have seen and read is the one Bro. H. C. Smith has been perusing we do not wonder that his faith is not hurt; for it is not hard to detect the falsehood in it.

PROBATION.

A brother in *Herald* of February 15th, 1878, Says "now is a good time for the Elders to,".....read third column of page 53, last part and first column far as it goes, page 54, and "observe closely," to which I respond in the singular, and let others do the same. In the olden times of the Church I heard many of the Elders say that they believed that the heathen and others who had not opportunity to hear and obey the pure gospel, would have it preached to them after the body was dead, and they quoted 1st Peter 3:19 and 4:6; as justifying this belief. But they went no further.

When I read, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him;" I conclude that every one is justified of God when he acts up to the most light he can reach. Paul as well as Peter, says, "God is no respecter of persons." Read Rom. 2:11, including 15th, and notice closely the 14 and 15 verses. By this I conclude that the heathen who have not the Bible, nor any part of the gospel preached to them, but do the good directed in the law in accordance with their light will die justified and have a chance to hear and be blest with the gospel after this life. I also am led to believe that after that apostolic church lost those miraculous gifts of the Holy Ghost, and only the reproof was left with the many divisions, if any of them lived up to the light it gave, they died justified, and will be enlarged by the fulness of the gospel preached to them after this life; and also such as were stumbled, yet honest, because of the many ways and doctrines preached, will be relieved from their darkness and accept of the pure gospel in another state of being. But on the other hand, when I read what Christ said to the Jews who madly opposed him and his teachings, "You shall die in your sins, and where I am ye can not come, I conclude none of such will have privilege to enter any of those mansions, which Christ said he was going to prepare; and as then, so down, long as the pure gospel should be preached; and thus when it is restored to the earth again. For what will prevent at one age, the like will prevent at another.

Paul sets forth three glories and the third

seems greatly diverse from the two. But can it be that any who have died in wilful or known sins, shall enter one of these at the resurrection, or at the uniting of the body and spirit. If so, it will be a restoration from bad to good; which Alma said to his son was not so, "But a restoration is from good to good, and from bad to bad." Hence I see no chance for those who die in rebellion to God's laws to come forth from prison and enter into one of these glories. When I read Rev. 21:8: "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and adulterers, and all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death;" I despair of any probation or retribution for such, or any like guilty. Christ kept the law and gave himself a sacrifice; that is, spilled his precious blood for remission of sins, that all might not be killed of the second death. Here John ends, and here I end, for I think the atonement reaches no further.

Some singular ideas are set forth in the *Herald*. I think it well hit, "Striving to be angels men rebel." This going beyond or back of the Scriptures given to us is dangerous. I trust God gives to his Church what is necessary, and by the Spirit will help us to understand. Observe nothing is promised back but forward of what was already given. "If any do his will they shall know of the doctrine." But let us look at some ideas. That whatsoever has a beginning has an ending, I do not understand. Sidney held that the elements sometime traveled and produced a God. Would he admit that God would come to an end? The truth is, God is eternal life, having that in himself, and can bestow of this life as he wills. It is a part of himself; he breathed a portion of this into that machine called Adam, and it "became a living soul." This life then was eternal, it came from, or out of, God. Where else could it come from? It had a beginning with Adam, and served to form a live, reasoning being; and this is all I understand from a revelation given. It was eternal as it existed in God, it is no less so in man and out of man, it can not be annihilated. In this light God is the Father of our spirits, because we are of him.

Query, Does God continue to breathe this intelligent life into every baby born alive? If so he gives to some a small portion. As some have reasoned, how can God be the Father of our spirits? If our spirits in that other world existed without beginning or ending, then there was no time in which they were created or begotten; hence they could have no father nor maker. If man's body must die because it had a beginning, how will it be with the resurrection body? Such reasoning, in my mind, destroys the validity of Christ's resurrection. Predestinarianism in the extreme!!

R. L. YOUNG.

A true man is always highly esteemed, even by those who may affect to despise him. Their estimate of his character may be concealed, but secretly they approve and commend him. In the estimation of the virtuous and the good, moral honesty and integrity are always regarded as cardinal virtues, and essential to the formation of a worthy character. A man who lacks sincerity, who is true to the lip, but false to the heart, is unworthy of confidence, and can not be trusted. Be sincere, honest, true, and you will command the respect and confidence of all.

WHICH IS HERESY?—No. 4.

SINGLE OR TRINE IMMERSION.

There is one fact that is evident enough, and that is, that, if the *eis to onoma*—or “in the name,” in the commission requires three separate immersions, one each into each of the names, then in at least two cases, *eis to onoma* signifies one immersion “into” only one name; or, in other words, if the apostles were commanded to baptize, or immerse, “at the naming” of each name, that in the case of those whom Phillip baptized, and those whom Paul baptized at Ephesus, *eis*, meaning “into,” as they say, it is evident but one immersion could be performed—for only one name is used. And one immersion is granted by our trine immersionists. This fact of *eis to onoma* being used in connection with only one name, can not be disturbed by the assumption that in either case, Jews who had been once immersed were the subjects; for it can not be proved that they were Jews, nor that they were ever baptized before. Again, as only one name is used in these two cases, and *baptizo*, (which, as they say, requires several actions), is the word used in describing the action done, hence if there is any force or application in the word in these cases, it must have been three immersions “into” one name. As there is no proof that these parties were Jews, but much to refute the assertion, or that they had ever been baptized previously; and if servants of God, laboring under the commission baptized in or “into” only one name, did they not disregard the command in the commission? Shall we say they were “rebellious,” as some assert, “if they did not baptize into the three names,” or shall we believe that they did not understand or interpret the commission as trine immersionists do?

Paul's Baptism of the Ephesians, Acts 19: 15.—Were they baptized by John? We answer, No. 1st. Because the preceding chapter shows that Apollos had been to Ephesus, and that he knew “only the baptism of John;” and as these persons were baptized “unto John's baptism,” it is certainly a fair inference that Apollos was the man that baptized them. And the reason why Paul baptized them was because this man did not understand the fulness of the gospel. So he was taught the “way of God more perfectly,” by some who were in the church. The “laying on of hands” for the “gift of the Holy Ghost,” was a part of the gospel plan which was not necessary to be exercised till after the “baptism of the Spirit” on the day of Pentecost, and this power Apollos evidently did not understand or enjoy. Not knowing anything of the gift of the Holy Ghost, he could not teach his disciples.

2d. They could not have been baptized by John, for they had “never heard whether there be any Holy Ghost.” But was not John's testimony to those who came to him for

baptism, “I indeed baptize you with water, * * * but he [Christ] shall baptize you with the Holy Ghost and with fire.” How could John have baptized them then, and they tell the truth, when they said, “We have not so much as heard whether there be any Holy Ghost.” Strange expression for *Jews* to make, whose prophets spoke by the Spirit, and whose Scriptures were full of expressions concerning the Spirit of God. No, they were neither Jews, nor were they baptized of John.

3d. Paul afterward wrote to these same people, and others with them, and used this language, which are certainly strange words to apply to Jews.

“Wherefore remember, that *being* in times past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made with hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.”—Eph. 2: 11, 12.

Were these Jews then? By no means; and then “into” what name were these Gentiles, these of the uncircumcision baptized? They were baptized (*eis to onoma*) in the name of the Lord Jesus. (Acts 10: 4).

How happens it that these Gentiles, who had “not so much as heard whether there be any Holy Ghost,” were only baptized “into the name of the Lord Jesus,” when they ought to have been baptized once “into the name of the Father,” once “into the name of the Son,” and once “into the name of the Holy Ghost,” according to trine immersionists? For they tell us, “The apostles *must* have baptized in the three names or else were in rebellion” Does *baptizo* mean repeated action here, or three dips into the one name of the Lord Jesus?

We now leave the scriptural argument, and as briefly as we can do consistently, examine the claims of history, to our faith in trine immersion.

THE HISTORICAL ARGUMENT.

Nine-tenths of the support that the doctrine of trine immersion has is from Ecclesiastical History. While we would not depreciate the value of such history, especially of circumstances, times and events, and sayings of men, written by reliable men as a record of their day, and when their own writings are in existence, which can be examined by men of equal ability with others who assert, that certain things are stated, which may be doubted. We have reference particularly to the earliest writers on Church History, whose testimony is the most important, as it would be naturally supposed that those who lived nearest the days of the apostles would be likely to understand the practice of the church in their days.

Historians who have lived from two to eighteen hundred years after the apostles' day would not *know* what the apostles taught, not having seen or heard them. If they had their writings, *i. e.* the *originals*, they might give us, (what hundreds of others could also do to-day), a correct translation of their words, and the history of their practice. But if the writings of the apostles, and the early church “fathers,” as they are called, are not in existence, and if they were lost or destroyed shortly after they were written, at best, we can have but first copies made by others and translations from the copies, and how far these copies

are correct transcriptions of the originals can never be determined short of a production of the originals themselves and a careful comparison made with them. And whether even these first copies exist, and a correct unbiased translation thereof has been made, remains for those who claim that they positively taught trine immersion to prove. They must show that the translation is a correct rendering of the meaning of the copy, and that the copy is a correct transcript of the original. In other words, when men assert that Ireneus, Clement, Justin Martyr, Cyprian, and others taught trine immersion, and claim that they got the mode from the apostles; can they produce either these men's writings, or authentic copies, or an absolutely correct translation of these copies?

Dupin, in his *History of the Canon and Writers of the Books of the Old and New Testaments*, says, concerning the *originals* of the New Testament:

“We do not find that the two greatest men of the church, I mean Origen and St. Heirom, who had searched the ancient copies of the Scriptures with so much care and diligence, and have visited so many churches in the East, have ever spoken of the originals of the New Testament, written with the hands of the apostles, which they would not have failed to do if there had been any in their time.”

Again he says:

“But it hath been already made to appear elsewhere, that it is no wonder that the primitive Christians, who had not a regular body of a state in which they lived, and whose assemblies on the contrary, were furiously disturbed by the Jews and Pagans, had lost the original of their books.”

Origen lived between the years A. D. 186 and 203. Of course, if the foregoing be true, there is no certainty whether the copies of these “originals” are perfectly correct or not. And in view of a fact that can not be controverted, that the present common version of the Bible was printed in A. D. 1611 from what was called the “received text” of Erasmus, which is a version of the Latin Vulgate compared with the Greek text.

“In the compilation of this ‘received text,’ Erasmus consulted but eight MSS., only one of Revelations; all of which copies were later than the tenth century. The manuscript of Revelations was but a partial one. To supply what was wanting, he translated the Latin of the Vulgate into Greek, to supply the deficiencies, to make up the ‘received text.’”—*March's Introduction*, vol 2, p. 846.

But few of the writings of the earliest Church Fathers, as they are called, have come down to us, even in copies, and what we have in common use are translations. Different editions of some of these translations exist, and conflicting statements are made in some as to what the original writer said on certain points.

Those who advocate trine immersion as the apostolic mode, tell us that:

“We have now traced trine immersion in an unbroken line to the middle of the second century, and find it to be a custom of the Christians, and not heretic. Polycarp lived sixteen years after this period. He was baptized by John, and brought with him in his teachings the apostolic method of baptism to A. D. 166, and Justin Martyr, who was baptized only thirty-three years after the death of John, and brings the same form of immersion down to A. D. 165, and Clement, who lived about fifteen years cotemporary with them, tells us that that method was trine immersion, thus proving that it is nothing short of the apostolic method of baptizing.”—*Trine Immersion Traced to the Apostles*, by J. H. Moore.

But does Polycarp say that he learned trine immersion from his teacher—the Apostle John? Does Justin Martyr, who was born about A. D. 114 and died A. D. 168, say that trine immersion was practiced by him and others? We know that Mr. Reeves, his translator, says in a comment on a passage quoted from Justin Martyr, "The candidate was thrice plunged under the water at the naming of the Three Persons in the blessed Trinity." But how does he know? Does Justin Martyr say so? The passage referred to reads:

"Those who are convinced of the truth of our doctrine, and have promised to live according to it, are exhorted to prayer, fasting and repenting of past sins; we praying and fasting with them. Then they are led by us to a place where there is water, and in this way they are regenerated, as we also have been regenerated; that is, they receive the water bath, in the name of God the Father the ruler of all, and our Redeemer Jesus Christ, and of the Holy Ghost. For Christ says: 'Except ye be born again ye can not enter the kingdom of heaven.'"

At the very best it can only be inferred that more than one immersion was essential to the reception of this "water bath;" indeed, of more than one immersion was performed, the word "bath" would more likely be in the plural, that is, "they receive the water baths," or immersions, for one immersion would be a bath as well as fifty.

As Clement of Alexandria, born about A. D. 150, and died A. D. 220, is brought forward as proof. Clement was about eighteen when Justin Martyr died. He is said to have stated:

"Ye were conducted to a bath, just as Christ was carried to the grave, and were thrice immersed to signify the 'three days' of his burial."—*Wiesberg on Baptism*, p. 228.

Now if Clement is authority on the matter, *i. e.*, on the number of immersions, he is equally good on the *form* of those immersions. Clement is one of the strongest witnesses our friends have, if not the foremost. Now, how was Christ carried to the grave and laid in Joseph's tomb? Was he placed upon his knees, and once on each of the three days of his burial, bowed forward and raised up again? Or was he "laid in the tomb," as the ancient and modern Jews bury their dead? If he was, and those early Christians were "buried with Christ by baptism," must they not have been immersed in the form of his burial. Again, Clement declares that they were thrice immersed to signify the "three days of his burial," *i. e.*, Christ's burial. While Tertullian, one of their most favorite authorities, and one of their best witnesses, says:

"After the resurrection, promising he would send the promise of the Father; and lastly commanding that they should immerse 'into the name of the Father, and the Son and the Holy Spirit,' not into one name, for we are immersed for each name, in each person, not once but thrice."—*Quinter and McConnell* p. 26.

Tertullian was born ten years after Clement, or A. D. 160, and died A. D. 220, and was born at Carthage, and was one of the most noted of the Latin Fathers. In opposition to Clement he affirms they were "immersed for each name, into each person," and not as Clement teaches, to signify the three days of Christ's burial. So these two Church Fathers living at the same time did not understand the object of trine immersion alike. They would thrice immerse, but for widely different purposes.

Tertullian is claimed as being one:

"That knew what the apostolic method of baptizing was, for he lived within sixty years of the apostolic age."—*Trine Immersion Traced*, etc., p. 24.

Well, ought he not to have been equally posted on other matters taught by the apostles? Certainly he ought; but how was it? And if we can discover him to be heretical on other matters, we can account for Cyprian's views, who "read some of his works daily," and was a most enthusiastic admirer of Tertullian.

"Tertullian, held seven gross sins, which he denominated mortal sins, to be unpardonable after baptism, and to be left to the uncovenanted mercies of God."

Again:

"The effect of baptism, however, was thought to extend to sins committed before receiving it. Hence the frequent postponement of the sacrament, which Tertullian very earnestly recommends. * * *. Many, like the Emperor Constantine, put it off to the bed of sickness and death. They preferred the risk of dying unbaptized, to that of forfeiting forever the baptismal grace. But then the question arose, how the forgiveness of sins committed after baptism could be obtained? This is the starting point of the Roman doctrine of penance. Tertullian and Cyprian were the first to suggest that satisfaction must be made for such sins, by self-imposed penitential exercises, and good works, such as prayer and fasting."—*Butler's Eccl. Hist.* p. 149.

Tertullian embraced the doctrine of Montanus, who taught, among other things, "the near approach of the millennial reign of Christ in Puzuzia, a village of Phrygia;" and that the Holy Ghost had made him his organ for delivering a more perfect form of discipline than had been announced by the apostles. The Montanists also believed "in the universal prophetic and priestly office of all Christians, and even of females."

Cyprian, who was a devoted follower of Tertullian, and represented his views on the Episcopate as he held them before he turned a Montanist, represented that the "Holy Ghost was transmitted from the apostles to the bishops in an unbroken line of succession, and that thus only can validity and efficacy be imparted to religious acts and exercises.

Hence, he makes the existence of the church depend on them, for he says: "The Bishop is in the church, and the church in the Bishop, and if any one is not with the Bishop, he is not in the church."—*Epistle* 66: 3.

This is as much as to say that he is not a Christian.

We only bring these things forward to show that if these "Fathers" were so intimately acquainted with the apostolic faith as trine immersionists insist that they were, that their views on other matters which they claim to be apostolic ought to be accepted; and in this case Episcopalian form of church government ought to obtain among them, and trine immersionists prove and claim a line of successive bishops as well as an "unbroken line" of trine immersionists; for Cyprian makes an unbroken line of bishops essential to the existence of the church, and his testimony is as good on this point, and fully as reasonable and more so, as on trine immersion.

Clement of Alexandria's worth as evidence of what the apostles taught can be imagined by the testimony of Mosheim. He says of him:

"A presbyter and head of the Catechetical School at Alexandria, was a man of extensive reading, and especially in the works of ancient authors.

But he was infected with great errors, into which he was betrayed by his excessive love of philosophy; nor are his works to be recommended as exhibiting good arrangement and perspicuity of style."—*Mosheim* 1: 121.

"He was excessively devoted to philosophy, and much given to fanciful allegorical interpretations of the Scriptures."—*Butler* 1: 179.

MAN NEVER DIES.

It is generally understood that the term "death" means a separation of spirit and body, and it is always remarked that such a one is "dead." Jesus said unto Martha, "And whosoever liveth and believeth on me shall never die. Believest thou this?"—John 11: 26.

In the real sense there is no such thing as death, *i. e.* to not exist. When the spirit leaves the body it remains in a conscious state of existence, while the body remains in a dormant condition; yet there is a principle of life in it, so far as matter is concerned. We know that matter appears inanimate; nevertheless, it is imbued with life peculiar to itself and its condition. When a tree is hewn down, the leaves wither and to all appearance, we say, "that tree is dead." If permitted to remain in its fallen condition until decomposition takes place, you will discover that there is yet remaining in that rotten wood the principle of life, which gives sustenance and strength to little plants that may spring up in the, so called, "dead" trunk or stump of the tree. Hence, we learn that although the wood has changed its form there is life remaining; though it may not be of the same nature as that which existed in its natural form, before the ax was laid at the root.

When Jesus was apprized of the condition of Lazarus, he said unto his disciples, using the apparently new phrase, "Our friend Lazarus sleepeth; but I go that I may wake him out of sleep" [not death].—John 11: 11. The disciples not comprehending the meaning of the term used clearly; Jesus was obliged to use the old term, or phrase, saying, Lazarus is dead." But Jesus did not like to call it death.

We read in Matt. 27: 52: "And the graves were opened; and many bodies of the saints which *sleep* arose." Paul said to the Corinthians, "For this cause, many are weak and sickly among you, and many *sleep*."—1 Cor. 11: 30. "Behold, I show unto you a mystery; we shall not all *sleep*, but we shall all be changed."—1 Cor. 15: 51. Paul, in writing to the Thessalonians, says: "But I would not have you to be ignorant, brethren, concerning them which are *asleep*." "Even so them also which *sleep* in Jesus will God bring with him." "We which are alive and remain unto the coming of the Lord shall not prevent them which are *asleep*."—1 Thess. 4: 10-15. "That whether we wake or *sleep* we should live together with him."—1 Thess. 5: 10. "But now is Christ risen, * * * and become the first fruits of them that *sleep*," (1 Cor. 15: 25). We also read in Daniel: "And many of them that *sleep* in the dust of the earth shall awake, some

to everlasting life, and some to everlasting shame and contempt."—Dan. 12:2. We learn, according to this latter quotation, that all sleep and all shall be awakened at the morn of resurrection.

Some may say, What do all those grave stones mean in the cemetery; are there not dead people there? Do they not point out to us the graves of the dead? Supposing we walk through a number of bedchambers at night; we may by aid of artificial light behold beds. What do they, or may they prove unto us, but that persons are lying there asleep. One is a spiritual, the other the natural sleep. The grave is the bed for the spiritual rest, the *bed* for the natural, it is a time of resting. The body at night is asleep, inactive and dormant so far as external motion is concerned; the spirit is not sleeping, but because the body is in rest, it cannot so fully act or use the body. In time of spiritual sleep, all the organs of the body are inactive; hence the spirit can make no use of it and takes its departure. Understand, that the body is like a piece of machinery, the lungs answering to the engine, the breath to the steam. We enter a machine shop; we see the machinery in an inactive condition; no one can make any use of it while in that condition; apply the steam to the engine, it starts, and by means of belts and wheels all the body of machinery is put in motion; man can then use it for its various purposes. Just so with the body; when God created, or made the body of Adam, it was dormant, inactive: the machinery was all there but no spirit; "God breathed into his nostrils the breath (not spirit) of life." Now this "breath of life" was the moving principle of the machinery of the body which was its encasement, and then when started, the spirit could make use of it. So when sickness, or protracted illness invades this "mortal coil," it wears out, so to speak, the machinery, so that it cannot properly work; and finally it stops; the "steam" can not work on the engine as it ought to, and when the machinery stops, the spirit can not use the dormant body and hence takes its flight.

Sometimes, when ministers visit the sick, they interrogate them as follows: "Are you prepared to die?" This question should never be asked, if we are to enjoy "everlasting life." It is the height of absurdity to ask if a person is prepared to die. If it would be "the end of us," then there would be some propriety in so asking. When autumn comes and the leaves begin to fall from the trees, and have fallen, some will say "all nature is dead." Is the assertion true? No. Go and examine those trees and you will discover that life is still there. You will discover buds upon the various branches; nature has prepared to live anew in the spring time. It is not dead, it sleepeth. Nature only divested herself of her green robe decorated with flowers, to be robed in a garment of spotless white and purity. Let us live to the same end, that when we divest ourselves of mortality we may take upon us the "robe of righteousness," of immortality. We might say much more upon this subject, but suffice by offering these few thoughts for the consideration of the *Herald* readers. Let us ever be faithful and prepare to live; but never, no never prepare to die.

JOS. F. McDOWELL.

ANTIQUITY OF THE GREEK FAITH.

Situated on the western slope of Telegraph Hill, San Francisco, California, is a small wooden building, surmounted by a cross. In appearance it is not imposing, resembling a modest Catholic chapel, yet it is, in fact, a cathedral and the leading place of worship on the Western Continent of the "Holy Oriental Orthodox Catholic Apostolic Church," with which 80,000,000 of the world's inhabitants hold communion. Founded by the Apostles, all of whom, except Peter and Paul, preached in the East, the Greek Church is the oldest, as it has been the least progressive of the organized divisions of the Christian religion. Among its early defenders and martyrs were St. Stephen, St. Ignatius, St. Chrysostom, St. Basil the Great, and Clement, of Alexandria. It is the national religion of Russia and Greece, and prevails to a very great extent in European Turkey, Montenegro, the Island of Cyprus and the Holy Land. In the United States, outside of the Territory of Alaska, which acknowledges no other faith, there are but two places where the Eastern form of worship is practiced. These are a chapel at New York and the church above referred to, which is dignified by the title of "Cathedral of San Francisco." Learning that services were held here every Saturday and Sunday, a representative of the *Post* determined to attend. Accordingly, on a recent Sabbath morning he climbed the double flight of stairs leading from the sidewalk to entrance of the cathedral, which, having been built before the street was graded, is now about twenty feet above the pavement.

Following the lead of a trio of Greek fishermen your reporter entered the building, and passing through a small anteroom stood within the body of the church, which is almost entirely destitute of furniture, it being the custom for worshipers to stand during the entire service. A few seats, however, are provided for those whose infirmities render the maintenance of an erect posture painful. The floor is covered with matting, and from the center of the ceiling depends a handsome silver chandelier. A few feet in front of the altar, which is raised above the nave the height of two steps, is a partition about eight feet high, and extending entirely across the church. This partition, which is a distinctive feature of all Greek churches, merits a more minute description. It is called, in Greek, "Ikonostas," signifying "picture stand," or "place for pictures," being invariably ornamented with religious paintings. In contains three doors, one in the center, the other equidistant on either side. The central door which, when open, discloses the high altar, is known as the "Czar's door." None but the clergy are permitted to enter this sacred door. The Czar of Russia alone is allowed to kneel within the portal while receiving the sacrament of communion. From this act its name is derived. The two side doors are distinguished as

the "east" and "west" "deacon's doors." Through these the deacons pass during the celebration of the mass. On top of the Ikonostas, above the right hand door, is a gilded wine glass representing the Holy Grail. In a similar position on the left is a double tablet, also gilded, inscribed with the numbers of the ten commandments. Over the Czar's door is a painting of "The Last Supper," before which a lamp is kept burning. Attached to the upper frame of the picture is a Greek cross, its apex nearly reaching the ceiling. According to a rule rarely departed from the paintings on the Ikonostas are as follows: On the four panels of the Czar's door are the Four Evangelists, the Holy Mother, and the Angel Gabriel appearing to the Virgin. When closed, this door has in the center a large, white cross, the upper portion of which is surrounded by a golden halo. On the right of the center door is "Our Savior;" on the left the "Virgin Mary and Child." The deacon's doors are adorned with representations of St. Michael and St. Stephen, the first martyr. Beside the east door is a panel containing a picture of St. Nicholas, and adjoining the west door is a portrait of Prince Alexander, of Neva, patron of the church. Illustrations of several religious symbols complete the decorations of the Ikonostas. These paintings, together with all the vestments and appurtenances of the church, were formerly used on board the Russian frigate *Pallada*, which was wrecked on the coast of Japan during the great earthquake of 1859. They were presented to the parish of San Francisco by the brother of the present Czar, Grand Duke Constantine, General Admiral of the Russian navy. The church is still in mourning for the late Archpriest Kedroliovansky.

The service resembles that of the Catholic Church. The liturgy is that of St. James, as revised by Bishop Johannes, of Constantinople. It is chanted by the deacon, or "reader," and responded to by the choir of four male voices, the congregation remaining silent. No musical instruments are used in the church. Deacon Krijanowsky, who officiated on Sunday, possesses a rich base voice, and rendered the solemn chant in the Slavonic language in a very impressive manner. Both Father Kovregin, who led the service, and Deacon Krijanowsky, were attired in rich robes of gold cloth, heavily embroidered with black silk in many beautiful designs. In addition, Father Kovregin wore an inner dress of light blue satin and a broad sash of black and gold. The worshipers frequently crossed themselves, and at the elevation of the host and other important parts of the mass, the more devout knelt and bowed forward until their foreheads touched the floor. It may be remarked that this extreme act of devotion was not performed by any of the sterner sex; the women, as is usual in all churches, manifesting the most religious enthusiasm. The regular high mass was followed by a memorial mass for the dead Archpriest, Father Kedroliovansky. A small square stand, covered with black velvet, was placed near the center of the nave, between two tall silver candlesticks containing lighted tapers. A plain crucifix was set upon the stand behind a small wax candle, in front of which was a desert plate filled with rice. The latter is used as an emblem of the resurrection. "The pure white seed, when planted, though

it decay, shall rise again in glory." Before this simple altar Father Kovregin chanted the prescribed prayers and, prostrating himself, bent his head to the floor three times in token of humility. The church permits of no statues or images in relief. On the crucifix, above mentioned, the figure of Christ is simply painted on a flat surface. The existence of a purgatory is not admitted, but it is believed that a period of forty days intervenes between death and judgment. During this time prayers for divine mercy are offered up day and night. The ceremonies being concluded a benediction was pronounced, and the congregation dispersed.

The reporter, who had lingered to take a last look at the building, was observed by a member of the choir, and invited into the ecclesiastical office in the rear of the church, where he was introduced to Father Nicholas Kovregin and Deacon Kirjanosky. It is needless to mention his many unsuccessful attempts to pronounce the latter gentleman's name. All who read these lines can appreciate the difficulties of the situation. Father Kovregin is a fine looking man, of pleasing address, and in the prime of life. He speaks English with a slight accent. The deacon is less familiar with our tongue, and frequently embellished the conversation with a forty-consonant word from his native vocabulary, whereat the reporter silently breathed a prayer for his safe deliverance. These Russian words have a strange way of setting one's teeth on edge. The reverend gentleman courteously offered to impart whatever information might be of interest regarding the church which they represented. First, however, the reporter must partake of a glass of tea. "Only the Russians can make tea," observed Deacon Kirjanosky. The delicious and delicately flavored beverage, which was served without milk in small glasses, proved that the deacon had not made an extravagant assertion.

"You wish to know when this church was first established," said Father Kovregin. It was in 1868. After the sale of Alaska to the United States, I was sent by Bishop Pole, from Sitka to this city, with instructions to organize a mission of the orthodox faith. I first held services in a small room at No. 504 Greenwich street. When Bishop Johannes arrived here on his way to Alaska, in 1870, he transferred the church to 911 Jackson street. It was made a parish and placed under the jurisdiction of Rev. Father Kedroliovansky. After remaining one year at this place it was again removed, this time to No. 1108 Pierce street, where it remained until November, 1877, when the building at present occupied was rented from the Lutheran society. You may, with propriety, call it an itinerant church. The church government is simple. The diocese of Alaska, which comprises nine churches, including three missions and the Cathedral of San Francisco, is controlled by the diocese consistory, of which this is the office. An Archpriest, priest and deacon constitute the consistory. We have, now, no Archpriest—the late Father Kedroliovansky having been removed from the position nearly a year ago, and his successor, the Rev. Father Vladmimir Wechtomoff, not yet having arrived. However, we have information of Father Vladimir's departure from St. Pe-

tersburg on the 6th of last May, and he is now expected at any hour.

The diocese consistory recognizes the authority of the Consistory of St. Petersburg, which is under the direct jurisdiction of the Holy Synod of St. Petersburg. The President of the Synod, the Metropolitan Isadore of St. Petersburg, is the nominal head of the church in Russia. The Czar, of course, is the real head, but he seldom interferes with the decisions of the Synod."

"Is there not a cathedral in Sitka?" the reporter asked.

"There was a cathedral at that place; but since the departure of Bishop Johannes (August 21, 1876) the cathedral or office of the consistory has been in San Francisco. Sitka is now a parish attached to this diocese."

When the revenue of the church was mentioned the Rev. Father smiled and said:

"Our collection to-day amounted to \$1.40, not an unusually small sum. There are about 200 members of the orthodox church in San Francisco, and they are mostly poor. The Russian government supports its churches; but few are self-sustaining."

Father Kovregin is married and has a family of six children. The church compels its priests to marry before they can be ordained as members of the "white clergy." The "black clergy," or monks, must remain single. Second marriages are not allowed in the priesthood.

"Do you approve of this rule of the church?" queried the reporter.

"From a moral point of view, I do; when the question of economy is considered, there is room for doubt," replied the priest, shrugging his shoulders.

The Greek Church denies the authority of the Pope, but recognizes the infallibility of ecumenical councils. In the confessional the words "May the Lord absolve thee" are used, instead of "I absolve thee," as in the Catholic Church. It would be tedious to specify the points of doctrinal differences between the Greek Church and the Church of Rome. Up to the year 482 the two churches were one. Many unsuccessful attempts to re-establish a union have been made by the Catholics. Pope Pius IX was especially desirous of effecting this result. In 1869 he officially invited all the Greek Bishops to attend the Vatican Council, but the invitation was declined. The Greek Church is on terms of friendly relationship with the Church of England. For centuries it made no efforts to secure proselytes. Of late years, missionaries have been sent out among the Tartar tribes, and in 1877 the large number of 300,000 converts were reported.

Referring to the reported rivalry between himself and the Archpriest Kedroliovansky, whose mysterious death in the City Prison recently formed the subject of considerable newspaper comment, Father Kovregin stated that, as the Archpriest had been recalled to Russia and a successor appointed nearly a year ago, there existed no cause for jealousy on his part. The divorce papers, supposed at the time of the inquest to have been stolen from the body of Father Kedroliovansky, had since been found among his effects by his room mate, Mr. Mendelloff, and were now in the possession of the Russian Consul General, Vladimir Weletsky. The Consul has prepared, for transmission to the home government, a

statement of the case, completely exonerating those upon whom suspicion had been cast.

After examining a number of church elevations in the Byzantine style of architecture, which were designed for erection in Alaska, the reporter took his leave, having added greatly to his knowledge of the ancient church of the East.

LETTER FROM J. C. GALLUP.

No. 2.

I have proved on pages 258, 259, No. 17, vol. 24, that the church went into the wilderness in 570, and remained there for 1260 days, or years; which time expired in 1830. It went into the wilderness when it went to Utah; the fruit it has brought forth is testimony sufficient to prove it. As long as the Church of Christ is led by the Spirit of Christ, it will not send men "to hell across lots;" neither will there be any Mountain Meadow massacre. Now, it is too well known, not only by the Latter Day Saints, but by the Gentiles, that the Church at Salt Lake has not only become drunken with the blood of saints, but with the blood of the Gentiles. But when it first went into the wilderness, it was only drunken with the blood of the Saints.

"And I saw the woman drunken with the blood of the Saints and with the martyrs of Jesus."—Rev. 17: 6.

But after the woman, or Church of Christ flew, or fled into the wilderness, the second time we all know it became drunken with the blood of both Saints and Gentiles, also. Now it is no longer a question, neither with saints nor sinners, about their midnight and open day light murders, which all reading people know they have committed in Salt Lake, which is too horrible to think of, much more to chronicle.

Now, we are forced to come to this conclusion that Pagan Rome is the great red dragon spoken of in Rev. 12: 3, because the city of Rome is built on seven hills or mountains. The devil appeared to be the founder of the infidelity that then pervaded the nations; but the dragon spoken of in verse 13, it is the devil himself. And when the devil (dragon) saw he was cast unto the earth he persecuted the woman which brought forth the man-child, verse 12, as follows:

"Therefore, rejoice ye heavens, and ye that dwell in them; but woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath; because he knoweth that he hath but a short time."

The devil was in heaven up to this time, but his accusations previously against the brethren had been so great, it became necessary for the army of heaven to exterminate him and his angels; and to accomplish this, the two powers were obliged to engage in one general combat.

"And there was war in heaven, Michael and his angels fought against the dragon and his angels, and prevailed not; neither was their place found any more in heaven."—Rev. 12: 7.

Then our Savior could occupy the presidential chair in peace and with great joy and

gladness; for which he had suffered and died.

"And the great dragon was cast out, that old serpent called the devil and satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."—Rev. 12: 9.

It seems those who were accused in heaven by the devil were so valiant and stood so stiffly for Christ, that by the word of their testimony the devil and his army was cast out of heaven.

"And I heard a loud voice in heaven, Now is come salvation and strength, and the kingdom of our God and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night."—Rev. 12: 10.

"Therefore, rejoice ye heavens and ye that dwell in them." But quite a different influence is soon felt on the earth. Then when the devil saw he was actually cast down to the earth, he declared war with those who had their names for Christ's sake cast out as evil on the earth.

"And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindred and tongues and nations."—Rev. 13: 7.

"And when the dragon saw he was cast unto the earth, he persecuted the woman which brought forth the man-child."—Rev. 12: 13.

Now it is not reasonable to suppose that the woman, or church, was persecuted when in the wilderness, because she had power over the nations; where she was to remain in the wilderness, until her time was out; which transpired in 1830. But when the time had arrived for the woman, or church, to come out of the wilderness, the second time, it was not necessary for the gospel to be brought from heaven, because the priesthood was already on the earth, and those who held it did not defile it all. Such had authority to preach the true gospel. They being led by the Comforter could not hold their peace, must preach the gospel, or wo unto them; but inasmuch as the church had previously fled into the wilderness, where she was to remain for a time, and times, and a half; at the expiration of this time there must of necessity be a reorganization, because it would be just as impossible for the church at Salt Lake to accomplish the work of the Lord that must be accomplished in this generation, as it was for the church of Rome to in 1830, or after, rather. It is a fact that God had prepared a place for the woman, where the Lord nourished her for the last time; and when the woman fled to this place the Lord had appointed to nourish her; and to the woman was given two wings of a great eagle, that she might fly into the wilderness—into her place. This place where she was to remain a time, times and a half, doubtless refers to the time the church headed by B. Young, fled, or flew to Utah until it was reorganized in 1860, headed by young Joseph. The two wings of the great eagle is doubtless the United States. Now it is not requisite for me to enumerate the bad fruit the woman produced in Salt Lake, in murdering both Saints and sinners, indiscriminately; stealing and robbing, as well as practicing polygamy, which is point blank forbidden in the Book of Mormon, 2d chapter of Jacob, which, before their sojourn in the wilderness, they believed; but after they went there, they said they had got ahead of them; they had outgrown them, the same as a little boy outgrows his

clothes. They took not only B. Young instead of the Bible, but they took him for their God. I heard Heber C. Kimball say he did not want any better God than B. Young. That I think must have been about the time when Ephraim was turned to his idols. They told me if B. Young should crook his little finger when I was in his office, they would kill me just as quick as they would a snake. B. Young detailed eight men especially to take my life, before our company had got twenty miles from Salt Lake. B. Young told me in his office I ought to have my head cut off, simply because I would not endorse the Young popery. It was my request to the Lord while I was there to preserve me from all ungodly and unreasonable men; and also to protect me on my way to the States. I seemed to be one that they desired more than any among about sixty souls, which was the number, or about the number of our company, to put out of the way. When we arrived at Green River, there was some of the most desperate Danites in Utah. They announced that a big dance was to come off that night; and they wished us to stay, and invited us to stay, but we were not to be caught by that kind of a hook. We crossed the river and traveled about nine miles and camped on Big Sandy, if I mistake not; and shortly after we camped there was a large train of California emigrants camped just below us; shortly, another big train camped just above us. Notwithstanding the angel escort that we had continually with us, we felt tolerably safe under such circumstances. The reader will bear with me while I relate these facts.

Now I trust the Josephites, as a people, are as far above such an influence as the one just mentioned, as heaven is higher than the lowest place we read of. Now, I am quite sure that all who rightly appreciate the crown that is laid up at the latter end of the race will add to their faith, virtue; and to their virtue, knowledge; and to knowledge temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; and we may safely say that all who enjoy the above invaluable are above the law. These are those, who, if they pass from this life are those whom the Lord will bring with him when he comes the second time; and those who do not pass, and retain their virtue, will meet the Lord in the air, and so shall they ever be with the Lord when he comes to make up his jewels.

I hope the reader will not think I have strayed from the subject. Now, there is such a contrast between the Josephites and the Brighamites that all spiritual minded persons can see the church has come out of the wilderness. After the church was reorganized, if there were not more than six members, there would be as many as there was in 1830. Now, as no part of the church that went into the wilderness in 570 constituted the church in 1830; neither was there a member who was engaged in the reorganization that was included in the church April 6th, 1830. But the set time had arrived for the church to come out of the wilderness. The time and times and a half, had expired; and from that time the true gospel, unmixed with alloy, has been preached. "This gospel of the kingdom shall be preached in all the world for a witness unto

all nations, then shall the end come." (Mat. 24).

As we read in Rev. 12: 13, when the devil saw that he was cast into the earth he persecuted the woman. The devil has been the principal cause of all the persecution that has taken place among God's people from the days of Adam up to the present time. It is well understood by all reading people that the Latter Day Saints have suffered great loss of life and property by persecution; which was inevitably to come upon them. This woman had, or was in possession of the man child, when she came out of the wilderness the last time; because the church cannot exist without it. To show conclusively the real constitution of of the Dragon spoken of in Rev. 12: 9-13. "And the great dragon was cast out, that old serpent called the devil and satan, which deceiveth the whole world, he was cast out into the earth and his angels were cast out with him," (Rev. 12: 7, 8, 9). He is also called by Isaiah, The Son of the Morning. The devil being cast out of heaven with his angels, just previous to our Savior's ascension, and confined to the earth, was the real cause of all the persecutions both in the first, second, third, fourth and fifth centuries; and finally has been the cause of all the persecution since and before. The Savior's own words in regard to the times, I think will be conclusive: "Now is the judgment of this world; now shall the prince of this world be cast out," (St. John 12: 31). "Hereafter I will not talk much with you, for the prince of this world cometh and hath nothing in me," (St. John 14: 30). The last two assertions of our Savior are important. They not only show that the devil was cast out of heaven at that time, but that he is the prince of the world. And John the revelator adds his testimony in regard to the consequence of the devil being cast down to the earth; hear his language, "Wo to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath; because he knoweth he hath but a short time," (Rev. 12: 12). I think a sufficient testimony has been produced from the Bible to show, or prove my position, that the gospel was actually restored in 1830, and the kingdom of God established by the declaration of the pure gospel of Jesus. Thousands and tens of thousands were converted to the true principles of the true doctrine of Christ. Then in consequence of the promulgation of the same the people thought it was one of the wonders of the world; because the nations were drunk. "Stay yourselves and wonder; cry out; they are drunken but not with wine, neither with strong drink; for the Lord has poured out upon you the spirit of deep sleep; and hath closed your eyes. The prophets, your rulers, and the seers hath he covered," (Isa. 29: 9, 10). The Lord declared he would do a singular work among this drunken people. If they were not drunken they staggered. "Therefore I will proceed to do a marvelous work and a wonder among this drunken people; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The world being drunken when this gospel was restored was just qualified to persecute the church and all connected with her, and to drive her into the wilderness, the second time from the face of the serpent.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, November 1, 1878.

WE noticed in our issue for October 1st, the fact that Joseph F. Smith, of the Church in Utah, had called on his way west. He and Eld. O. Pratt had called on their way east, during our absence at the Fall Conference, and expressed a desire to examine the manuscript copy from which we had published the New, or Inspired Translation, and compare it with the published copy. Of course, neither of them saw it at that time, as we were absent and the brethren of the office were not informed of the matter. These men then went on east. Soon after our return home, which we reached the second day after the adjournment of conference, we received a telegram from Elder Smith, dated at New York, asking whether he could be permitted to see the manuscript on his return. We replied that we could tell when we saw him. He called as we have published, when we assured him that we were willing that they should examine the manuscripts and compare the New Translation as published by the Reorganization, with them, provided they were authorized by their conference, or by Pres. John Taylor to do so; that we would appoint a committee who should meet with them and they examine the manuscript together; but that we would not submit them to examination by any unauthorized persons. We further stated to him that if Elder Pratt should be authorized by Pres. Taylor to call and make the examination we were willing to submit them to him in presence of a commission appointed by us; as, believing that we had done our work faithfully, we were not averse to its examination; and that it must be distinctly understood that we did not object to their examination and comparison with the published version, by a commission duly authorized by their church authorities.

We see it stated in the minutes of their late Semi-Annual Conference that Elder Joseph F. Smith in reporting his trip east mentioned the call upon us and its object, but that they "found no satisfaction." Now if this statement means that we refused, or showed an aversion to the examination of the manuscript by proper persons duly authorized to represent the church which Elders Pratt and Smith belong to, it misleads the people and mis-states the fact. If it means that there was no satisfaction in their not being permitted to examine those records as individuals, or simply as Elders of their church casually calling out of curiosity, we shall not dispute it; because they are the only judges of what pleases or displeases, of what is satisfactory or unsatisfactory to themselves. As for us, we deemed it proper that if they asked to be permitted to examine work that we had faithfully, honestly and conscientiously performed, they should do it under conditions that we might deem sufficient to protect ourselves from consequences that might possibly arise from a hostile conclusion.

Elder J. F. Smith informed us that Elder Pratt was still east and that he might call as he returned home, which he thought would be in early November. Complications must have changed this decision, for we notice that Elder Pratt was

in attendance at the conference. Moreover, we requested Elder Smith to state to Elder Pratt that we invited him to stop and speak to the people here, informing him that if Elder Pratt would do so we would insure him a good audience and a hearing. Several citizens had expressed a desire to see and hear him, and, we also, as a society wished to hear him.

On their way east our people gave them the time of their prayer meeting, and they occupied it. We want it comprehended by our polygamic opposers, that whether we have much or little to lose, or to gain, as they esteem us, we do not propose to lose, or to gain by duplicity, or cowardice.

We learn that one of the speakers at the late Semi Annual Conference of the Utah church intimated that the first revealing of "celestial marriage" was not in 1843, but some three or four years earlier. We suggest that they go back to Lamech and have done with going back for authority. They have long predicated the sanctity of it on the so-called revelation of July, 1843; but rigorous examination of that document and the inevitable conclusions drawn from it, make them feel like going back after something on which to hang that instrument.

The *Ogden Junction* some time ago, stated that we were in error when we said that the word of Brigham Young was the "only evidence that the world, or the church for that matter, had that the document presented to the conference in Utah, August 29th, 1852, and called the revelation on Celestial Marriage, which has been relied upon by polygamists for the sanction of plural marriage, was the revelation Joseph Smith had" (if he had any), upon the subject. When it is considered that no revelation was presented to the church until Joseph Smith had lain in his grave for eight years and over, and that for six of these years polygamy was strenuously and persistently denied by that church; and that when the revelation saw the light it was presented and read at the direction of Brigham Young, who affirmed that it had remained in his possession only, locked in his private desk; and that it was a copy, the original having been "burned by a wicked, wicked woman," who sought to frustrate God's work, how far does it miss resting upon his word only as to its genuineness? It must be further borne in mind, that this revelation did not see the light until there is good reason to believe something akin to polygamy had been practiced, and then it suddenly turned up in the possession of one of the very men whom it could most benefit, by shielding him from censure, or whose crimes it should justify. The man was clearly an interested witness.

WE are requested to insert the following apology for the miscarriage of some of the *Advocates*, for many of our readers take that paper, but it failing to reach them, they would not see the apology unless we insert it:

AN APOLOGY.

Through mismanagement somewhere, a large number of the subscribers for the *Advocate* have not received it regularly; and we fear lest some have not yet received it. If there be any who have failed to receive their numbers they will please write to H. A. Stebbins, Plano, Ill., and all wrongs will be rectified. We mean to be prompt and reliable.

With our present No. (5) we begin the very im-

portant subject of the "Endowment," presenting our readers with a perfect "pattern" of that which is genuine, by which they will be enabled to test every thing that claims to be an "endowment" in Christ's Church. The subject will be treated largely in the light of the great endowment had at Kirtland, Ohio, in 1836, as found in the History of the Church, written by Joseph the Seer. These things should be in the hands of every Latter Day Saint, for present instruction, and for future reference.

All parties wishing to subscribe for the *Advocate*, who will pay for it by July, 1879, can now send up their address, mentioning the fact, and it will be sent. Those under the Apostasy need it.

W. W. BLAIR, Editor.

How OFTEN shall we forgive an offender? Or, how often is it our duty to forgive a brother, or a sister, for the same offence committed against us over and over again? It would seem, from the Savior's teaching, both in the Bible and Book of Covenants, that we are commanded to forgive as often as our brother, or sister, conscious of offending, says, "I repent." But, from a constant repetition of the words, "I repent," the heart grows hard to believe that there is a true repentance; hence the inquiry, "How often shall this occur, and the form of forgiveness be gone through with?"

There is another side to this question, the side of hard and inexorable justice. This says, "If thy brother offend thee, go to him, and between thy brother and thyself alone, be reconciled to thy brother. But if thy brother refuse to hear thee, take another with thee; and if he refuse to hear them, deliver him to the church." This, although it may not be the exact words of the law, contains the justice of it; and warrants the conclusion that after the admonition and pleading with had all failed to reform, then the law of the church must intervene, and reformatory punishment must visit the offender.

There are cases, however, which seem to be removed from the law; at least, where it is almost always difficult, and sometimes impossible to bring the law to bear. One of these is the case of husband and wife, sinning one against the other. It sometimes occurs that a husband is neglectful, and cold to his wife, and unfaithful to his marriage vow. In this case, he often transgresses; the wife pleads, implores and tries to reclaim her companion; and as often as he transgresses, and offers a repentance, she forgives, until the truth is painfully impressed upon her, that her husband is lost to honor and to trust; what shall she do? Shall she continue to forgive, accepting the worn phrase, "I am sorry," &c, as sincere, when she knows from oft repeated experience that he will at the first opportunity sin against her again? It is hard to point out the line here where forbearance ceases to be a virtue. And in attempting to answer the question we can only outline our thoughts from present feeling. If a companion were to transgress, the great transgression, we might forgive, others have; if it were repeated, we might possibly forgive, others may have done so; if it were again repeated, we should leave them in the hands of God.

But there are sins against us which are injurious and hard to bear, though not so great in magnitude. These distress, annoy, wound, perplex and torment, what about these? The per-

sons so offending should be diligently labored with and so far as possible, forgiveness should be extended, in all cases where repentance ensues; besides, Saints should so school themselves that they are not easily offended; "charity is not easily offended;" and where it is possible to avoid being injured, or offended, though one may be hurt, it should be. Many things construed into offences are not intended to be such, but are made so by being so taken; in which case the intention is manufactured by the one offended, not the offender.

And, after all we have written, we cannot see that we have helped any soul to answer the question for themselves; nor do we see any way to help them, other than to counsel them that it is better to suffer the evils that are upon us than "to fly to ills we know not of."

Forgiveness is the mark of a kindly and god-like nature; and he who forgives most is nearest to Christ in practice as we expect him to forgive us, though sinning every day. True forgiveness does not flourish in shallow soil; and only deep souled, large hearted people can really forgive.

"How oft shall my brother sin against me and I forgive him, seven times? I say unto you not only seven times, but seventy times seven shalt thou forgive him if he repent."—Christ. Four hundred and ninety is a long list; but we guess it is the safest rule after all.

EDITORIAL ITEMS.

On Monday, October 7th, we were pleased by a call from Amos S. Collins, a Republican, who has been trying to publish a political paper of the class Republican, in Louisiana, and has twice had his office destroyed by mobs. The statement he makes respecting affairs in the south, does not show well for free speech and political freedom in the "sunny south." He will not again attempt the publishing a paper at the south; it is too wearing a conflict. Mr. Collins is a man of fine and gentlemanly appearance, but from his look, a little too outspoken for people who have believed for so long in the right to hold slaves. He says to the credit of the better class, "No gentleman of note or influence in the south, ever said a mean, or ungentlemanly word to me; or ever did me any harm." He says, also, that when the south were whipped in the late war, they were discouragingly whipped, and are, so to speak, spiritless.

S. E. C. writes from Bagdad, Florida, that, he or she, was healed of fever by the anointing with oil and the laying on of hands. We rejoice, but wonder who S. E. C. is.

Dr. James Conway, a Blue Ribbon Temperance revivalist, called on us on the 10th of October, and spent an hour in a, to us, very interesting conversation respecting the temperance work. He carries some excellent testimonials from citizens of the various places where he has labored as a lecturer. We bade him most excellent success, and assured him that our people were temperance workers, though many wore no ribbon badges. Did we do right? Are we temperate from principle?

Bro. T. W. Smith left home on the 6th, October, for Delano, Philadelphia, and other places, as per agreement made by Conference, at Galland's Grove. He expects to visit either Amanda, Ohio, or Southern Indiana, at last writing undecided.

Bro. H. P. Brown, of Oaklands, California, wrote us a few days since from Potter Valley, where he had gone to make an effort for the cause. He could effect no opening at the county seat, but thought it possible that some good could be done where he then was.

Bro. H. C. Smith was expecting to engage in discussion just before he last wrote, but his disputant failed to get a good ready and it was postponed. Whether it will transpire or not remains a question.

By card from Bro. W. W. Blair dated at Mission, LaSalle county, Illinois, October 14th, we learn that fifteen were added to the Church there by baptism on the 13th. It is expected that more would follow on the 20th.

Eleven were baptized by Elder W. W. Blair at Mission, LaSalle county, Illinois, on Sunday, October 20th, past.

Bro. John R. Lewis presides over the Churchill Branch, Trumbull Co., Ohio, and says that during his three years of this service no traveling elder or presiding authority has visited there to instruct or comfort them; but he and his flock are striving to be faithful and to do the best they can, though they greatly desire to be visited by the traveling elders. Bro. Lewis can not preach in the English language to edify, and some people there wish to hear the doctrine so presented. In reply to his question we inform him that Bro. James Brown's address is Gill Hall, Allegheny county, Pa.

Bro. J. B. Jarvis, of Scranton, Kansas, writes of the death of Bro. Edward Chapman, on Sept. 30th. He was respected and loved as a young man of promise, and his long illness seemed to sanctify and prepare him still more for the world to come. Bro. Jarvis visited him and administered to his comfort, satisfaction and peace, and his departure was as if going to sleep. Saints and friends were all along attentive to his comfort, for which he was grateful.

Bro. Robert Eyers, of Perry county, Indiana, writes of their September Conference, and of a series of meetings held by Bro. Harbert Scott at Lilly Dale, and another at Low Gap Branch, with success, twelve or fifteen being baptized during the time.

The Kansas City (Mo.) *Journal*, sent us by Bro. Sheehy, contains a notice of the regular religious services held by the Reorganized Church in that place, and the editor states that "a very nice set of people compose the congregation," mentioning also the distinction between the faith and that of the Utah people. Bro. Sheehy is named as the pastor at Kansas City, and the congregation is said to be "in a flourishing condition."

Sister Eliza Mitchell, of Plattsmouth, Nebraska, reports that they are blessed of the Lord in that place with good meetings and with the spirit of peace and comfort.

Bro. E. H. Boulson, of Waterloo, Nebraska, mentions their pleasure in the ministrations of Bro. James Caffall in that region, and also the good conference recently held in the district, the Northern Nebraska.

As will be seen by Bro. Brand's letter he feels the spirit of his calling and mission as he again enters the field where he has fought for the truth before, and we look confidently for a wise and good work to be wrought by Brn. Gurley, Brand and Fyrand in those territories. May they indeed be endowed with all needed grace and power to calmly, faithfully and triumphantly win

victories for righteousness, purity and truth, and for the liberty and freedom of man in the best of freedom—that of the kingdom of God's dear Son.

Bro. Samuel A. Reeve, of Mount Holly, N. J., is striving to extend our subscription lists and is seeking to bring the truth to the knowledge of the people around him, his friends and neighbors.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Oct. 7th.—It is stated that 50,000 people in New Orleans are suffering from want, many of them being in deep destitution and a condition of famine, in consequence of the yellow fever and of the almost entire cessation of trade, industry and demand for labor. There are many relief societies but they can not reach all or near all. Fifty-nine deaths there yesterday, and thirty-five at Memphis.

8th.—There have been 25,000 cases of yellow fever at New Orleans since the beginning of it this season, and between three thousand and four thousand deaths. Forty-one deaths yesterday, twenty-six at Memphis, ten at Vicksburg, four at Chattanooga, and several at various other places.

9th.—One association in New Orleans issues 30,000 rations per day to the needy, and the Government issues 40,000 more. The Young Men's Christian Association also feeds over three thousand persons and other lesser societies do what they can. Still there is dreadful destitution among nearly all classes. Thirty-three deaths at Memphis yesterday. The weather is favorable to the further spread of the disease there. Forty-nine deaths at New Orleans, five at Vicksburg, eight at Chattanooga. At Greenville the plague is abating for want of victims. One hundred and eighty-six have died out of three hundred and thirty-nine who had the fever. Many cases of fever in many other place and some deaths.

An excursion train of twenty cars near Boston, Massachusetts, ran off the track and twenty persons were killed and one hundred and thirty wounded. Cause—an open switch. Fifteen hundred people were aboard who had been to witness a rowing-match.

A tornado visited Monticello, Iowa, and ten or fifteen buildings were blown down, one the Catholic church. One person was killed and many were wounded. Some buildings in the country were destroyed also.

Near Fon du Lac, Wisconsin, during a heavy thunder storm, several buildings were struck by lightning and two were burned.

The Negro insurrection on the Island of Santa Cruz has been quelled and the French and English men-of-war are protecting the towns. Seventy sugar-estates have been burned and much other property destroyed. The cause of the insurrection is stated to have been a disagreement between the planters and the Negroes, regarding labor contracts.

Enough persons are now believers in the pre-millennial advent of Christ (that is, among the influential and popular orders of religion) to call a conference, which is advertised to be held October 30th, 31st and November 1st, in the Church of the Holy Trinity, New York. The circular gives the name of the Bishops and Elders who unite in approving the meeting.

The troops have not been able to overtake the

Cheyenne Indians who recently raided through Kansas and Nebraska. The news also from the various agencies and Indian neighborhoods causes an unsettled feeling, and a fear of outbreaks, violence and war.

10th.—Reports from the Spotted Tail Indians are such as to warrant apprehensions of a serious Indian war, so much that Gen. Sheridan has asked for reinforcements, so says a dispatch from Washington.

A fire-damp explosion occurred in a coal shaft near Wilkesbarre, Pennsylvania, by which several men were killed.

A very unsettled state of affairs exists between Austria and Turkey. A strong Turkish party wishes the Sultan to break off all relations with Austria and to place a large army to bar any further Austrian advance into the provinces heretofore apportioned to that nation as protectorate, but no action has yet been taken to close the relationship and agreement.

For some time there have been rumors of a probable or possible war between England and Afghanistan, and one perhaps in which Russia would be engaged. The latter power has so far advanced her influence toward the East Indies as to be on special good terms with Afghanistan and to have something like an official headquarters there. Consequently last month when the Ameer of Afghanistan would not permit certain privileges of passage through his territory to English officials or troops, it was charged that Russia was at the back of this refusal and prompting it, to bring on difficulty and war, in which she might engage to the disadvantage of British interests and power in India. Various rumors, both peaceful and warlike ones, have been afloat daily ever since, and it is now stated that Russia is believed to be in perfect accord with Afghanistan, and that under certain contingencies she will take up arms against England.

The weather at Memphis is rainy and sultry, consequently very discouraging for any speedy cessation of the yellow fever. Forty-one died there yesterday, and forty-two at New Orleans, where the weather is also very bad, fog, rain and mud. At Vicksburg the situation is better; only five deaths. The weather continues very warm everywhere. Six deaths at Brownsville, Tennessee, and several at other places.

In New Zealand five Wesleyan Missionaries were recently killed and eaten by the bushmen. In return for this the coast natives and white traders went up and killed eighty of the bushmen.

In the Portsmouth (N. H.) Navy Yard, in consequence of a deficiency in the appropriation by the Government, the workmen have been cut down to half time and also in wages.

Seven hundred deaths at Cassabianca, in Morocco, by the cholera, in seventeen days.

11th.—The news by telegraph to-day is that fighting has commenced between the English troops and the Afghans on the borders of Afghanistan, while at the same time it is said that the Russian troops are taking possession of one of the chief cities of that country.

A chair factory and tenement houses burned in New York city. Loss \$93,000.

There is a gloomy feeling over the financial situation in Britain since the collapse of the Bank of Glasgow.

Extensive strikes occur from time to time among

operatives in cotton and iron mills, and much distress is the consequence both to strikers and other laboring people, as well as causing trouble to the country generally in England.

England is also anxious about the situation in Asia and between Austria and Turkey, whose complications are still fraught with danger.

Deaths from fever in Memphis and vicinity are not diminishing to any perceptible degree as yet, for the weather is sultry, damp and rainy. The hearts of the people are gloomy at the long continued warm weather. Thirty-nine deaths there yesterday. Sad news of the spread of the disease comes from the country around New Orleans. Forty-eight deaths in that city yesterday; numbers in the country not known. Six in Vicksburg and some in the country. Four at Brownsville, three at Chattanooga, and several at other places and throughout the country.

Seventy warehouses and fifty-four dwellings burned at Riagan, Russia; loss a million and a half dollars.

In Genesee county, Michigan, a man and his wife and little child were murdered and the house fired and burned up with the bodies.

12th.—Thirty-six deaths at Memphis from yellow fever yesterday, and numbers in the country; forty-nine in New Orleans, making a total of three thousand four hundred in that city since the plague began, out of eleven thousand cases of it. Eight deaths yesterday at Vicksburg. The returning citizens suffer the most, but the anxiety of some to get home overcomes their caution or fear of the results. Five deaths at Chattanooga, Tennessee, five at Hickman, Kentucky, two at Canton, Mississippi, three at Baton Rouge, Louisiana, and some at other places.

Thirty-five thousand English troops on the Afghanistan borders. The Afghans seem to be prepared for war. The Russians intend to hold Adrianople as a security against possible Turkish duplicity.

A firm in Manchester, England, has failed. Liabilities from five to seven millions of dollars. The crash will effect other institutions and has caused much excitement, it being one of the oldest and largest houses.

A panic in a music hall in Liverpool, caused by a false alarm of fire, resulted in the death of thirty-seven persons.

One thousand weavers in Glasgow, Scotland, have struck in consequence of a reduction of wages. Fifteen hundred persons thrown out of employment at Bolton, England, by a strike in the "twisters" department of the cotton mills.

17th.—The yellow fever is abating in the South to quite a degree since the change in the weather this week. Only eight deaths at Memphis yesterday, the smallest number since August 23d. Fifteen additional deaths in the suburbs. Twenty-six deaths at New Orleans. The long and terrible siege and dire affliction seems to be nearly over. Thousands have been slain by this "desolating sickness," and another year it may return again, as the people of the south will probably fear. Three deaths at Chattanooga, twelve at Brownsville, three at Decatur, Alabama, two at Bowling Green, Kentucky, and some at other places.

14th.—50 deaths at New Orleans yesterday, 20 at Memphis, 9 at Chattanooga, from yellow fever, which still rages in dread power.

Edinburg, Penn., destroyed by fire yesterday.

Two hundred and twenty-five houses consumed, including hotels, stores, churches, and other chief buildings. Loss \$400,000.

A great storm at Boston and along the coast with much damage to shipping and loss of life.

The Department of Agriculture at Washington is interested in and experimenting on the feasibility of making sugar from corn stalks, and with such success that a profitable business is expected to ensue to the farming community.

15th.—Thirty-four deaths at Memphis, 29 at New Orleans, 12 at Chattanooga, 4 at Decatur, Alabama, yesterday. Weather yet warm.

Over ten millions dollars involved in the late failure at Manchester, England. Another great commercial failure at Glasgow is announced.

The insurrection on the island of Santa Cruz has ruined its business. Three-fourths of the towns at the west end of it were pillaged and burned, and sixty-seven sugar estates were burned.

G. J. Hathaway, the second one of the Fall River defaulters, has been sentenced also to ten years in the penitentiary as well as Sangier Chace. His story is one of crime and fraud by the trio for many years.

Correspondence.

ELKADER, Iowa, Sept. 20th, 1878.

Brothers Henry and Joseph.—I would be pleased to hear from the Conference held at Galland's Grove, this September, and the mission business abroad, the outlook, &c. Did the Reorganized Church have a good representation from Utah in the Conference; and what are the prospects among those Brighamites? Do they in mass still cling to their idols, persistently determined to rivet a name and a disgrace upon themselves by their teachings, and false doctrines, that neither time, repentance nor water baptism can wash out? To what extent have the Elders sent on missions to that land of Mosaic barbarism been successful in opening the blind eyes of that misled people, to see the true gospel as it was taught by the prophet Joseph, as also it was taught by Christ and his apostles.

I would have been glad to have been at the Conference this fall, but the much injury done me by the heavy rain this last spring, added to this the sickness that has been in my family this summer has confined my attention at home the most of the time; and even now, while I write, one of my boys is confined to his bed, having had a run of the billious fever terminating in the chills and fever in defiance of the effects of all medicine. Nothing seems to check the chills, and I have to wrestle with this king of terrors in order to break off his unjust and unwelcome claims upon those to whom I am bound by the ties of nature; to protect by my prayers and by the labor of my hands. I think, however, that when Jack Frost puts in a more vigorous appearance for his winter's garb, that we shall all enjoy a more healthy atmosphere; far superior to all that medicine or doctors can do to stay the contagion or stop the destroying pestilence. I am quite sorry that I have been so necessarily confined; but perhaps it is all for the best—there is one that knows what is for our greatest good. I am truly anxious however, to see the work of these latter days roll on, and I am willing to invest what little time I may have to spare aside from my family support, for the furtherance of the good cause, the cause of Christ, and the preaching of his glorious gospel. I will mention here, that from present manifestations I shall be at liberty after the first and fifteenth of October, to attend any call where my labors might be beneficial for the growing interest of the Church; as there are many places where a single family, brother or sister, have not been visited by the Elders to fill the opening doors. Should any of them or others reading this paragraph, desire it,

in writing to my address, Elkader, Clayton Co., Iowa, and by sending the means for travel I will most gladly respond to their call. The element of this country is mostly Catholic, and Infidel, Darwinism; it is therefore labor spent in vain here, to cast "pearls before swine."

WILLIAM B. SMITH.

WEST OAKLAND, California,
October 10th, 1878.

President Joseph Smith:—We have just closed a well attended and very profitable session of three days conference at Washington Corners. I am satisfied with the work, and the spirit in which it was done; peace and unity prevailed; not an unkind or harsh word was spoken in conference; and there was a general waking up, and such an outpouring of the Spirit as I have never seen here before. The business was transacted like clock work; the preaching clear and forcible, accompanied by the convincing power of the Spirit. Elder Clapp and wife with us, and are now fairly in the field, she will be a help meet to him in the ministry, being a superior young woman, zealous of good works, and valiant for the truth, long may they wave. Elder H. P. Brown was unexpectedly called away on business up in Mendocino county, by Wm. C. Sides; he would have enjoyed the conference much. Several of our Elders are becoming mighty in the gospel, and declare they will go forth and proclaim it soon. I think I can take pleasure in witnessing their triumphs for they truly edify and instruct me. I begin to feel very small; only one thing comforts me, as little is given little is required. J. R. Cook is full of the Spirit, as also is Jas. H. Farr, and Marcus Lowell, H. P. Brown, John M. Range, Joseph F. Burton, J. C. Clapp and others. The fact is, I feel well in spirit, and encouraged, for I see something is going to be done now on this coast. My bodily health is also improving; thank God I am not dead yet, but will toll a few more bells for Babylon; they will hear from us this winter if I am any judge. Bro. B. F. Grouard did not attend; he is a little in debt and is undecided what to do. The following district presidents were sustained; B. Robinson, in Humboldt; A. Haws, in Petaluma, (may the Lord help him in wisdom); J. R. Cook, in Sacramento; Marcus Lowell, in Butte; H. P. Brown, in San Francisco; J. Carmichael, in Santa Cruz; J. F. Burton, in Los Angeles; Russell Huntley, in San Bernardino, (he is much improved in his speaking).

Pacific Slope Recorder's Office was abolished—so I guess Bro. Stebbins will get the reports easier hereafter. The branch in Oakland is strong and united, facing every way like the Macedonian phalanx. Bro. John Roberts is to travel and carry out the instructions of the Bishopric; I pray he may prosper in it; he is a good man. We are now holding splendid meetings here in Oakland. Next week I go to Sacramento for a few days; then return to the Corners and hold a series of meetings, as several are deeply interested there; one Prof. Otis, high school teacher there, is after truth. Bro. Clapp will assist here, and in San Francisco a week or two; thence to Santa Rosa,—will labor in upper California this winter; thence to Oregon, I think, in the spring. Expect some to be baptized here tomorrow; shall forward our report to the office in a day or two. Hope to hear from you soon, love to all. Yours in the vineyard,

D. S. MILLS.

MEADOW BRANCH, Jackson Co., Ohio,
October 9th, 1878.

Bro. Henry:—I thought while writing upon the enclosed business matters I would say a word respecting my ministerial work; there is plenty of it, requiring the laborers attention. Since last Spring I have preached and attended Saints' meetings every Sabbath, and preached sometimes during the week once or twice. I held meetings in the Lampsville Branch, Belmont county, in this state for four weeks; baptized two men and their wives, also a widow lady. I believe the local authorities will be privileged to induct some others into the fold, as they assured me that was their intention, as soon as the way for them to do so was clear. I ordained brother Avonstead Sidel

as Teacher. After that I returned to the Belmont Branch, ordained brother Thomas Sutton an Elder, in order that he might preach in those branches, he having a good understanding of the doctrine and they desiring an Elder in their midst to administer in case of sickness.

This (Meadow Branch) is a new field, having been preached in for the first time by brother L. R. Devore, who successfully maintained our principles in public discussion to which he was challenged upon his entrance here last May. The Saints here, as every where else, have all to learn, besides having many things to unlearn, which with some is a matter of no small importance. Hence the force of that saying of the Messiah, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18th chapter.

The Lord has raised up an earnest man, Bro. Joel Allen, to preside over the little flock here, who will, if he maintains his steadfastness, as he learns the truth, be a pillar of strength to those around him. He has had some experience in the religious world, although, to use his own expression, he found nothing satisfactory in it, and had given up all hope of attaining that which his heart desired, in their midst.

In common with my brethren I rejoice in the progress of the truth and the spread of the kingdom among the sons of men. I am pleased to record that I am favored with general good health, yet I find my strength gradually declines as the days of my years lengthen. Ever praying for the success of the truth, yours truly,

JOSIAH ELLS.

DES MOINES, Iowa, Oct. 14th, 1878.

Editors Herald:—I arrived home safely, and by the goodness of God have fully recovered from my late illness. I preached once in the chapel at Galland's Grove, and made another appointment there which I did not fill owing to the failure of a brother to accompany me, the weather rather indicating rain. This is my apology. On September 30th, I left the Nihabata river and rode fifty-five miles that day, reaching Panora, remaining there one day. From Panora to Adell where I gave three sermons, which were well received, where I also left an appointment. I desire some one to help me at Adell for I believe it to be good ground for a gospel harvest. The Disciples have a strong hold in that place, and around. I met one man that wanted me to turn his hoe handle into a serpent! Poor fellow, he was informed by the writer that he was the sign of an adulterous generation. Some men seem to think, that all ills and ailings are surely removed if the signs follow the believers. Yet they never seem to realize that Paul was troubled with a "thorn in the flesh," that Timothy with many bodily "infirmities" for which wine was recommended; and that Paul left a fellow laborer sick at Miletem, and even though some dead were raised, whole grave yards were left undisturbed, and the entire generation passed away, for death was passed upon all. I spoke to the Saints here last Sabbath night. I shall labor for the things that perish till the cold weather sets in, preaching as opportunity permits; and afterwards shall labor in the other field. Yours in love,

N. STAMM.

WANSHIP, Utah, Oct. 13th, 1878.

Bro. H. A. Stebbins:—I left Ogden October 2d and went to Salt Lake City. Had a pleasant visit among the Saints; met with them on Sunday the 6th; had a good time; feel always good to meet with the people of God. Attended Brighamite conference on the 7th in the Tabernacle; heard Orson Pratt give an account of his mission east, also J. F. Smith. He said: "We are lacking part of church history, so went down to see if we could find some, but we found that we had all they had and a good deal more; went to David Whitmer to get the manuscript of the Book of Mormon, but found he would not part with it under any consideration; however he being an apostate had no right to it, but it belonged to the church, and it did not belong to any apostate." They then visited Kirtland; got the dimensions of the Temple; went to Plano to visit his cousin Joseph Smith, "but not to get him to come and

lead the church; no, we don't want any apostate to lead the church as long as we have such good men among us (turning to J. Taylor and Orson Hyde) that has borne the burdon and heat of the day, and never suffered the work to stand still. No, we want no apostates to lead us. God will raise up men to lead his church. But we have a copy of the New Translation, and I find that there is little difference between it and the King James Translation." I came out here and preached a funeral discourse over a little boy, son of Bro. Milliner, at Peoa. Sunday, met with the Saints of Wanship. Should have started for Kamas to-day, but snowing prevented us. I have not yet seen Bro. Brand. Give my love to Bro. Joseph and the brethren in the office. Yours in the gospel of love and truth,

M. FYRANDO.

SHACKLEVILLE, Butler Co., Alabama,
October 10th, 1878.

Dear Herald:—I suppose your readers are all thinking that I am engaged in discussion, but such is not the case. On September 25th a letter was received from Mr. Sims, stating that "a brother" whom he had engaged as a substitute could not be on hand at the appointed time; and as he (Mr. Sims) had made no preparation, he thought it would be "imprudent" to undertake it. So I had to agree to postpone the discussion or have none, and I reluctantly agreed to defer it until the 21st inst. I can not help thinking that Mr. Sims designed to avoid the debate; for he was aware that I expected to be in Florida to attend conference the 19th and 20th, and he well knew I could not be back the 21st if I went. So I would have to give up attending the debate or the conference, and he thought, no doubt, it would be the former, but I chose the latter. I regret that circumstances are as they are, for I am expected at conference, and desire very much to be there. At the time arrangements were making for debate, Mr. Sims stated he could not possibly attend to it until October; and I told him that this week was the only one I could spare in the month, and that if there was any probability of a failure I would make no arrangements. He positively promised before several witnesses, that there should be no failure; that if he could get no substitute he would certainly attend to it himself, but he now declines to do so. I wish those who claim to be men would act like men.

Since writing to you in July I have been constantly engaged in the ministry, in connection with brother Wm. J. Booker. July 30th through the kindness of brother A. M. Vickery we went to Cokerville, where we had (what to me is a great pleasure) the privilege of staying with a well ordered family of Saints, whose love and affection binds the hearts of parents and children together. If such love and happiness as exists in the family of brother Bryant Hardee, reigned in every household how much of life's misery, crime, and sorrows would be avoided. The young would not often go out to seek worldly pleasure if the home circle was made attractive by mutual love and respect; or if they did they would soon learn that worldly enjoyment was but a poor substitute for the peace found at home, and they would return amid the rejoicing of the loved ones. The 31st brother Vickery returned home, and we proceeded to Lone Star Branch where we labored for some time with but little success. I am glad to say we found some noble Saints there, with whom we would have enjoyed ourselves very much, but for surrounding circumstances; but I am sorry I can give no favorable report of the branch. I am satisfied that thorough reformation will have to take place there, or the pruning knife will have to be used ere Lone Star will flourish again. May God grant they may be aroused to action without the loss of any. After leaving Lone Star we spent two weeks on Brewer's Creek, in Conechu county, where we baptized four, and as there were five other members there including a Teacher, we organized them, with the Teacher (brother R. S. Smith) in charge, but I learn that subsequently brother Smith with two other members have moved away, leaving six members without an officer.

We then attended two two-day's meetings at Lone Star and Pleasant Hill. Then to Flat Rock

where we labored some time, and baptized eleven, but Satan's emissaries began their work of opposition; and the probabilities are that through fear, persuasion and compulsion two of the new members will leave the Church. Conference was held at Flat Rock, last Saturday and Sunday, and we had a pleasant time, and were cheered, comforted and encouraged in the good work. The Elders' reports were fair; brother Chute had labored as his circumstances would allow; brother Scogin had baptized eight and organized a branch. Brother F. Vickery has labored some as Bishop's Agent teaching the duties of the Saints financially. I heard him twice and appreciated his efforts. How beautiful it is to see every man in his place discharging his duty willingly and cheerfully as God shall give him strength, and do you not think, dear *Herald*, that the reason some of us cannot magnify our callings is because we will not try? Three presented themselves for baptism at the close of conference, and W. J. Booker staid to attend to the ordinance. The last I heard from Mississippi the Saints were doing well there; in Florida they are doing as well as usual spiritually, but brother L. F. West was sick, September 25th; have not heard from him since. There has been much sickness, and some deaths in the country, but no death among the Saints that I have heard of. My health has been remarkably good, for which I am thankful, and acknowledge the hand of the Lord in it, I am sorry that brother Hansen's circumstances are as they are; that part of the mission must be entirely neglected if he quits the field. As soon as the debate is over, I will be off to Florida, thence to Mississippi. I have great hopes of success this winter. And to the priesthood throughout the mission I would say, let us make a renewed and united effort; do not shrink from hardships—our rest will be "Sweet bye and bye." Let us also have the prayers of the Saints. Peace and good will to all.

HEMAN C. SMITH.

COLUMBUS, Nebraska,
October 10th, 1878.

Bro. Henry.—Left Galland's Grove Sunday afternoon, October 15th, for Harlan. Preached 17th at Pleasant Ridge, 18th at Leland's Grove, 19th at Six Mile Grove, Sunday, 22d, at Magnolia, also Monday and Tuesday, and on Wednesday, 25th, to Little Sioux where I preached the 26th, 27th, 28th, 29th, and the 30th back to Magnolia, and there heard Elder B. F. Cummings from Utah. He was answered at the close by Elder Charles Derry in his able and powerful way. Elder Cummings asked for the house next night, and I endeavored to reply. He had quoted Isa. 4: 1 as an excuse for so called Celestial Marriage, and he had I think enough of "bald-headed," "stinking," "ragged," "burning" women for one spell. Next night we, by consent of congregation, spoke one hour each, setting forth our respective view, he showing that Brigham Young was Joseph Smith's successor, and I trying to present the law that places the blessing on the heir according to the flesh. He is much of the gentleman.

I presented the enclosed challenge to Mr. Cummings, but he had not time to attend to it: Resolved that Polygamy is an abominable doctrine, and contrary to the law of God. E. C. Brand affirms, B. F. Cummings denies. The Bible, Book of Mormon, and Doctrine and Covenants, as received by the Church in the days of Joseph the Martyr, and Times and Seasons, to be received as evidence. We the undersigned agree to discuss the above proposition in the Latter Day Saints Church, Magnolia, Iowa, commencing Wednesday, October 2d, at 7 p. m., to continue three evenings, two hours each session; each party to choose a moderator who shall jointly select a chairman; each speaker to occupy thirty minutes alternately; no new evidence to be introduced in the closing speech.

In all places the Saints very kindly ministered to my wants, so that although I left conference actually without purse or scrip, and not taking two coats, yet I was able to pay for my half fare ticket, \$3.75. On the 3d returned to Council Bluffs; preached there Sunday, 6th. Monday, to Omaha. There received the letter of ap-

pointment you kindly sent. Preached Tuesday, 8th, and yesterday, 9th, and arrived here last evening. I leave to night, calling at Cheyenne and then on to Ogden. I have not lost much time in starting. I was glad to meet my wife in the Bluffs in good health, and I saw her off on Monday in good spirits. I feel the spirit of my mission strongly upon me, and I ask a continuance of your prayers in my behalf, and in behalf of the mission. Love to Brn. Joseph and W. W. Blair. As ever, your brother,

E. C. BRAND.

NEBRASKA CITY, Nebraska,
October 18th, 1878.

Bro. Henry.—At our recent conference we had an excellent time. The word was declared in power and plainness. The business was all in the harmony of brotherly love. Neither private opinion nor prejudice any longer rule in our assemblies, but there is an intelligent application of the law, "which maketh wise the simple," and establishes our feet upon the eternal rock of truth. Some Elders neglect the law, which instructs "to meet in conference once in three months." We have a strong anchor to support us, in the promise that all shall be rewarded for the deeds done in the body. My hope is that of the gospel. Yours for Zion's weal,

ROBT. M. ELVIN.

PHILADELPHIA, Oct. 7th, 1878.

Brother Joseph.—I have just returned from New Jersey, where I had been to attend the quarterly meeting of the Hornerstown Branch, to assist Bro. B. O. Herbert; as it is the first quarterly meeting they have held since he was elected president of that branch. I preached three times for him; once in New Egypt, once in Hornerstown and once in the evening at Allentown, to very attentive audiences, and was greatly blessed with the Spirit. It is the first time I have been up there to preach since last February, as I have had as much as I could attend to in the lower part of this city, where I hope it will result in good, things look very favorable at present as some are believing our doctrine. Pray for me that my labors may be profitable, and that I may have the Spirit to aid me. I hope to be able to build up a branch there at no distant day. Please send me Bro. Thomas W. Smith's address as I wish to answer a letter I received from him some weeks ago. With kind regards to all the Saints. I remain yours in the everlasting covenant,

JOSEPH A. STEWART.

THE following letter speaks for itself.

QUEENS FERRY, West Port, Victoria,
September 7th, 1878.

Mr. Joseph Smith, Sir.—I became acquainted with Elder Glaud Rodger in the month of May, at this place, where he held a meeting in a store, when I became desirous of hearing more of the gospel as preached by Mr. Rodger. He has held meeting here very often since, and at some of the other townships some distance from here, also. I did not hear Mr. Rodger very often before I found that I had heard the gospel expounded in a very different manner to what I had been accustomed to. My wife and I were both convinced that the Church of Jesus Christ of Latter Day Saints is the true Church, inasmuch as we had been often puzzled to know the reason why God should now withhold revelation and inspiration from his creatures any more than he did in the days of the apostles. I could never make out what we as his creatures had done to debar us from the blessings enjoyed by the ancients. But, by the blessing of God, (who led Mr. Rodger this way), our doubts on many points of doctrine have been dispelled, and I pray the Lord to guide and direct us in the paths of eternal life. I may now mention that my wife and I were baptized on the 3d of August, and confirmed on the 4th, and our eldest son, eleven years of age on the 5th, and confirmed on the 7th of the same month. The people here, and in fact all through the colonies, are unaware of the fact that there are any other Mormons but the Brighamites. There are all sorts of rumors

about for miles around since Mr. Rodger came here. He has been living in my house for some weeks and we have profited much by his teaching. But, sir, he has uphill work before him; still there is a fine field here, (but unfortunately the laborers are few), for some Elders if they could be had. I mean in the different colonies; it is too much for one man; for although supported by the Almighty, yet a little human help is not to be despised, for the one may oftentimes sustain the other. I have seen Mr. Rodger sometimes depressed when he would meet with unbelief; but by the help of God he has rallied time and time again, but it would have been a fine thing for him had he had a partner to cheer him on. I think Mr. Rodger will baptize a sister of mine and a family of five to-morrow. We may at some future day be able to organize a branch here when we become stronger, as I believe the Church "must" increase wherever established. I have read the Book of Mormon nearly through, and I believe it. I have also read a good many tracts of Mr. Rodger's; also Forscutt and Shinn discussion; and have, I hope, profitted much thereby, and hope by the blessing of God to keep steadfast in the faith. I claim the prayers of the Church that we may be strengthened in this land, and that many Latter Day Saints may be found in it. Not being used to writing or speaking my religious thoughts I beg you will excuse any errors in this. I beg to remain, sir, yours faithfully,

DAVID MCINTOSH.

FALL RIVER, Mass.
October 12th, 1878.

Dear Bro. Henry.—As a branch we have been passing through clouds of trials and tribulations, but, thanks to our heavenly Father's care, we have stood the test, by the grace which he gives to all his obedient children. We have excellent preaching by the president of the branch, Bro. John Gilbert, the Lord blessing the word spoken by his servant. We have good congregations in our little chapel, and for our labors we thank God that we have the pleasure of seeing the honest in heart put on Christ by baptism. Our hearts are made glad, and we feel to rejoice, when we read the *Herald*, for God does bless his Saints. And when we read the reports of our brethren (who have left all for the gospel's sake) that truth prevails, and that God blesses his servants that minister in righteousness, and his work is triumphant, I can say truly that,

It sets my heart all in a flame
A soldier brave to be.

I have enlisted in this glorious cause, and by the help of him who is all merciful I intend to do all I can for the advancement of truth. Though the world now is arrogant, yet the time will come, if we are faithful, when they will say, "Truly we have been with the Lord and learned of his way." Your humble brother in the gospel,

THOMAS WHITTING.

BAGDAD, Santa Rosa County, Florida,
October 10th, 1878.

Dear Herald.—I would be more than rejoiced to receive the *Herald* weekly, for I receive great instructions from its pages. My intention, also, was to relate some of the terrific and heart-rendering scenes that transpired in 1875, though almost forgotten by the citizens around; trembling for fear of that dreadful judgment, yet alas! for weak mortals; all is past (as the old maxim says) "Out of sight out of mind." There were people living right opposite the river, one mile apart, but the fever only worked its terrific way exclusively on the one settlement, where seven or eight families were launched into eternity beyond any hope, I believe. Physicians were of no avail whatever. They were warned of this two or three months by brother E. Powel, who strove night and day to reclaim them from the world; but it was useless, they scorned the handful of Saints; but our God carried us safely thus far, only with the loss of my child and mother. But surely it was the will of the Lord. All around looked gloomy; every one that could leave, left, but many were brought low; we could hear the groans of the sick and the dying; but that one despised Saint, Elder Powell, and his companion, nursed them and put them away by boat loads.

I sincerely trust that I may not see another such event; believing that God will protect me from all destructions and devastations, as I verily believe I am in the Church of the First Born, and thereby inherit his guiding Spirit just as long as I endeavor to serve him truly, faithfully, uprightly. I will now close for fear of making this letter too long, in the hope that I may receive a little corner in the prayers of the Saints. May God help us to press onward, enable us by means and will, to scatter the *Herald* to every hungry soul. I remain your brother in the cause,

JAMES A. KELLEY.

BELTON, Missouri, Oct. 10th, 1878.

Bro. Stebbins:—There are but two families of Saints residing in this vicinity at present; and we have been organized into a branch lately, by brother J. J. Kaster. There were other visiting Saints present. We can testify of the goodness of God in bestowing the gifts of the gospel on the faithful in these latter days; to Him be all the glory and honor. We will gladly welcome any Saints, or Elders that shall feel disposed to give us a call. Yours in gospel bonds.

C. LLOYD.

CORAL, McHenry Co., Illinois,
October 10th, 1878.

Brother Stebbins:—Please find enclosed an order for the money, I promised to the Tahitian Mission; ten dollars, and also fifty cents for the Advocate; and I hope from my heart that Bro. Nelson will meet with success. I should have sent it before but thought that his mission was to Australia. I feel much interest in that mission and hope it will prosper. I will tell you my reasons if I ever see you again. In bonds of peace,

DAVID BRAND.

Conferences.

Fremont District.

A conference was held at Shenandoah, Page county, Iowa, August 10th and 11th, 1878; Daniel Hougas, president; Wm. Leeka, clerk.

An hour was spent in free discussion.

Branch reports.—Farm Creek 26 members, 1 Elder, 1 Priest, 1 Teacher.

Mill Creek 27, 3 Elders, 1 Priest, 2 Teachers; 1 removed by letter.

Plum Creek 80, 1 High Priest, 2 Seventy, 10 Elders, 2 Priests, 3 Teachers, 1 Deacon; 2 died. Shenandoah 93, 1 Seventy, 8 Elders, 4 Priests, 1 Teacher; 9 baptized, 1 expelled.

Elm Creek 27, 2 Elders, 2 Priests, 2 Teachers, 1 Deacon. No report from Nephi.

Elders John Goode, A. T. Mortimore, J. R. Badham, G. E. Deuel, Wm. Gaylord, R. W. Briggs and M. H. Forscutt reported; also Teacher L. Donaldson.

Report of Bishop's Agent: "Received \$24.00; paid out \$27.25, amount due Agent last report \$18.90, total \$41.15; balance due Agent \$17.15. Wm. Leeka, Agent."

John Goode, J. V. Roberts and Henry Kemp were appointed to visit the Nephi Branch and report at next conference.

D. Hougas and John Goode were requested to visit the Glenwood Saints, and, if deemed necessary, to organize them into a branch, and to settle any difficulty that may exist among them.

Wm. H. Donaldson and Minerva Donaldson were granted certificates of removal up to the time of leaving the Mill Creek Branch, with a statement of facts from the clerk of said branch.

Missions: Brn. Wilcox, Leadingham, Mortimore and Donaldson were continued in their missions.

All the spiritual instructors are authorized to labor to the extent of their ability wherever Providence and their industry may open the way.

Brn. John Goode and George Kemp were authorized, with such aid as they may think proper, to organize a branch on Wabansa, if in their opinion it is thought advisable to do so.

Preaching by G. E. Deuel at 7:30 p. m.

Sunday.—Prayer meeting at 9 a. m.; preaching by R. W. Briggs at 11 a. m.; sacrament at 3 p. m., and preaching at 8 p. m. by M. H. Forscutt.

Council meeting after preaching, and the following resolutions adopted:

That, in the opinion of this council, each member of this district should contribute financially in such manner as his or her judgment shall direct.

Whereas, by instruction of the last General Conference, all tithing is now to be sent to the Bishop of the Church:

Resolved that the representative of the Fremont District is hereby instructed to enquire, at the ensuing Semi-Annual Conference, whether any portion of the tithing so sent to the Bishop of the Church is to be disbursed by him to the poor; and, if so, whether the Bishop of the Church shall be privileged to give to the poor who may apply to him out of the tithing, and yet the Bishop's agents be denied a like privilege to give out of the tithing to those who may apply to them.

Adjourned to Farm Creek, Saturday, November 9th, 1878, at 10 a. m.

South-Eastern Illinois District.

A conference convened, August 31st, 1878, at the Milliner School-House; G. H. Hilliard, presiding; J. F. Thomas, clerk *pro tem*.

Branch Reports.—Dry Fork 18, Tunnel Hill and Springerton as last reported. Brush Creek 61. Elm River not reported.

Elders H. Walker, M. R. Brown, I. A. Morris, J. F. Thomas, G. H. Hilliard and B. S. Jones reported their labors.

Evening, preaching by H. Walker, assisted by M. R. Brown.

Sunday, 10 a. m., John F. Henson was ordained an Elder.

Preaching by I. A. Morris, assisted by John F. Thomas.

Sacrament was administered by Brn. Morris and Palfreyman, and many testimonies were offered by the Saints. It was a season of peace.

Bishop's Agent reported: "Total received \$30.50; paid out to Br. G. H. Hilliard for traveling expenses, tracts and sundries \$13.35, leaving a balance of \$17.15. B. S. Jones, Agent."

At night Bro. Hilliard addressed the audience. Adjourned to Springerton, Friday, November 8th, 1878.

Northern Nebraska District.

The twenty-fourth session of the quarterly conference, since the division of the old district, was held at Elkhorn, October 5th and 6th, 1878; Thos. J. Smith, president; H. Nielson, clerk.

Since the rise of the district three branches have been organized, one at Platte Valley, one at Elkhorn and one at Pleasant Grove. With these facts and the prospect before us, all obstacles seem to vanish like the dew before the sun.

Branch Reports.—Omaha (Scandinavian) 37; 2 dropped at their own request. Elkhorn and Pleasant Grove same as last reported. Platte Valley 39; 1 removed by letter. The Omaha (English) did not agree with the district record. The clerk of that branch and the district clerk were requested to make both records agree. No report from DeSoto and Bell Creek.

Abraham Jeffs was recommended by the Platte Valley Branch to be ordained. Br. Kerstetter said it was understood to be to the office of an Elder, if the conference would deem it wisdom. The petition was referred back to the branch, and the district president requested to see to the matter.

The report of Bishop's Agent, H. Nielsen, for the quarter ending October 5th, 1878, was read: "Received \$6.60; paid to Elders \$4.60; to Agent \$2.00."

Elders J. Caffall, Geo. Hatt, R. Robinson, N. Brown, W. Ballinger, Thos. J. Smith, F. W. Curtis and J. Christensen reported.

A petition from A. Jonasen was entertained. It stated that he desired to join the English branch, but was denied a letter of removal from the Scandinavian branch (both branches of Omaha). The reason given for this refusal was that he was not on good terms with his brethren. The petition was therefore referred back to the Scandinavian branch, with the advice to make reconciliation.

Resolved that the DeSoto and Bell Creek Branches be requested to report their condition to the next conference.

Missions same as last conference

The Elkhorn Branch was reported disorganized. The report was referred back with advice to reconsider the action, with the assistance of the district president.

About members not having certificates of removal, and are unable to get them, because the branch they formerly belonged to was disorganized: Resolved that branches act according to their best judgment in such cases.

Christian Anderson and Wm. Rumel were ordained priests, Jas. Caffall spokesman.

Collection for the purpose specified \$18.

Two were baptized.

Adjourned to Omaha, at 2:30 p. m., January 4th, 1879.

Independence District.

A conference convened at Independence, Mo., September 21st, 1878; J. W. Brackenbury, presiding; C. C. Frisbey, clerk.

Branch Reports.—Independence and Wyandotte read and received; Kansas City no report.

Elders S. G. Mayo, C. Schroder, F. Campbell, S. J. Madden, J. J. Kaster, Geo. Spencer, G. W. Pilgrim, J. W. Brackenbury, W. Newton, S. O. Waddell, G. Bower and C. C. Frisbey reported in person, as striving for the cause and in good spirits. W. B. Tignor reported by letter as laboring for the kingdom. Priests J. J. Vickery, R. Etzenhouser, W. Clow, W. Pooler and C. Clemensen reported in person, having labored as circumstances permitted, and had felt greatly blessed, and determined to labor for the cause, and Teacher J. Bailey had labored to discharge his duty as Teacher of Independence Branch, and could say that the branch was in good condition generally. Deacons F. Gerber, J. Parker and F. Beagle reported in person, stating that they had endeavored to discharge their duties; had enjoyed a good degree of the Spirit and felt encouraged.

Letters were granted to Bro. Henry and Sr. Elizabeth Searcliffe.

Free discussion was had for one hour.

Resolved that hereafter we be governed by D. & C. 17:13, and also that we take the Book of Rules to govern our conferences in the future.

That the president visit the vicinity of Belton, Cass county, and organize a branch soon.

That hereafter this conference transact no business on Sunday.

S. J. Madden preached in the evening.

Sunday.—At 9 o'clock, prayer and testimony meeting was well attended, and many were blessed with the Spirit; preaching at 11 a. m. by W. Newton.

J. W. Brackenbury offered his resignation as district president, and, after many expressions of good feelings toward him as a brother and officer, he was, by his own special request, released, and a vote of thanks was tendered him for past services.

J. J. Kaster was elected president, and C. C. Frisbey sustained as clerk.

Adjourned to Independence, convening at 10:30 a. m., December 6th, 1878.

Decatur District.

A conference convened at the Little River Branch, Decatur county, Iowa, August 31st and September 1st, 1878; A. Kent, presiding; H. R. Harder, clerk *pro tem*.

The president reported the condition of the district as fair.

Branch Reports.—Lamoni 201; 3 baptized, 4 received, 1 removed by letter, 2 died, 1 ordained. Allendale 46; 1 baptized.

Little River 96; 2 baptized, 4 received, 5 removed by letter, 6 expelled, 1 died.

Lone Rock 15.

Elders A. W. Moffett, Wm. Cunningham, A. Kent, W. N. Abbott, E. Robinson, J. W. Gillen, B. V. Springer, O. B. Thomas and C. H. Jones, reported.

The Bishop's Agent stated there was an omission in his last report of the Switzerland mission and asked privilege to report the same.

Resolved that the items in this report be engrossed on the Bishop's Agent's book, and also the receipt from the Bishop be inserted in the same for future reference.

Report of moneys received and disbursed for the last three months: "Balance on hand \$14.31, received \$2.00, total \$16.31; paid to Sr. Rodger \$5.00; balance on hand \$11.31."

Resolved that we request David Dancer to act as Bishop's Agent for this district.

A priest's licence was granted to T. J. Bell.

A. Kent was chosen as president of the district, and H. R. Harder clerk for the ensuing year.

Sunday.—Prayer meeting at 9 a. m.; at 10.30 a. m., preaching by W. W. Blair and S. H. Gurley; afternoon, preaching by J. W. Gillen, after which the sacrament was administered.

Adjourned to Lamoni, 10 a. m., Dec. 7th, 1878.

Southern Indiana District.

A conference convened with the Pleasant Ridge Branch, Perry county, Indiana, September 7th, 1878; Harbert Scott, president; Simpson C. Gruver, clerk *pro tem*.

Branch Reports.—Pleasant Ridge 38, 1 Priest, 1 Deacon; no change.

Eden 33; 3 Elders, 2 Priests; 2 removed by letter.

Olive 21, 1 Elder, 1 Deacon; no change.

Low Gap, Union, New Trenton and Amanda not reported.

Elders' Reports: J. S. Christie by letter, that he had labored to the best of his ability; thinks the work onward in that part, and prejudice is fast giving way. James G. Scott by letter. Priest Robert Evers reported.

Resolved that whereas many expected that some action would be taken in the case of James G. Scott at this conference; and whereas the branches of the district are not sufficiently represented, therefore, Resolved that we deem it wisdom to defer it until the next quarterly conference.

At 7 p. m., preaching by H. Scott.

Preaching by H. Scott on Saturday evening, and on Sunday morning and evening.

Monday: Elisha Mayhew was elected clerk of the district, and a vote of thanks was tendered Br. John S. Constance for the faithful, careful, and official manner in which he has performed his duties as clerk.

A sacrament and testimony meeting was enjoyed.

Evening. Harbert Scott commenced a series of five meetings, in which the Saints were very much edified and built up in faith and doctrine, and sinners were pointed to the Lamb of God, and this resulted in the baptism and confirmation of three honest souls on Friday evening.

Adjourned to the Eden Branch, Dec. 7th, 1878.

Alabama District.

A conference was held at the Flat Rock Branch, October 5th and 6th, 1878. By request Heman C. Smith took the chair as president. W. D. Clark, clerk.

Elders G. T. Chute, G. R. Scogin, F. Vickery, W. J. Booker, J. F. McPherson, J. G. Vickery and H. C. Smith reported; also Priests W. D. Clark and W. Allen, and Teachers E. Jones and J. M. Pickens.

Bishop's Agent's Report: "Total offerings received from my appointment to October 5th, 1878, \$19.65; expended \$11.40; on hand \$8.25. Received from the branches for the support of an Elder in the field \$33.00; paid to W. J. Booker \$33.00. F. Vickery, Agent."

Branch Reports.—Macedonia, referred back to branch for correction, also Pleasant Hill and Butler the same. Lone Star no report. Flat Rock 31, 1 Priest, 1 Teacher; 11 baptized.

Preaching in the evening by W. J. Booker and G. T. Chute.

Sunday, at 11 a. m. and 2 30 p. m., preaching by Heman C. Smith, and at 7 p. m. by G. R. Scogin.

Three offered for baptism.

Adjourned to the Lone Star Branch, on Saturday, January 4th, 1879.

Take things as they are and make the best of them. That is the only true and practical philosophy.

Learn not to judge too rashly of any one, either to respect to good or evil, for both are dangerous.

"THE WAY THE LORD HATH LED ME."

"Remember all the way which the Lord thy God led thee these forty years in the wilderness."—Deut. viii., 2.

"The way the Lord hath led me,"

These forty checkered years—

A retrospect of answered prayers,

Sad cares and faithless fears!

Some flecked with golden sunlight,

Some rich with flowers and bloom,

Some weighted sore with misery,

And dark with midnight gloom.

But, ah! through all, a gracious Hand

Has guided me in love,

And still will lead His blood-bought child

Till safe with him above.

"The way the Lord hath led me,"

How little could I know—

When my very heart seemed breaking

Beneath one bitter blow;

When the lamp of life was burning dim,

And every hope seemed gone,

And I must face the world again,

In sadness all alone—

That the thunder-cloud above me

Was lined with silver light,

And deeper joys than e'er before

Would spring from that dark night.

"The way the Lord hath led me,"

Ah! blessed, tender Guide?

Why should I fear the future

While pressing near thy side?

It may hold disappointment,

E'en crushing care and pain,

Still, like a storm-bent bulrush,

My head shall lift again,

For the very rod that smiteth

Is wreathed about with love,

And 'tis a Father's hand that leads

To the golden gates above.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice. Marriage notices \$1 each. Birth notices free.

Born.

McCALLUM.—At Turner Junction, Illinois, September 19th, 1878, to Bro. Alexander and Sr. Emma J. McCallum, a son.

SMITH.—At Plano, Illinois, October 15th, 1878, to Bro. Joseph and Sr. Bertha M. Smith, a daughter.

Married.

GRAY—BUTTERFIELD.—At Oakland, California, September 29th, 1878, by Elder D. S. Mills, Bro. John A. Gray and Sr. Mercy A. Butterfield, both of the Watsonville Branch.

SCOTT—BASS.—At the house of the bride's father, Bro. Seth P. Bass, in Lawrence, Van Buren county, Michigan, on September 1st, 1878, by Elder G. A. Blakeslee, Elder Columbus Scott, of Scottsville, Floyd county, Indiana, to sister Flora L. Bass, of Lawrence, Michigan.

Died.

CHAPMAN.—At Scranton, Osage county, Kansas, September 30th, 1878, of consumption, Edward, son of Bro. G. Chapman, aged 20 years, 5 months and 8 days. He departed happy in the Lord. Elder J. B. Jarvis conducted the funeral services, at the M. E. Church.

LEWIS.—At St. Davids, Illinois, August —, 1878, Richard E., son of John and Sarah Lewis, aged 1 year and 3 months. Sermon by Bro. Reuben Riggs.

EPPELRY.—At his residence in Duncan township, Mercer county, Illinois, August 22d, 1878, Bro. William Epperly, aged 82 years and 10 days. He was born in Montgomery county, Virginia, August 12th, 1796. He emigrated to our country thirty-eight years ago, and about that time settled on the place where he died. He was loved by all who knew him, by those in and out of the church. His wife is still living, and is a faithful Saint, one that has made many hearts glad by her kind acts, and, like our brother, is one of God's chosen ones. May his pure life be imitated by his many friends, and his children walk as he walked.

EVANS.—At St. Davids, Fulton county, Illinois, July 20th, 1878, of cholera infantum, Ellen, daughter of David and Mary Evans, aged 9 months and 1 day. Funeral sermon by Bro. Reuben Riggs.

PICTON.—At St. Davids, Illinois, Sept. 13th, 1878, Rose Belle, daughter of Henry and Margaret Picton, aged 1 year and 9 months. Sermon by Bro. Lewis L. Jones.

BARNES.—At Providence, R. I., August 24th, 1878, Arthur T., infant son of Henry and Abbie Barnes, aged 5 months and 13 days. Funeral sermon by Elder Cyriel E. Brown.

One of the tenderest buds of earth
Has sweetly passed away,
To unfold the beauties of its youth
In the great millennial day.

DAVIS.—At Buffalo Prairie, Rock Island county, Illinois, August 10th, 1878, of inflammation of the brain, John H., son of Bro. Stephen A. and Sr. Fanny Davis, aged five months. Funeral sermon by Elder D. S. Holmes.

POMEROY.—At Eliza, Mercer county, Illinois, September 21st, 1878, of infantile consumption, Hatty B., daughter of Joseph and Louisa Pomeroy, aged 2 months and 5 days. Sermon by Elder D. S. Holmes.

CHENEY.—At Kent, Stephenson county, Illinois, October 1st, 1878, of inflammation of the bowels, sister Phebe R. Cheney, wife of Bro. Levi Cheney, aged 59 years, 5 months and 28 days. Baptized at Des Moines, Lee county, Iowa, November 19th, 1868, by J. H. Lake. She remained firm in the faith once delivered to the saints, and her desire was to live as becometh a saint. She strove to do good for others, and to be a comfort to her husband, and wished much that she might see the time when the gospel would be preached in this place, and also that she might once more live with the Saints, but she did not realize these blessings in life.

BOYER.—In the Des Moines Valley Branch, October 12th, 1878, of diphtheria, Thomas P. Boyer, aged 8 years and 11 months. Funeral sermon by Elder I. N. White.

EVANS.—At Visalia, California, August 29th, 1878, Samuel Evans, aged 79 years, 11 months and 13 days. He was born in South Wales, September 16th, 1798; came to America in 1852, landing at New Orleans, thence to California in 1855; located at Visalia in 1857. Mr. E. was among our oldest citizens and highly esteemed. He died as he had lived, a consistent christian. He leaves two sons, James and Samuel, to mourn his loss.

GREENWOOD.—Clara, infant daughter of Bro. Henry J. and Sr. S. Greenwood, of Stafford Branch, England, August 28th, 1878, aged 11 months and 15 days; complaint, bronchitis. Funeral services by Elder John Seville, of same place.

HERSTINE.—At Peoria, Peoria county, Illinois, September 10th, 1878, of diphtheria, Fannie, youngest daughter of brother and sister John Herstine, aged 2 years, 1 month and 23 days. Funeral discourse by Elder J. A. Robinson.

YERRINGTON.—At LaGrange township, Harrison county, Iowa, Cora E., daughter of Alvah and Pruda Yerrington, aged 14 years, 4 months and 27 days, of diphtheria. She refused medical aid, but desired to have the elders called to administer the ordinance of laying on of hands, which was done. She was relieved, her fever left her, and to all appearance she was much better for two or three days. She then grew worse; the elders were called at her request, but to no avail. Modest and exemplary in life, she was beautiful in death. Services by Elders Wm. W. Wood and H. S. Smith.

JONES.—At Taylorsville, Lackawana county, Pennsylvania, September 23d, 1878, Mary, only daughter of Henry Jones, aged 15 years and 3 months. She remained steadfast in the faith of the latter day work and that she would come forth in the resurrection of the redeemed, to reign with Christ on the earth.

NEALE.—At Reigate, Surrey, England, the wife of Daniel Neale, daughter of George and Rebecca Bloodworth, of Uley, Gloucester, England.

KEOWN.—At Lamoni, Decatur county, Iowa, September 21st, 1878, of canker, Edmond, son of David and Emma Keown, aged 6 weeks and 3 days.

TOMLINSON.—At Lamoni, Decatur county, Iowa, August 13th, 1878, of fever, Bro. Beers Tomlinson, aged 26 years, 10 months and 15 days.

CRAWFORD.—At Bryant, Illinois, September 19th, 1878, of congestion, Joseph Allen, infant son of Joseph A. and Nancy J. Crawford.

JASPER.—At Nebraska City, Nebraska, of dropsy, sister Elizabeth Jasper, aged 69 years, 8 months and 3 days. She embraced the gospel in Holland, May 20th, 1863, and the year following left for Utah, arriving there October 1864. Remained till June 11th, 1866, when she and her husband started for the States. She was baptized the second day of the journey, by Elder Thos. Thomas, and arrived at Nebraska City, August 4th, 1866, where they continued to live up to the time of her departure. Although she was an invalid for many years, yet she had strong trust in the Lord throughout.

Bishop's Quarterly Report.

Church of Jesus Christ in account with Bishop Israel L. Rogers, for the quarter ending September 30th, 1878.

CR.

July 1	Balance due Church on Tithes and Offerings.....	\$549 43
" 6	From Levi Cheney, Ills.....	7 30
" 8	" James Crick, sen., Ill.....	1 00
" 8	" Wm. Crick, Ill.....	2 00
" 13	" Sr. Martha Kent, Ill.....	5 00
" 13	" Joseph Dubiez, Neb.....	16 00
" 20	" Jesse Ervin, Neb.....	5 00
" 22	" E. Gerber, Ga.....	3 00
" 29	" Sr. Eliza Hunter, Ill.....	5 00
Aug. 3	" John Richards, Kan.....	1 00
" 3	" James Crick, sen., Ill.....	1 00
" 10	" J. J. Kaster, Mo.....	36 00
" 22	" Thos. Harris, Mont.....	5 00
" 22	" Joseph Squires, N. Y.....	5 00
" 22	" Sr. M. E. Duncan, Ill.....	2 00
" 24	" Sr. Eliza Horton, Ills.....	1 00
" 25	" From Samuel Simmons \$30, Sr. Flanders \$20, per Agent Kinneman, Mo.....	50 00
" 25	" Sr. Susan Matthews.....	1 00
" 25	" Br. E. Penrod, Nev.....	100 00
" 25	" Sr. Sarah Munns, Kan.....	10 00
" 25	" A. M. Wilsey, Ill.....	10 00
Sep. 1	" Sr. Mary Clements, Ill.....	10 00
" 10	" Sr. Mary A. Redfield, Iowa.....	5 00
" 10	" Maria Hemmenway \$4, Elizabeth Goff \$3, Emma Burton \$2.50, Annie Best \$1.20, Cal., all from tithing eggs.....	10 70
" 14	" Stephen A. Davis, Ill.....	10 00
" 17	" Christian Andreason as willed to the Church, Mo.....	25 00
" 24	" D. F. Crane, Minn.....	5 00
" 24	" J. T. Phillips, Mo.....	5 00
" 24	" Martha Kent, Ill.....	5 00
" 24	" Dorcas Society, Mo.....	5 00
" 2	" James Crick, sen., Ill.....	1 00
" 7	" R. Farmer \$10, Mary A. Pett \$10, A. Crandall \$20, per Agent J. Pett, Iowa.....	40 00
" 7	" Elizabeth Elston, Neb.....	2 00
" 9	" Lucinda A. Hartwell, Iowa.....	5 00
" 12	" Jesse Mason, Iowa.....	20 00
" 12	" David Hall, Iowa.....	40 00
" 13	" Mary A. Lewis, Iowa.....	20 00
" 13	" Richard Farmer, Iowa.....	10 00
" 13	" Wm. McCord, Iowa.....	5 00
" 13	" Sarah Thompson, Iowa.....	10 00
" 13	" J. D. Flanders \$15, J. McIntyre \$10, Sr. Buchanan \$21.60, per Agent Kinneman.....	46 60

" 13	" Herald Office.....	45 30
		<u>\$1141 33</u>
Dr.		
July 9	To stamps.....	\$3 00
" 16	" Sr. J. S. Patterson.....	10 00
" 26	" W. H. Kelley.....	25 00
" 30	" J. R. Lambert.....	40 00
Aug. 12	" J. H. Lake.....	20 00
" 22	" W. W. Blair.....	50 00
" 24	" A. J. Cato.....	15 00
Sep. 8	" Error in crediting A. McCord too much.....	15 00
" 14	" the poor.....	5 00
" 14	" Sr. J. J. Cornish.....	20 00
" 14	" D. H. Bays by John Pett in May and June.....	20 00
" 14	" E. C. Brand, Utah Mission.....	50 00
" 14	" D. H. Bays, Texas Mission.....	50 00
" 14	" Charles Derry.....	25 00
" 14	" T. W. Smith.....	20 00
" 14	" A. H. Smith.....	5 00
" 22	" the poor.....	9 00
" 30	" the poor.....	10 00
" 30	" Sr. Glaud Rodger.....	60 00
		<u>\$452 00</u>
Due Church.....		689 33
		<u>\$1141 33</u>

HERALD OFFICE ACCOUNT.

Received and paid for the Bishop by H. A. Stebins, at the Herald Office, during the quarter:

CHURCH CR.

July 1,	By balance as per last report, less error of \$2.01.....	\$446 84
By receipts of cash from the following:		
J. A. White, Mont., \$5; James Youd, Cal., \$7.85; David Davis, Kan., \$5; S. Calderwood, Cal., \$5; B. Bardsley, Iowa, \$2.80; H. Bowen, Mont., \$1; G. O. Bass, Wis., \$2.35; Frank Steffe, Mo., \$3.25; Sisters of St. Joseph, Mo., \$3.25; Sr. W. C. Sides, Cal., \$2; M. Hoagland, Utah, \$1.60; Ann Davis, Wis., \$5; W. J. Thomas, Pa., \$6.50; J. Ayres, Ills., \$5; M. A. Burr, Mich., \$1.25; M. Zimmerman, Cal., \$5; W. N. Ray, Iowa, \$1; S. I. Butts, Minn., \$1; H. Bardsley, Cal., \$5; Rich. Chatburn, Iowa, \$20; S. A. Pickering, \$3.80; Wm. Brittain, Iowa, \$5; H. Holcomb, Iowa, \$5; L. Gaultier, Mont., \$50; Annie M. Martin, Mont., \$18; E. Penrod, Nev., \$1.80; J. Longfield, Mo., \$5; Eliza Osborne, \$1; Sr. David George, Ills., \$5; Wm. B. Tignor, Mo., \$1; Sr. W. C. Sides, Cal., 75c; Annie Flower, Ills., \$1; Samuel Platt, Mo., \$5; I. N. W. C., Ills., \$1; Rachel Crompton, Mass., \$2.25.....		194 45
		<u>\$641 29</u>

CHURCH DR.

By error in credit to T. R. Davis.....	\$2 50
To Tracts to Utah Mission	9 42
“ Telegrams.....	1 98
“ 300 Letter Heads	1 50
“ Church Recorder.....	30 00
“ Church Library books.....	3 10
“ To the Bishop.....	45 30
“ Books to Elders.....	0 75
“ Stamps to Presidency and Sec'y.	6 11
	<hr/> 100 66
Balance due Church	\$540 63

I. L. ROGERS, Bishop.

Addresses.

E. C. Brand, Ogden, Utah.
C. G. Lanphear, Sandwich, DeKalb co., Illinois.
Israel L. Rogers, Sandwich, DeKalb co., Illinois.
Henry Jones, President Wyoming Valley District, Taylorsville, Lackawanna co., Penn.
James Caffall, Council Bluffs, Iowa.
James Brown, box 112, Gill Hall, Allegheny Co., Penn.
John T. Phillips, Huntsville, Randolph Co., Mo.
John Taylor, box 508, Hannibal, Mo.
John H. Lake, Burnsides, Hancock Co., Illinois.
William Anderson, Oakland, California.
William Bradbury, 212 Westminster Street, Providence, R. I.

Notices.

TO THE SEVENTY.—Those of the Quorum desiring licenses, can obtain them by making proper application to the Secretary, Br. Frank Reynolds, Shelby, Shelby county, Iowa. They are requested to give the date of their birth; the place of their nativity; the date and place of their baptism; by whom administered; by whom confirmed; also their former ordinations to lesser offices; time and place of being conferred; and name of the one administering at each ordination, up to the date, including their ordination to the office of Seventy. Likewise to obtain a recommendation from the Branch, the District Conference where they belong, President of District, or vote of the quorum. Also, as far as able, to enclose a dime or so in stamps for necessary expenses attending.

C. G. LANPHEAR, Pres. Seventy's Quorum.
SANDWICH, ILLS., Oct. 14th, 1878.

COLORADO DISTRICT.—Notice is hereby given that the Colorado District Conference is called to meet at the Rocky Mountain Branch, at ten o'clock a.m., November 15th, 1878.

GEO. O. KENNEDY, President.

MICHIGAN DISTRICT.—It is desired that the several branches in the State of Michigan will each send a full report to the District Conference, to be held in Steuben county, Indiana, on the 9th of November next. Address Seth M. Bass, or Wm. H. Kelley, Fremont, Steuben county, Indiana, care of Jackson Smith.

NOTICE.—The District Conference for Michigan and Northern Indiana, will be held with the Steuben county Saints, Indiana, commencing November the 9th next, at 10 a.m. Those attending by railway will get off at Fremont. This is situated on the Fort Wayne, Jackson and Saginaw Railroad, in Steuben county Indiana. A junction is formed with this road and the Michigan Southern, at Jonesville, which is the only way of reaching Fremont by railway from any point north, east or west. The Conference will be held about four miles east of town. Enquire for Jackson, Adam or Peter Smith, Testers, Emrick, Betzer or Bailly. This is late in the season for a meeting of this kind, but it is as early as I think some of us will be able to attend. The time will soon be here. Let us try to make this a meeting of interest and benefit, as our others have been, that we may receive that cheer, comfort and confirmation needed to make us valiant and useful soldiers—coworkers in the army of the Lord.

WM. H. KELLEY, President of Mission.

The Spirit of Self-Sacrifice.

The spirit of self sacrifice is one of the great beauties of holiness. Husband yielding to wife, wife to husband; brother to brother; sister to sister; friend to friend; in great things, but in small especially. First and foremost, see that the spirit is with you at home; then carry it abroad into the world. It is a spirit that will sweeten happiness and brighten troubles, and when the soul is ready to wing its flight to its eternal home, it will have the unspeakable consolation of knowing that it has left the world happier and better in some degree than it found it; that it has been faithful to its worldly mission. So will it listen with unutterable bliss to the sentence; "Well done, thou good and faithful servant; enter thou into the joy of the Lord!"

Curiosity about trifles is a mark of a little mind.

He who is puffed up with the first gale of prosperity, will bend beneath the first blast of adversity.

The bread of life is love, the salt of life is work; the sweetness of life, poetry; the water of life, faith.

When you doubt between words, choose the plainest, the commonest, the most idiomatic. Eschew fine words as you would rouge; love simple ones as you would native roses on your cheeks.

Pride is a flower that grows in the Devil's garden.

The Saints' Herald

Mrs. Bourgeois

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
 "SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
 "HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 25.—Whole No. 406.

PLANO, ILLINOIS, NOVEMBER 15, 1878.

No. 22.

TEACH ME TO LIVE.

Teach me to live!—'tis easier far to die—
 Gently and silently to pass away—
 On earth's long night to close the heavy eye,
 And waken in the realms of glorious day.

Teach me that harder lesson—*how to live*,
 To serve Thee in the darkest paths of life;
 Arm me for conflict now—fresh vigor give,
 And make me more than conqueror in the strife.

Teach me to live!—Thy purpose to fulfill:
 Bright for Thy glory let my taper shine!
 Each day renew, re-mold this stubborn will:
 Closer round *Thee* my heart's affections twine.

Teach me to live for self and sin no more;
 But use the time remaining to me yet,
 Not mine own pleasure seeking, as before—
 Wasting no precious hours in vain regret.

Teach me to live! no idler let me be,
 But in Thy service hand and heart employ;
 Prepared to do Thy bidding cheerfully:
 Be this my highest and my holiest joy.

Teach me to live!—my daily cross to bear,
 Nor murmur though I bend beneath its load;—
 Only be with me; let me feel *Thee* near:
 Thy smile sheds gladness on the darkest road.

Teach me to live!—and find my life in *Thee*—
 Looking from earth and earthly things away;
 Let me not falter, but untiringly
 Press on; and gain new strength and power
 each day.

Teach me to live!—with kindly words for all—
 Wearing no cold, repulsive brow of gloom;
 Waiting, with cheerful patience, till Thy call
 Summons my spirit to her heavenly home.

LETTER FROM BROTHER W. H. KELLEY.

Bro. H. A. Stebbins:—Five miles north of Lexington, the place of date of my last letter to you, is a nice brick school house of good size and situated on a rolling elevated slope, in fair view of Lake Huron, in one of the pleasantest districts of country in Eastern Michigan. Some eight years ago, my brother, E. L. Kelley, introduced our faith there, and several of the citizens became interested in it. I afterwards visited the place in company with him, and still later, revisited it, in company with Bro. E. C. Briggs. We had good liberty in speaking and large audiences. We

taught political and religious freedom; the gospel as it was and is. Numbers expressed themselves as convinced that we had the truth; but, then, we were strangers. Perhaps they had better wait awhile before uniting with the Church. It might turn out that the faith of the Saints is not so beautiful, only in theory after all. The principles of freedom, liberty, and the right of every one to examine and indorse for himself were so easy and natural to common sense and justice, that they were received at once. So much so, that when the Methodist parson came out to warn his flock against us, and dictate their course towards us, it resulted disastrously to him, and increased our numbers to hear. Just as it should be. None, however, united with the Church, but remembered what they heard, and no other class of ministers have ever succeeded there since. Recently Bro. Robert Davis baptized a few there, whom I found happy in the faith. Bro. James Squires and his excellent wife reside there, whose consistent lives have done more than ministers to settle the question in the minds of the people, that we have no sympathy with some of the practices of Utah Mormons. They united with the Church in England, went to Utah to see the "elephant," because they thought they should; saw his motley form, became disgusted, and returned to the States just by the skin of their teeth, and settled down near Lexington, where by dint of effort they have made themselves a comfortable little home, and have something to donate to help along this great latter day work, notwithstanding they once lost everything by following blind guides. They rejoice in the faith of the Saints, and by experience have learned the difference between truth and error. May their lamp of faith never go out.

While here I held several meetings, which were quite well attended—the former interest was manifest. A number will eventually be brought into the faith there, I feel quite confident, and the start has already been made; yet no formal organization has taken place. The preaching services were proceeded with without a jar of discord save one evening when a Baptist preacher by the name of Bullock put in an appearance, who, when meeting had closed, came forward to the stand wearing a very consequential air, and began to find fault with our faith. I asked what part it was that he took exception to, but he could not state, but went on to express his disgust of the faith. I insisted on his stating something and making it specific, but all he could say he knew a great deal about the Mormons—they were bad—and he was just then in the right mood

to give them an airing, by firing random shots. He swelled and puffed, and his blood came up to fever heat, so that it was almost impossible to get him cooled down sufficiently so as to bring the house to order, to see what the lunatic had to say. By request the audience took their seats, and Bullock was invited to unbosom himself and let fly his volume of slang and venom. He surged and puffed and beat the air trying to fan up a popular flame and outburst against the Latter Day Saints, but he had got into the wrong crowd. The audience did not enthuse worth a cent. He was more likely to inspire groans and hisses than applause. I replied to his volume of wrath, and gave him a sound challenge to discuss the issues then and there. Before I sat down, however, Bullock was on his feet again, just a coming with his vials of wrath all uncorked, and his tongue a running like a mill-tail. The sweat poured, while he foamed and strutted and surged away for several minutes trying to give vent to his sour feelings against Latter Day Saints, but only succeeded in making two points; those were, he was not going to discuss, and the "Latter Day Saints has a hard theory to get around." He, however, managed to take his seat by considerable effort, and I arose to reply to his dash of slang and buncombe, but he had so uncorked himself this time that he could not shut off the gas; but kept shooting off his mouth while I was talking to such an extent that the audience called him to order, but all to no purpose; there was such a heated fermentation going on in friend Bullock, that he had to give vent to his little sour feelings, or burst the bottle; so we felt to pity him. I dismissed the audience, and when Bullock had sufficiently assuaged, he managed to pass out of doors to meet the jeers of a disgusted crowd on the outside. Poor Bullock, if he will never uncork himself in our meetings again, we shall be, O, so very glad! I have since learned that Bullock is a kind of a man-eater that moves over Eastern Michigan, and that he is so slippery and oozy that it is a puzzle to the people how to proceed to get rid of him. Good by, Bullock, I hold thee no ill will.

The weather was hot and the people busy during my stay there. Thanks to Bro. Macklin and his excellent wife and family, with Mr. and Mrs. Tate, for making us at home with them. Poor Sister Long was afflicted; I learn she is better. May the Saints grow in grace, strength and spiritual power, in that place, and numbers be gathered with them ere long. We remember them with very great pleasure. Bro. Robert Davis is held in very high esteem among the Saints of that place, and others that I visited, for his constancy,

devotion, and untiring zeal in the cause. May nothing ever arise to destroy the confidence thus inspired.

Friday, June 28th, Bro. Macklin brought me, with horse and buggy, thirty-five miles on my way. The day was hot. The country sandy and flat, varied with sloughs and swamps. What a tiresome ride! what a country! Yet the inhabitants are frightened least the Mormons come and carry them off, and unwillingly. If I lived in that country, I should think the year of Jubilee had come if some one would come and carry me off. It would not make much difference who, nor what place they might be bound for. I should be ready to go with the first applicant. Our route led by way of Elk Corners, Hog Corners, and at sundown, we arrived at Shoop Corners. Three miles further on, in the gray twilight of evening, we arrived at Bro. Bailey's to be kindly received. We met Brn. Martindale and Hines at this place during the evening.

On Saturday Bro. Macklin returned home, but by a different and better route. The little pony did splendidly and is entitled to honorable mention. Long may his race survive to gladden poor humanity by sharing their burthens. Thanks to Bro. Macklin for his aid. I remained at Bro. Bailey's during the day, and in the evening preached with a good degree of liberty, in the school-house.

Sunday morning, the 30th, meeting was held in a private house. A goodly number of the brethren were out, among the rest, the brothers Pearson came in after meeting had commenced. They had come thirty miles to see the Saints. I met them while in Canada. We had rather a pleasant meeting. It was nice to be in the society of believers again. I did not attend the afternoon social meeting, but a good report was given of it. In the evening I preached with good liberty in the school-house again. The audience was a mixture. There is evidently much prejudice there, amongst some who do not understand the Saints' faith. This branch was raised up through the labors of Brn. Leverton, Davis, Cornish and Luff. Bro. Bailey is acting president. Thanks to himself and good lady for caring for me while there. May their faith increase with experience. The country is not a very inviting one. The Saints usually poor in this world's goods. Indeed it is another locality where it would be an act of benevolence if some one would come along and carry off the inhabitants to a better country. May the good work go on, and the loyal faithful cling to the rod of iron.

Monday morning, July 1st, I went to Bro. Hemmingway's and remained until afternoon, when in company with himself and Sr. Hemmingway, I went to Mill Creek Branch, six miles distant. We stopped on the way and baptized Sr. Carpenter, an elderly lady who had been investigating for some time. She has faith and courage; an excellent sister. In the evening I tried to preach in Bro. Carpenter's house. It rained and there were but few in attendance. Bro. Delong, the branch president, was away visiting other Saints. There seems to be much fierce opposition manifest towards our faith in that place; but the brethren seemed inspired with faith and courage. I would like to have stayed with them longer. Thanks for the kind hospitality of Bro. and Sr. Carpenter.

Tuesday, the 2d, Bro. and Sr. Hemmingway were kind and considerate enough to give me a ride in their wagon, a distance of thirty miles, to Bro. Pearson's in Lapeer county, where we arrived late in the afternoon, to be kindly received. I remember this ride; and I trust that twelve months hence they may not be a cent poorer for having accompanied me on that trip.

I remained with the brothers Pearson over the Fourth, the national holiday, but there was no public demonstrations near me, so I spent the day in a quiet and pleasant way, with the good Saints with whom it was my fortune to sojourn. Thanks for kind considerations. May we meet again. I held two meetings in the neighborhood with fair attendance, all things considered.

On the 6th, Bro. M. Pearson accompanied me to Lapeer, where I took the train for Puce, and arrived there about 1 p. m., to find a resting-place at Bro. Fenton's. In the evening, I addressed the people of that town, who desired to come and hear, in the Town Hall, with good liberty. Considerable prejudice exists in the place against the faith of the Saints, hence, a small audience. Sunday morning following, I addressed the Saints in the private house of Bro. James McCary. At the close, the brethren testified to the truth, and manifested a very excellent spirit. This was one of the pleasantest little meetings that I attended while on that trip. May the devotion, unity and peace that moved the Saints that day ever abide with them. They enjoyed the Spirit. In the evening I preached again in the Town Hall, with increased numbers to hear. I took the liberty to assail haughty bigots, sectarian superstitions and intolerance, with such a flame of uncompromising vengeance, but truth and righteousness, that it seemed to impress the audience favorably, but rather unexpectedly, with numbers who had gathered on the outside since other churches had dismissed their audiences; so that a request came in next morning for me to stay another evening, and the town would turn out. But they were too late. Time was up. Bro. Samuel Johnson is president of that branch; a young man from Scandinavia, and short acquaintance with the work; but zealous and faithful. May the good Spirit ever lead him in the strait way. Thanks to Brn. Stalks and Fenton for the hospitality tendered. The Lord bless old sister Fenton, who defends the faith wherever she goes. It is with pleasure that I cherish a remembrance of the Puce Saints. May they be so fortunate as to endure to the end.

Monday, the 8th, I left Reese with the intention of visiting Reed City, Clam Lake, the Saints in Sherman county, and other places, but on my way to Saginaw I was taken severely ill—the hot weather and suffocating atmosphere so oppressed me, that I changed my plans until weather is cooler, nights longer, and people hav'n't quite so much to do, so returned direct to Galien. Since, I have been confirmed in the opinion that it was a wise decision, so no regrets. At Galien, I rested at home of Bro. G. A. Blakeslee, accepted the kindness of his hopeful and trusted family, and Sunday, the 14th, found me at Chickaming, where I held two services, morning and evening, in the Troy Station school house. The usual good attention was manifest.

Monday, the 15th, early in the morning,

while a pleasant calm and peace pervaded all around, I had the pleasure of baptizing, in Lake Michigan, Miss Bell Babcock, of excellent reputation. A few months before, she had been immersed by a Disciple preacher, but having had an opportunity to hear the Saints, and being of an enquiring mind, by investigating she soon became convinced that she had espoused the wrong cause; so accepted the true gospel of Jesus and rejected that of men. Miss Babcock is a lady of culture and refinement, and worthy. May she find in the gospel the felicity, consolation, and joy most desirable; even more than she had hoped. Recently I have learned that she is very happy in the faith.

All in readiness, on the 17th, I started for home, where I arrived on the 18th, during the hot weather. But strange enough, the weather grew cooler as I went south. Since at home, I have visited the Saints at Union, Olive, Hall's Ridge—chatted and preached according to feelings, circumstances, and opportunity; and still I am at home, yet away nearly all of the time, and here I propose staying until I feel better than I have for two months.

WM. H. KELLEY.

MADISON, Indiana, August 25th, 1878.

[Since receiving this we learn that Bro. Kelley is again on the move.—ED.]

WHICH IS HERESY?—No. 5.

SINGLE OR TRINE IMMERSION.

Trine immersionists are fond of calling our attention to the "Apostolic Canons," as they are called, as an early evidence in favor of trine immersion. These Canons and the "Apostolic Constitutions," in which they are incorporated, are held by the majority of the best historians to be forgeries, and hence spurious. *Geisler vol 1 p. 259, note 4; Hertzog's Ene'ya Art. A. 6; Butler's Eccl. Hist.*, and others speak of them thus:

"This work is, in its form, a fabrication, professing to be a bequest from the Apostles, handed down through the Roman Bishop Clement. It begins with the words, 'The Apostles and Elders, to all who among you have believed in the Lord Jesus Christ. Grace be with you and peace.' It contains in eight books a collection of moral exhortations, church laws, and usages, and liturgical formularies, which had gradually arisen in the various churches from the close of the first century, particularly in Jerusalem, Antioch, Alexandria and Rome. The first six books, which have a strong Jewish-Christian tone, are the original basis of this collection, and were probably composed in the end of the third century in Syria. The seventh and eighth books were later—at the beginning of the fourth century, and before the Council of Nice (325). The Apostolic Canons consist in some copies of eighty-five rules and prescriptions, and in others fifty, pretending to be apostolic authority, and incorporated in the Constitutions, as an appendix to the eighth book. * * * Their contents are borrowed partly from the Scriptures, chiefly the apostolic epistles, partly from tradition and partly from the decrees of the early councils at Antioch, Neo-Cæsarea, Nice, &c."

Trine immersionists themselves admit that the earliest date that can be assigned these Canons is A. D. 200, therefore admitting them to be fabrications; that is, that their claim to having been written by the apostles

is false, for they say John was the last apostle and that he died A. D. 100, or one hundred years before the earliest date assigned to these Canons.

However they will not "urge A. D. 200, but accept A. D. 315. When these Canons tell a falsehood right at the outset, claiming to be addressed by the "Apostles and Elders," when they were not written according to those who believe in them, till a hundred years after the last apostle, How can we place any reliance on their testimony on any point, unless it agrees with the unmistakable word of God?

We are told that the fiftieth of these Canons reads as follows:

"If any Bishop or Presbyter do not perform three immersions of one initiation, but one immersion which is given into the death of Christ, let him be deposed: for the Lord did not say, 'Baptize into my death; but 'Go ye and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.' Do ye therefore, O ye Bishops, immerse thrice—into one Father, and Son, and Holy Ghost, according to the will of Christ by the Spirit."

Thus an unknown writer fraudulently speaks in the name of the apostles. If these are Apostolic Canons, why are they not obeyed by those who accept them?

We are next introduced to Cyril of Jerusalem A. D. 315—386. He says:

"After these things, ye were led to the holy pool of divine baptism, as Christ was carried from the cross to the sepulchre. And each of you was asked, whether he believed, &c., and made that saving confession, and descended three times into the water, and ascended again; and that water of salvation was a grave to you."—*Pengilly on Baptism*, p. 151.

Cyril wrote about A. D. 374, hence in the middle of the fourth century. How does he have trine immersion practiced? "Descended three times into the water, and ascended again." Is that the way the eunuch was baptized when he and Philip "went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water," etc., they went down once and baptized, then came up, then went down again, and returned, and the third time?

If that is not what Cyril meant, what does he mean? And does his expression agree with the idea of kneeling in the water, and having the head plunged under the water, as trine immersionists practice? Or was it a laying of the person backward as in the grave or tomb, even if it was done three times?

But let us see how apostolic they were in this century in their baptisms. Mosheim is quoted to prove trine immersion to have been practiced in the early church, so we will take his testimony. Of the fourth century he says:

"Baptismal fonts were erected in the porch of each [church] for the more commodious administration of that initiating ordinance. Baptism was administered during the vigils of Easter, and Whitsuntide, with lighted tapers, by the Bishop, and the presbyters commissioned by him for that purpose. In cases, however, of urgent necessity, and in such only, a dispensation was granted for performing this sacred rite at other times than those now mentioned. In some places salt was employed as a symbol of purity and wisdom, and was thrown, with this view, into the mouth of the person baptized; and a double unction was everywhere used in the celebration of this ordinance—one preceding its administration, and the other following it. The persons who were admitted into the church by baptism were obliged, after the

celebration of that holy ordinance, to go clothed in white garments during the space of seven days. Many other rites and ceremonies might be mentioned here, but as they neither acquired stability by their duration, nor received the sanction of universal approbation and consent, we shall pass them over in silence."—*Mosheim*, part 2, chap. 4.

In the third century, or in the days of Monulus, a favorite author of trine immersionists, Mosheim says:

"Baptism was considered by all of the highest importance, and as essential to salvation; for which reason it was thought proper to administer it to infants. There were, twice a year, stated times when baptism was administered to such as, by a long course of trial and preparation, offered themselves as candidates for the profession of Christianity. The ceremony was performed only in the presence of such as were already initiated into the Christian mysteries. The remission of sin was thought to be its immediate and happy fruit; while the bishop, by the laying on of hands, was supposed to confer those sanctifying gifts of the Holy Ghost which are necessary to a life of happiness and virtue. We have already mentioned the principal rites which were used in the administration of baptism; and we have only to add that no persons were admitted to this solemn ordinance, until by the menacing and formidable shouts and declamations of the exorcists, they had been delivered from the dominion of the Prince of Darkness, and consecrated to the service of God."

Of the second century—or in the days of Clement and Tertullian, he says:

"The sacrament of baptism was administered twice a year, at the festivals of Easter and Pentecost, or Whitsuntide, either by the bishop or in consequence of his authorization and appointment, by the presbyters. The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son and Holy Ghost, according to the express command of our blessed Lord; were anointed by prayers and the imposition of hands; were solemnly recommended to the mercy of God, and dedicated to his service; in consequence of which they received milk and honey, which concluded the ceremony."

Basil A. D. 328—379, is quoted as saying:

"In three immersions the great mystery of baptism is accomplished."

Ambrose, A. D. 340—397. It is reported that he said:

"Thou wast asked, Dost thou believe in God the Father Almighty? Thou saidst, 'I do believe,' and was immersed, that is, thou wast buried. Thou wast asked again, Dost thou believe on the Lord Jesus Christ and his crucifixion? Thou saidst, 'I believe,' and wast immersed again, and so wast buried with Christ."

But some how or other he forgets to mention the "third dip" or immersion into the name of the Holy Ghost. So he can not be claimed for a trine immersionist.

But as we get down nearer to the fifth century we find the doctrine more clearly taught by Chrysostom, A. D. 347—407. He says:

"Christ delivered to his disciples one baptism, in three immersions of the body, when he said unto them, 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'"

As we get down toward the era of the Latin Vulgate, and those copies of the apostolic writings from which King James' translation was made, we find writers quoting more in harmony with the language of that version, than those do who lived nearer the apostles' day, and had more ancient copies.

Chrysostom is claimed to be by trine immersionists, "the most learned, profound Greek

scholar, and devout student of the Bible that ever lived." Origen, St. Jerome, Clement, are of small account along side of him. Why, "he quotes directly from the commission," we are told. Yes, but as this commission is said to have been written in Hebrew and translated into the Greek, and the original was lost two hundred years before his day, we opine that Chrysostom's opinion is of no more weight than W. C. Thurman's on what Christ meant, and the value of his views on such things is not rated very high by his friends even.

Basil, Ambrose, and Chrysostom and Augustine were all of them most zealous panygyrists of the monastic mode of life. The starting point of this system and order of *Monks* was the idea:

"That as martyrdom had ceased it was supposed that in the world there was no opportunity to attain and exhibit the highest Christian virtue. The same false enthusiasm which had made men eager for martyrdom now hurried them into monasteries and deserts."

Basil, one of the favorite advocates of trine immersion, was the author of ninety-five rules for the order; twenty-five referred to the conduct of the monks in community, in relation to the monastery, and each other. A few we will notice.

The 1st provides, "That monks should live together for mutual help, comfort, instruction, efficacy of prayer and security from danger."

2d. "That none should be admitted to the fraternity without trial."

7th. "That next to God they owed obedience to their Superior."

11th. "The monks must confess their faults to the dispensers of the mysteries."

12th. "All things must be common."

14th. "None shall ever return to their homes except to instruct their kindred, and then only by the permission of their Superior."

16th. "No man shall do his own will in the monastery in the least thing, but always obtain leave of the Superior."

18th. "The measure of eating and drinking shall be set by the Superior."

20th. "Those who do not come in time for dinner, must not have any until the following day."

22d. "The monks must be as careful of the utensils of the monastery as of the holy vessels of the altar."

24th. "In token of humility they must wear sackcloth, and speak with moderation."

25th. "They must not discourse alone with women."

Gregory of Nazianzum, says of Basil:

"He had but one inner, and one outer garment; his bed was the ground; little sleep, no bath; his food bread and salt; his drink the running stream."

The influence on doctrinal views, that this monastic system, so strenuously advocated by Basil, Ambrose, Chrysostom and others, who it is said believed in trine immersion, is thus stated by the historian:

"Contemplation being regarded as the most important duty of the monk, led to two diverse forms of doctrine. It led one class of the most spiritual-minded, into a system of mysticism, in which the soul was believed to be absorbed in God. Another class it led into Anthropomorphism, in some cases so gross as to conceive that God existed in the visible form of man. The incessant dwelling upon religious doctrine, apart from the usual active duties of life, led many others into various practical and theoretical aberrations."—*Butler's Eccl. Hist.*

Is it not strange that men like Basil, Ambrose, Chrysostom, Augustine and others could be so correct on the three actions implied in the commission, as our friends claim they were, and be so ignorant of, or rebellious

to another most important point in that same commission, which was essential to the exercise of the other, viz., the command to "Go into all the world and preach the gospel to every creature"? For the very class who could go, (being unmarried men and having no family cares to hinder them), were confined within the wall of the monastery, while the clergy, so called, were confined to their parishes and dioceses. Yet these men who are such strong advocates of trine immersion, were zealous defenders of monkery. At Milan, where "trine immersion," they say, "was kept pure—and *always* practiced," was the place where Jerome preached so long and successfully in favor of monasteries and nunneries, and where Ambrose had established a monastery. Will our friends claim that the orders of monks and nuns are apostolic too? Yet they were advocated and supported by trine immersionists, who being, some of them, such excellent Greek scholars, ought to have been able to know what Christ and the apostles taught. The writings of Cyprian and Tertullian are profuse in arguments in favor of celibacy, and austerity of life, as practiced more fully afterward by Ambrose, Basil and Augustine, and which led to the prohibition by Roman law afterward, of marriage by the priesthood, and commanding to "abstain from meats," as we see Basil taught. And Paul declares that those who "forbidding to marry, and commanding to abstain from meats," will be such as "depart from the faith," and who "will give heed to seducing spirits and doctrine of devils." And as these men advocated celibacy, and abstinence from meats, and enforced both as far as they had the power, must they not have departed from the faith? And how then can "trine immersion" get any help from them? Would it not be rather more likely that they and others were teaching a perverted gospel, and had substituted "trine" for "single" immersion?

An eminent writer says of the latter part of the fourth century:

"The whole drift of theological opinion in the fourth century was so strongly in favor of celibacy, that those who opposed the idea were considered to be sensual and heretical. The most eminent advocates and promoters of this view were Augustine, Jerome and St. Ambrose."

"The Council of Elvira, in Spain, in 305, was the first to announce the law that the clergy of the first three grades should abstain from all married intercourse, or be deposed."

"In the Council of Neo Caesaria, in the year 314, it had been decreed that a presbyter who should marry should forfeit his standing."

That this was the result of such teachings as those referred to, and the doctrine of Cyprian and Tertullian, is seen from the following:

"Even in the most eminent Christian writers of the third century, such as Cyprian and Tertullian, statements of the superior sanctity of virginity, and of its necessity to a high state of holiness, are to be found in profusion, which made the celibacy of the clergy a logical and necessary result."—*Taylor's Ancient Christianity*.

We refer to these matters to prove that those who are looked upon as the most eminent defenders of trine immersion in the third and fourth centuries, Tertullian, Cyprian, Basil, Ambrose, Chrysostom and Augustine, are chargeable with causing the establishment of the prediction of Paul, that some who "shall depart from the faith, giving heed to

seducing spirits and doctrines of devils;" will be "forbidding to marry and commanding to abstain from meats." It was their teachings and example that caused the fulfillment of the prophecy.

LETTER FROM J. G. GALLUP.

NO. 2 CONTINUED.

After the church fled, or flew into the wilderness, where she was to remain for the time referred to in Rev. 12:12, which time expired when the church was reorganized, then soon after the church, or the woman, fled or flew, or was flying into the wilderness for the last time, the serpent cast out of his mouth water as a flood. Doubtless very few understand the nature of this flood that he might cause her to be carried away. We would do well to keep in our minds the words of the poet, in which he says, "Freedom and reason make us men; take these away, what are we then." It is true the nations are called the sea. "And I stood upon the sand of the sea and I saw a beast rise up out of the sea having seven heads and ten horns," (Rev. 13:1). John the revelator tell us in his 17th chapter, 15th verse, how he defines the sea and tells us what it is that this seven headed beast rises out of; "And he saith unto me, the waters where the whore sitteth are people, and multitudes, and nations, and tongues." The reader will discover at once the sea here spoken of is figurative, referring to the nations. Also we can with much propriety readily come to the conclusion that when the devil, in connection with certain characters who were preaching for hire and divining for money, who were leading the blind when they discovered that the Latter Day Saints were holding to and preaching apostolic doctrines, and were telling the people that they must actually repent of all their sins and be baptized by immersion for the remission of them; and that all who would prepare themselves thus, should receive the Holy Ghost by the laying on of hands; and furthermore that they could enjoy, or possess the same gifts of the spirit.—Mark 16:15-18; 1 Cor. 12:8-10. "For to one is given by the Spirit the word of wisdom; to another, by the same spirit, the word of knowledge; to another faith, by the same spirit; to another, the gift of healing, by the same spirit; and to another, the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." they also said that Christ's Church was again organized; "And God hath set some in the Church; firstly, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues."—1 Cor. 12:28. They also declared that Christ's Church was not, neither could it be divided up into six hundred and sixty-six bodies, or churches. Here is wisdom, let him that hath understanding count the number of the beast; for it is the number of a man, and his number is 666 (Rev. 13:18). Furthermore, they preached Christ's own words, "Except you are one you

are none of mine." They also declared that the Church was organized in a specified way, and for a specific purpose. They also declared there might be forty or fifty branches who had all embraced the identical same gospel; yet they were one body, because they had all been taught by one spirit, even the spirit of truth; which our Savior said should guide them (his Saints) into all truth. "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." They also referred to Paul who declares, "There is one body, and one spirit; even as ye are called in the hope of your calling; one Lord, one faith, and one baptism. And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers." What for? Paul says, "for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ." If one should inquire, how long is this order to continue, St. Paul says, "Till we all come unto the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ." And if one should inquire what Christ's object was in organizing his Church thus. The object was, that his Saints, or as many as should embrace the true gospel after that time, might have an assurance that they were in the kingdom of God; "That they henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive."—Eph. 4:4, 13, 14. Now, if it was requisite for our Savior to organize his Church with apostles, prophets, pastors and teachers, with all those spiritual qualifications that adorned the Church in the Apostle's day; in fact the Saints cannot be made perfect by any other plan; it is God's only plan. It is the privilege for all who now belong to the Church and all who may be connected with it hereafter, to be made perfect by it.

Now, if the reader will re-notice St. Paul's prophetic declarations, they will discover that he, by the testimony of Jesus, saw our day, "And I fell at his feet to worship him; and he said unto me, See thou do it not; I am thy fellow-servant and of thy brethren that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy."—Rev. 13:21.

We can see that our beloved Brother Paul was a partaker of this heavenly influence. His language is as follows; he declared certain classes of people were to be "without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof; from such turn away." Brother Paul why do you exhort us thus? "For of this sort are they that creep into houses and lead captive silly women, laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth. Now, as Jannes and Jambres withstood Moses, so do these resist the truth; men of corrupt minds, reprobate concerning the faith." Hear what the Lord says, "For the time is nearer at hand than millions" are aware of, when they

shall proceed no further; for their folly shall be manifest to all men, as theirs also was."—2 Tim. 3:3-9. These very men speak feigned words, making the people think that they are really gospel preachers; they have seducing spirits and preach doctrines of devils, "speaking lies in hypocrisy."—1 Tim. 4:1, 2. "And many (not a few) shall follow their pernicious ways, by reason of which the way of truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not." These same characters introduce and preach "damnable heresies denying the Lord that bought them."—2 Peter 2:1-3. Now "the wise shall understand."—Daniel. Now, these characters will tell the people that they can receive the Spirit of Christ, if they will occupy a particular seat, and let the church pray for them; then after several seasons of exciting prayers and exhortations, those who occupy those seats for the express purpose to make them think by their inflammatory prayers and speeches that they are actually on the most direct road to that awful place that the good old book speaks of, where men go to that die in their sins; first, you know, they have got religion, they are saints indeed; they arise, bear their testimony that they have experienced religion. They are villianously taught before this, that baptism is not a saving ordinance, and it is merely a form and not necessary; but if the convert feels that he ought to be baptized they will tell him he can be sprinkled, or poured; and they call such blasphemy and mockery baptism. Some of these converts are quite zealous to be immersed; well, they tell them that if it is their choice they can be baptized by immersion. Now, before they are sprinkled, or poured, these converts have a privilege to tell their experience, they are made to believe that they have the Holy Ghost; then, after they have been sprinkled or poured, then they can speak by the same spirit that pervades the, or that body, even by the Holy Ghost. Not a single one of these converts has ever had a hand laid on them for the reception of the Holy Ghost. These converts believe they have received the Holy Ghost themselves, but does the latter Holy Ghost impart unto them the word of wisdom, the word of knowledge, or faith, or power to do miracles, or to heal the sick, or to speak in other tongues, or to interpret the same, or to discern spirits; or does this supposed Holy Ghost reveal anything to them? O, no. We don't believe in these gifts of the gospel that anciently characterized the church; these are done away; they are not needed in this enlightened age.

Now the saints in the days of the apostles were in possession of this power; and it was a power that was just as necessary to be in the church with the officers that the Lord himself put in the church to perpetuate the existence of the same; as it is to have blood in our veins.—Eph. 4. Now a faith or a spirit, that excludes all of this heavenly fruit is just no faith at all. Now if they don't believe that this fruit is, or should be in the church now, they reject the Holy Ghost; and if they reject the spirit which produced, or produces this heavenly fruit they reject our blessed Lord Jesus. Furthermore, they reject God, the Father, himself; consequently, shut heav-

en against themselves and prohibit the entire gospel light from shining into their hearts. Still these blind guides are determined to lead the blind; and if they do not humble themselves mightily and become as this little child, as our Savior taught his disciples; and be willing to be instructed by a Noah, or a Lot, or those whom God has sent to preach the unchangeable gospel to prepare his way for his second advent, and to make up his jewels, even those of his choice, they must all fall into the ditch together.

Now I hope the reader will pardon me for meandering a little; these latter day witnesses were preaching from beginning to the end thereof, apostolic principles; and that repentance was requisite, and the first step to be taken before they could see the kingdom of God rightly. "And Jesus answered and said unto him, Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God."—St. John 3:3. They preached that according to the Bible, a new and distinct dispensation was being ushered in, which was to supercede all of the six former dispensations in power and greatness, or magnitude; and that the light of the same was to be so thoroughly disseminated that the time would come when it would not be necessary for a man to say to his brother, "Know ye the Lord, for all shall know him from the least to the greatest."—Jer. 31:34. Also, when this gospel was restored by the angel coming from heaven, having it "to preach to every nation kindred tongue and people;" (Rev. 14:6); "in the dispensation of the fullness of times, he might gather together in one, all things in heaven, and which are on earth, even in him."—Eph. 1:10. Before this gospel was restored Christendom was intending to evangelize the world and bring in the Millennium with all their divisions, and sub and grand divisions; but the people were not looking for it, nor expecting any such message. Lo, and behold, the angel appeared, and restored, or revealed the only plan of revelation whereby man can be saved. When those who have a form of godliness and deny the power see that we are standing on the apostles' platform, they become uneasy; they begin to think there is too much toleration, and it must be stopped, let it cost what it will. They see that if this kind of preaching is allowed, and this people are allowed to propagate their principles, their pasture will soon get so short that they will be obliged to go to work, they had got their crafts all built up so perfectly, by which they were getting great gain, and they began to totter and were in great jeopardy; then the world was soon turned upside down by the cry of "delusion," "false prophets." They then come to the conclusion that they would not endure it; consequently, persecution, mob-ocracy, extermination, became the order of the day; (Rev. 12:13); in fact, they became so inveterate against this people, that they commenced open hostilities against them, that they drove them out of the counties in Missouri; and finally drove them from that state into Illinois, where they rested for a short time; rested, did I say, they did not enjoy much, for it required all the talent that they all could muster to right up their vessel and to organize their city, and it required all the industry and economy to produce a subsistence for themselves.

And besides caring for themselves, there was another mighty duty devolving upon them; that is, to preach the gospel to the nations. Matt. 24: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." They had not been there long, in Illinois, before the poison asps were thoroughly spread through the length and breadth of Illinois; therefore the people there soon caught the same mobocratic spirit their neighbors possessed when they were driven out of Missouri into Illinois. The propelling or compelling power was of such a character that the church was obliged to flee or die. "And to the woman was given two wings of a great eagle, that she might fly into the wilderness, into her place."—Rev. 12:14. This war-spirit was not yet satisfied; those same characters that drove them out of Missouri into Illinois, with a hundred thousand or two more, with the intention of destroying them as a people. Thousands of them were overtaken by the cholera, whose bones lie bleaching on the prairies of the west, which I saw with my own eyes. While this great company hotly pursued the church they were cut off in great numbers by the pestilence. "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood."—Rev. 12:15. The sixteenth verse says the earth "opened her mouth and swallowed up the flood which the dragon cast out of his mouth." After the major part of the church had left Nauvoo by compulsion, there was a fragment left, which were in poor circumstances, who were not able to leave; which included the most faithful part of the Church. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—17th verse. The dragon, or devil, made a hostile array against this remnant, with regular munitions of war, which took place a few months after the main body of the Church left Illinois.

Now a careful observer can see that the word of the Lord has been fulfilled to the very letter. Now, my prayer is that the Saints may go on from faith to faith, until all these things which have long been hid, in consequence of there being no seers nor prophets, nor revelators, until the true gospel was restored to Joseph the Seer, may be revealed unto them.

J. GALLUP.

THE JEWS TO THE FRONT.

Just now the children of Israel are commanding respectful attention. We have illustrations abroad and at home. The fact that a Jewish youth carried off a distinguishing prize at Yale College at the late commencement, has been largely remarked upon in the newspapers. His name was Louis Hood, of Newark, N. J., and the theme of his successful oration was his own people.

But the case of a young Jew at Williams College, is even more interesting. His name is Charles Gross, of Troy, N. Y. He had pursued the regular course of study in that college, and graduated, giving the Valedictory

oration to his class. By the authorities he was excused attending upon Christian worship in the chapel, but he was uniformly present, and his intercourse with the students was such as to command their respect and affection.

The Convention of Jews at its session at Milwaukee had the subject of a distinctively Hebrew College before them. And it is not impossible that such an institution may be founded. But it is better for them, as a people, and as an American citizens, to claim the advantages of existing colleges, and find education in the midst of the same sorts of people with whom they must mingle in social and public life.

It is honorable to the spirit of a New England college that no restraint is laid upon a young man's conscience as to his observance of religious exercises. And the high honors obtained by these Hebrew youth, at Yale and Williams, show that the path to honor is open alike to all.

ZION'S LAND AND BUILDING ASSOCIATION.

The condition of the Church at present, warrants us in saying that it is about time some theory was devised, which would be considered practicable by the body, and could be utilized for the gathering together of the poor of God's people; those who have means can locate to suit themselves: Therefore, the proposition I desire to submit for investigation; and, if needs be, improvement, is the above named association. The object is to place the poor in a condition to help themselves, and placing them in this condition, they can secure an inheritance in the land of Zion.

The capital of this organization is to be raised as all joint stock companies. The corporation is to be composed of officers chosen by the body, and designated as president, secretary, treasurer, agent and manager

The purpose of this company is to buy large tracts of land, divide them into small farms; improve them, if needed, and sell them to actual settlers (who are worthy) on easy terms. The agent will [should.—Ed.] be a competent man to investigate all titles to land, and make all conveyance of titles; will travel through the country without raising any suspicion, or excitement, and take advantage of all bargains.

Our manager will [should.—Ed.] be a master mechanic; understanding the purchasing of all material used for improvements, and shall superintend the constructing of all works. Our president a man of wisdom, and a fountain of truth, possessing the gift of discernment, and guided by the revelation of God; and thus qualified can arrange by lot the inheritances of the Saints, and thus organized we are prepared to act. And now comes a worthy Saint with but little money, unacquainted with the geography of the country, approaches our president, who most kindly tells him we have land to sell, and the inspiration of the Spirit says, there is Bro B's

location; upon condition that he works out his salvation (a two fold) with fear and trembling, and the considerations are these.

Sixty acres, more or less, of land at fifteen dollars, more or less, per acre, at seven per cent, or less, interest, per annum, on seven years, or more, time, twenty per cent of the purchase money, or less, paid when the bargain is closed, all transfers at purchaser's expense. Thus sixty acres of land, at fifteen dollars, more or less, will amount to, twenty per cent purchase money \$180,—\$900.

1st year's installment and interest...	\$153 25
2d " " " "	146 05
3d " " " "	138 85
4th " " " "	131 65
5th " " " "	124 45
6th " " " "	117 25
7th " " " "	110 05

Making in the aggregate \$1101 55

Now suppose you rent sixty acres for seven years, at three dollars per acre, you pay \$1260 and have no home.

This company proposes to take you on probation for seven years, and if you continue faithful in paying your rent, then at the expiration of that time, they give you a deed to your inheritance, and you have saved besides \$148.45 over renting. Who is there among us that could not secure a home on these conditions, and how many of our wealthy brethren would avail themselves of the opportunity to do good, could they have the desired security for their money. This plan offers security for all concerned, what a field opens up to do good on a principle of right, guaranteed by law, and controlled by love. What an inducement would be offered to the faithful, to gather, and what a company could find employment, building houses and improving lands; carpenters, plasterers, painters, blacksmiths, and merchants would be required, and if this theory will work, which we have no doubts, for we have an abundance of evidence of its success, then by holding up the curtain of the future what a work could be opened up, and carried on in the period of seven years, and the beauty and feasibility of the work is, all are secured in helping each other.

It is a self evident fact there has to be a gathering; means will have to be used to bring it about, a preparation will have to be made, and the problem to solve is how are the poor to be placed so they will be self supporting. Could the readers of the *Herald* see this work, as it has been presented to me, and how it can be brought about, they would rejoice to know that available means could be obtained, and the work soon could be tested to our satisfaction.

Some obscure individual will yet step upon the stage of action, possessing financiering ability that will arouse the latent energies of the Church in this direction, which will ultimate in the gathering of the Saints to the land of Zion, and when we can see evidence of this, we may be assured Zion is putting on her beautiful garments, and arising in her strength. I may have something more to say on this subject again. Yours in the hope of life.

WM. ANDERSON.

When one sin is admitted, it is generally found that it has a companion waiting at the door; and the former will work hard to gain admission for the latter.

Self-conceit is the attendant of ignorance.

IMPROVE YOUR TALENT.

What can I do? may be asked by many who are idle, and yet at the same time possess natural abilities which if properly cultivated would produce effects which would make happiness in the hearts of many. We assume the ground of reason, when we say that there is no man who has a gift or talent which is not susceptible of improvement. If it is not used, not cultivated, it is as if dead, and few such will ever prove that they possess abilities worthy of notice. Why are talents given to men if they are not to be improved? The Giver had better retain them in his own possession than distribute them and not require the recipient to cultivate the same. We must acknowledge the one great source from which those talents emanate, which are so lavishly distributed among the human family. And, as He is all wise, and willeth not the death of any, we must not conclude that the cultivation of any of those talents given by Him will prove a curse, if wisdom counsels in the use of them.

It must be expected, also, that He will call upon us at some period to give an account of the use we have made of the material or means placed in our hands by Him. And to keep that day in view would be wise in us, that it might thereby be an incentive to cause us to put forth our noblest powers to gain "other talents;" for it is natural in man that he be elevated or stand approved in the eyes of his superiors. And the wise know that it is written, "He that is faithful over a few things shall be made ruler over many things." Every inducement is held out to us by him who has said "Ask and ye shall receive." Then shall we not ask of Him?

The Latter Day Saints understand that it is by following the laws given through Jesus Christ that talents can be most successfully used. These are the gospel laws, which we find in the sacred word. The rule is laid down by him to use our gifts, that the most universal good may be done, the giver honored, and eternal interest accrue to the talent-holder and user. Then having a perfect rule why not all try to follow it? where is the excuse that we can offer at the day of settlement that we did not gain other talents? Can we say the rule was deficient? No! Must we hear—"Take the talent from him and give it to him that hath ten? If you had been faithful over one, I would have made you ruler over perhaps more than one city, but now I give unto him that has the ten, to be ruler over eleven. You have lost your talent; it has cursed you; you are crowned with dishonor, and the faithful I crown with honor, and add more treasures to his care."

To be content with such things as we have, and not covet another's position is good. It matters not how low a seat we occupy, it was made for some one to sit on, and perhaps for the present it is you; and if so, you would be ill at ease in another. Then work on the material God has given you, that you may produce some results which will show to Him that you were not idle. You can do some-

thing, and, if you are a "Saint in very deed, you can sow some pure seed, though you sow on rugged ground; and you may, after many days, find that it has not been in vain. Take courage, Saints, and work while you may; there is ample room for you to improve that you may be workmen that needeth not to be ashamed. May we all be stirred up to the full improvement of our time and talents in my prayer in the name of Jesus. Amen.

L. R. D.

LETTER FROM ELDER JAS. CAFFALL.

Dear Herald:—By the tenor of Elijah's language at the time he confronted the false prophets of Baal, it would seem that decision of character is one very necessary qualification, to begin and continue the race in the divine life, that the prize may be won. There are but few, if any, to be found who have stepped upon the gospel platform, which was erected in the year 1830 but have declared or borne testimony to its validity, and that it was what they longed for, and by continuance would bring to them, after their earthly career should close, all that was necessary to redeem and perfect them. A salvation from, and not in their sins, was that to which their expectations were raised, and it is remarkable indeed that all, with few exceptions, if any, remained decided and steadfast long enough to make the above declaration—that by their words they might be justified or condemned.

The writer met an old acquaintance a few days since, who had given more than the fourth of a century in telling the world that the above platform was the very one on which they could stand to find redemption, (nay, more, the only one), after which, he made gigantic efforts to call the attention of the world—that he had been mistaken, justifying himself in the attempt to prove the fact of a progressive age, and that while the old apostolic, pentecostal gospel served to calm our doubts and chase our fears twenty-five years ago, the building of a few thousand miles of railroad, (one of the necessary facilities for the spread of the gospel in this latter age), setting up telegraph poles, delving down and soaring high, and other modern improvements, has destroyed the potency of the gospel, creating a necessity, in order to show our appreciation of progress, to declare to-day that which we called earth and heaven to witness was a solid, saving truth, twenty years ago, was but an hallucination of the brain, or the effect of the wildest fanaticism into which the light reflecting from the progress of the age has penetrated.

And yet this bold champion, who was so very blatant in thus justifying himself in his recantation, remarked that he was not glad that the progress seemed to justify the change, for those were happy days. Callous as my heart may be, it was moved to pity. A moment's silence ensued, the next we were borne assunder by a change of cars, perhaps never to meet again in time; and, as the distance widened between us, my mind reverted to the time I first met the above individual, struggling in the

midst of poverty and opposition to tell the story of the cross. Nor did I forget a suggestion offered, at that time, of a small incident, a frequent repetition of which I suggested to him would, I thought, jeopardise his liberty in Christ, nor did I forget his exulting smile, as indicative of his ability of going to the very edge of the precipice without tumbling over. Surely time is a tester of men and systems. That decision of character, with unfaltering steps, are essential to our present peace and future happiness is very clear. But who shall abide? But, doubtless, you will think this a lengthy preliminary, as I only intended to report progress.

After, by request, offering religious ceremonies over the remains of Bro. D. P. Hartwell, who was laid away September 29th, giving but a few hours before his death evidence to his wife, his aged and sainted mother, his brothers and others present, unmistakable evidence of his non-fear, but also his inexpressible delight, at the thought of going into eternity.

I left home, and attended a quarterly gathering of the Northern Nebraska District, held in Washington county, which convened on Saturday, 5th, as per announcement. Two of the most harmonious and spirited sessions, held on Saturday, I have ever seen in that district, while the officials seemed to realize that they had rights, and enjoyed a liberty, and a corresponding effort was made to enjoy and maintain those rights and liberty without thinking evil, or impugning the motives of others. To transact business by common consent, for which there is no special law given, is certainly evidence of liberty, and all wisdom and knowledge is not given to one or two with a right to exercise it in a manner necessitating the balance to labor for the executing of measures they had no voice in framing or bringing into being. And yet it is not always that business thus done gives satisfaction, and retains unity and good feeling. "Wire pulling," "packed," "cut and dried," are phrases that I have heard applied to political parties, and to other societies, and by these terms I suppose they mean unfair dealing for the purpose of carrying through a projected scheme which high minded men become disgusted with. Such a desire, much less acts of like character, should never enter the minds of officials of the church. An honorable defeat can be better borne than the glory of a victory brought about by dishonorable means.

Having been interrogated touching children voting on any, and every item of business because they are members, I offer my opinion thereon. It will only go for what it is worth, of course. I think that every parent having children who are members of the Church, should exert themselves to teach them the necessity of voting understandingly when they do vote, and that while there may be items of business which do not involve the necessity for the exercise of judgment, and discretion, yet there are items that do call for judgment, discretion, and understanding, and the passage of a measure without them may result in dissatisfaction, and even in strife. A victory won through intrigue or wrong doing, may give a momentary pleasure, on which a calm reflection may produce a remorse of conscience, which may be of years duration. Blurs or spots, produced on the record of life through human weakness, though dimming to some ex-

tent the brightness of our lives, may be atoned for, removed, or forgotten, through an effort to make restitution and improve, while a studied pre-determination to perpetrate a wrong through malice or revenge may prove disastrous and blast our prospects for future happiness. There certainly can be no consistency in encouraging children to vote who understand that they hold up their hands because they are told to, and nothing more. It were better then to instruct them only to vote understandingly, than induce them to vote so as to create dissatisfaction simply because they are members of the Church. While children should know their rights, they certainly should not be encouraged, in doing that for which they could not assign a reason. All measures and plans adopted, should be for the good of the cause, which would crowd out all selfish motives, and this would preclude unpleasant feelings through business transactions.

At 9 a. m. a prayer and testimony meeting was held, preaching at 10:30, prayer and testimony at 2 p. m. The weather was favorable, and a goodly number present. The morning prayer meeting especially was enjoyed to an extent of creating a consciousness that more than an ordinary degree of God's power rested down upon each one, creating a happiness which seems a full compensation for all the trouble or disappointment experienced for the gospel's sake. A review and confession of wrong with a desire to improve seemed a reasonable, nay, a pleasurable service, and every opening where hardness or ill feeling might enter, was effectually closed, and the warm love of Christ seemed to fill every heart, making, for the time being, a heaven on the earth. It was the still, small voice, yet powerful, with no signs of excitement or wild enthusiasm.

Bro. A. Jeffs testified that last June, the time himself and wife entered the Church, the head and face of their babe, then nine months old, were covered with sores, that medical aid both in Missouri and Nebraska had been had, at a considerable expence and to no purpose, and that after being administered to, it began to amend, the sores all disappearing, until the face and head became perfectly sound. He declared that it was a great evidence to him of the interposition of God's power. The Saints coming from a distance provided themselves with eatables, and blankets, which course obviated the necessity of those living where the conference was held from roasting for hours over the stoves, cooking pies and coffee so that if they should happen to get to meeting before conference closed they were too tired to take comfort, and would perhaps rouse the feelings of the speaker by going to sleep. Another advantage: The Saints had time to visit and talk between meetings, and then at the opening of the meetings were on time. Two were baptized on Sunday, and in consideration of many wishing to reach home, the conference adjourned Sunday 4 p. m. and thus closed a most peaceful and profitable session, and the largest gathering (said to be) ever held in that vicinity, except perhaps a political gathering. To meet the expectation of some outsiders concerning an evening meeting, Br T. J. Smith and myself remained and made an effort to entertain those who came. Out of the number of invitations received to visit

locations and preach, I decided to cross the Platte. On my way here I stopped at Platte Valley. Two were baptized, and up to this time have held five meetings; attendance fair. Some are alarmed and cry "delusion," while others think well of the doctrine but are slow to enter. Several of the brethren from the above district have labored here with some success, but it is quite difficult to re-create an interest which had been begotten and suffered to die out through a lack of labor at the proper time. With a desire to abide in truth,

JAS. CAFFALL.

CLEAR CREEK, Neb., Oct. 14th, 1878.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, November 15, 1878.

THE YELLOW FEVER.

THE yellow fever scourge which has now been holding high carnival in the southern states is slowly yielding its sway to grim winter in frosty beard and furred garments. Medical skill failed to do more than modify the severity of the attack, and possibly to mitigate the pain; but could not check when once the fever fastened upon its victims; nor prevent the spread of it to different localities. It was monarch for the time, and seemed to revel in enforcing its own dread decrees. The approach of winter, however, has changed the face of the dread visitor, and human courage has risen in hope; so does the intervention of God's providence give relief where all else has failed.

During the prevalence of the scourge the south has piteously appealed for help, and this cry has not fallen upon ears that were dead to piteous sounds. The north, cold frosty north, that donned the carbine and knapsack, and bared the pitiless steel when the sacredness of the experiment for self-government being tried in the land was widely assailed, as they thought by the same south, melted at the touching appeal, and help, lavish help was sent both from private and public resources. The hand of government, in this case the hand of the people, was a ready hand cheerfully extended and gave with unexampled prodigality to each distressed applicant.

From this visitation and what has developed during its stay, it is believed that the South will have learned to more fully comprehend the character of their northern neighbors, and to better appreciate the sterling integrity which enables them to answer the terms of the mutual declaration, "enemies in war, in peace friends."

The century has hardly afforded a grander opportunity for the exhibition of the sublimer courage with which man has been endowed, than this visit of yellow fever to the South has presented. Men, in battle and under excitement, face death with a daring deserving and receiving human admiration; but when a scourge like this is sweeping over a land, to meet and cope with which gives men no hope that chance or the accident of war may spare them, requires the exercise of a bravery, compared with which the daring of a soldier is but as the glimmer of the taper to the shining beams of the rising sun. Those men which stayed in the cities where the pestilence ruled riotously, were, for many died at their

posts, and are deserving of man's best respects that he pays to courage; but those who, unaccustomed, and unused to the vitiated air of the pestilence-ridden cities, voluntarily went down into the verge of that terrible death, as doctors and nurses, telegraph operators and assistants, who shall be so proud, so haughty, so dead to human greatness and fidelity to suffering man as not to accord to them a meed of praise. Such was the sublimity of the courage displayed by our Savior who gave his life for them who hated, as for them who loved him; and these of whom we write have emulated his devotion. We feel a touch of humanity's pride that we are human when we write of such deeds.

ZION'S HOPE.

It seems necessary that we should again call the attention of the Saints to the need of their sustaining our periodical for the young, our Sabbath School paper, ZION'S HOPE.

We are assured from letters received and from observation, and from what we hear, that the paper is well liked, and is read, not only by the children and the young people, but also by the older ones of all ages; yet, through mere neglect, many suffer their time of subscription to expire unnoticed. The children know it, but many of them do not have the means of their own to renew the subscription, and so the paper stops because the Herald Office is not able to do a large trust business on the HOPE. The children not being able to renew, the fathers and mothers, the older brothers and sisters, do not attend to the matter and furnish the necessary thirty or sixty cents, and so the paper ceases, after one or two extra numbers, for the reason given above. But when any one can not pay at present, but can in a few weeks or so, write us and we will continue to send it as long as we can reasonably do it, or until they pay.

Therefore we ask the older people, the fathers and mothers, brothers and sisters, to interest themselves for the smaller people and to sustain the HOPE in its further publication; for if this is not done its existence may close, or at least it may become quite an unprofitable business for the Board of Publication to continue its issue.

We also feel that many more of the Saints might contribute original articles for the paper. Furthermore, there are many young Saints who attend high school in various places and write essays and compositions which are well worthy of being published in the HOPE. These we would be glad to receive, selecting such as will be most applicable, most instructive, and most worthy of putting into print, and we seldom reject anything that has any point or lesson in it.

Now, dear Saints, old and young, please think of these things, and let us hear from you, financially and as contributors also.

THE balance of trade is this year in favor of the United States to the amount of nearly \$400,000,000, a large increase over any previous year. The exports are largely in excess of the imports; to such an extent, indeed, that a few weeks ago one million of dollars were withdrawn from the Bank of England for America. To make this deficiency good the bank increased the price of the Napoleon a penny and the Eagle a farthing, which resulted in returning a million of dollars to her vaults within the week.

Heavy and continued failures are now constantly taking place in England. Old and long established mercantile and manufacturing firms are becoming bankrupt, and financial distress seems to be surely creeping upon the old world; just as America seems to be emerging from her crisis of the same kind.

THERE are signs of war to be seen in the east again. Some of the leading newspapers of the principal cities both in England and the continent regard the treaty at Berlin as a failure; and assert that so far as the permanent peace of Europe is concerned, it was by no means secured by that treaty. Russia has, in reality, been allowed a breathing spell, and is, like a giant resting on his arms, waiting till opportunity occurs to again unsheathe the sword and unmuzzle the war dogs.

England's trouble with Afghanistan may be the opportunity for which Russia waits. She will not need to wait long; for if events now shaping in the far east culminate as it is feared that they may, then will the crowned heads of all kingly governments be filled with trouble, for political liberty, freedom from serfdom and bondage go before and in hand with religious freedom; and, inasmuch as the "star of empire" has taken its way "westward," until it was compelled to pause upon the shores of the Pacific sea, it must now rise and retrace its course; and upon whatever land its beams may now fall there will fall the influence of republicanism, and kings do not grow and flourish in them.

But the conservative nature of those kingly dynasties will not quietly deliver the sceptres of rule, and not until the tree of liberty shall have been planted, and carefully nourished as a tender plant, watered and fed by the blood of tyrants and freemen, princes and peasants, will it grow to shelter the oppressed; and as it is decreed, the only thing we can do is to live right, do good to all men, preach the gospel and the coming of Christ, and trust the result in the hands of God.

By the published minutes of the October Conference held at Salt Lake City, Utah, by the Mormon Church, we see that we are several times referred to as an apostate. It is not a little strange that men of otherwise common sense will make so glaring a mistake. We never held allegiance to the Utah leaders; nor were we ever baptized into a belief in their distinguishing doctrines, nor fellowshiped their practices, hence could by no means have apostatized from them. We believe in the gospel of the Bible, the Book of Mormon, and the Doctrine and Covenants, and have made open confession of that belief, and have not departed from it; hence are not apostate to the faith we espoused.

We do not seriously object to people calling us names if it pleases them, and they choose to do so; but consistency would say, if you call a man names, let there be some relation between the name you apply to him and the character you impute to him by the epithet. Now if they had called us heretic, infidel, unbeliever, skeptic, knave, or fool, it might have been within the role of consistency for them, as they probably think and believe us all these and worse; but to call us apostate signifies that we once believed with them, countenanced and fellowshiped them and their deeds, which we have never done. This is the truth, and whether for our future good or ill, it is so recorded.

WE have had the following on the hook some time, but it has been omitted for want of preparation and room. It is very suggestive, that such a conviction should have seized these men; but to those who have been waiting and watching, these are but the beginning of sorrows, and have been prophesied of by Latter Day Saints. Famine in China, in India, and lack of rain in a large district of Brazil, causing a famine there, together with the horror of war in Europe, and the yellow fever plague in the south, as recited above, are all in fulfillment of what has been foretold.

"The following letter was sent to President Hayes last night:

"PHILADELPHIA, September 16.

"To His Excellency the President of the United States: The conviction grows deeper with thoughtful men that 'the Lord has a controversy with the inhabitants of the land.' On the very threshold, as we had flattered ourselves, of returning prosperity, we find the whole country plunged into mourning, and the wished for revival of business seriously delayed by the alarming pestilence which ravages our Southern borders. This is but the last in a long series of calamities which reaches back to the very beginning of our civil war. That these facts attest the displeasure of the Supreme Ruler of the world against this nation we are profoundly convinced, and also that our only hope of escape from still sorer retributions lies in a diligent inquiry into the causes of God's anger, and in speedy and heartfelt repentance and reformation. That the mind of the people may be turned to these momentous considerations, and that united prayer for the grace of repentance and for the removal of his heavy judgments may ascend to the Father of Mercies through our Lord and Savior Jesus Christ, we, citizens of Philadelphia and vicinity, respectfully ask you to appoint, in your wisdom, an early and convenient day to be observed by the whole nation as a day of fasting, humiliation and prayer.

JOHN Y. DOBBINS, President M. E. Preachers' Meeting.

NATHAN B. DURELL, Secretary of the Preachers' Meeting.

R. JOHNS, Moderator Presbyterian Ministerial Association.

CHARLES BROWN, Secretary Presbyterian Ministerial Association.

R. G. MOSES, President Baptist Ministerial Conference.

J. NEWTON RITNER, Secretary Baptist Ministerial Conference.

JOHN ALEXANDER, Chairman Executive Committee Sabbath Alliance.

JAMES POLLOCK, Supt. U. S. Mint.

O. C. BOSBYSHILL, Coiner U. S. Mint.

J. C. BOOTH, Melter and Refiner U. S. Mint.

WM. E. DUBOIS, Assayer U. S. Mint.

GEORGE H. STUART.

JOSHUA L. BAILY.

AMOS R. LITTLE, and many others.

THE following slip is from the Chicago Times of October 26th, and seems to indicate that Elder E. C. Brand stumbled upon a train of evidence that may lead to a partial enforcement of the law.

"SALT LAKE, Utah, October 25th.—This city has a sensation growing out of a polygamy case rather out of the usual line. John Miles, a young Mormon missionary, recently returned from England bringing a Miss Owens, whom he was to marry. He met two sisters named Spencer, also under engagement to marry him. Miss Owens at first objected to the quadruple alliance, but finally consented. All three women, it is said, were married to Miles in the Mormon Endowment House on yesterday. Last night the Owens girl sickened of her bargain, and, escaping from the wedding entertainment, went to the house of a neighbor, where Miles subsequently found and forcibly compelled her to return with him. To-day Elder Brand, of the reorganizers, or Josephite branch of the Mormon Church, laid complaint against Miles, who was arrested and is now having an examination on the charge of bigamy, before the United States Commissioner. The officers have

not yet succeeded in finding more than one of the three 'wives,' Miss Owens. She testifies that she was married to Miles on Thursday. The other two will probably be found in a day or two."

The law should be enforced. There is neither humanity nor justice in suffering so flagrant transgressors to go unpunished.

ERRATA.—In the article by Bro. W. H. Kelley on "Finances," in HERALD of September 15th, 1878, page 274, half way down right hand column, it should read \$2,000 instead of \$4,000, and on page 275, right hand column, twelfth line, it should read "places the amount opposite the name," instead of "name opposite the name."

Also, in the General Conference minutes the appointment of Bro. E. C. Brand should have read, "Northern Utah, Idaho, Montana and Wyoming," instead of "and Nevada." It was our (the Secretary's) error in copying.

EDITORIAL ITEMS.

BRO. JOHN COBB, of Lower Lake, California, writes of the labor of Bro. Orren Smith in his vicinity, in June last; and of a later visit in August, when he and Bro. Cobb went a hundred miles north of Lower Lake, via Stony Creek to Newville. At the former place are some who left Salt Lake at the time of the Morrisite departure from Brighamism, and these seem afraid now to take any further part in the latter day work, but at Newville the brethren had a favorable time during their week's stay, preaching and talking. These were the first meetings in defense of our faith ever held there, and the brethren look for good results, for there was much inquiry. They returned via Kelseyville, where Bro. Smith preached soon after, as Bro. A. Haws had been doing before him, and at Lower Lake also, Bro. Cobb assisting, who reports that the Saints of that region are striving by good lives to adorn their profession.

Bro. L. C. Donaldson, writes that the Mill Creek Branch, Fremont county, Iowa, is prospering, and that peace and harmony prevail among the Saints.

No more \$1.25 Harps on hand, and will not have for some weeks. Those whose orders are not filled will understand by this the reason. Will send as soon as another edition is ready. We have those at \$1.75, \$2.00, and \$2.25.

Bro. J. J. Cornish wrote from Sanilac county, Michigan, November 3d, that he was preaching in the region of the three branches organized there; had baptized another, altogether over one hundred by him and Bro. R. Davis since Spring.

Bro. Thomas Nutt, of Rockport, Missouri, a miller by trade, is out of employment and would like a job. He can furnish good recommends. Address him as above and give him work if you can.

Bro. Walter Brownlee of Phillips county, Kansas, thinks that an efficient Elder could do a good deal of good in that region. He has not seen a Latter Day Saint for three years, since he moved there from Holt county, Missouri, but we hope that he has been, by a good example and conversation, preparing some hearts to become Saints on opportunity. We pray that he may be healed of his sickness.

By letter from Bro. W. H. Kelley, we learn that Bro. and Sr. T. W. Smith had reached Madison, Indiana, on their way east.

Bro. Harvey Elmer of Reno county, Kansas, would like to have an Elder come there and preach. He will aid one what he can. He lives twelve miles north-east of Hutchinson.

We published some time ago a proposition having in view the colonization of certain Saints, who might associate themselves for that purpose. We now offer another by different author, asking for it a patient reading and consideration. The writer is evidently impressed with the feasibility of his plan, and we are quite willing to see it used. If good it may be aired; if not equal to the object in view, it may be discovered. We say nothing of its merits and shall wait the details, as these will afford a means to judge of its practicability.

Sister Sarah A. Rose, of Graysville, Ohio, writes that the Saints located thereabouts have been having good meetings under the presidency of Bro. S. W. Hogue, but, through the opposition of some members of another church, they may possibly lose their present meeting place. We hope not, however, and that bigoted spirits will not prevail over the kindly and courteous ones.

Bro. Joseph Luff wrote, October 17th, from London, Ontario, that their conference on the 5th and 6th was blessed with the spirit of harmony and peace.

All interested will please take notice that the address of Bro. John Roberts, Bishop's Agent for California, is 1728 Seward street, near Wood, West Oakland, California.

Bro. Joseph A. Stewart, of Philadelphia, continues to prosecute the openings made for preaching in that city, and as a result of the perseverance finds that some are talking of being baptized soon. May he be encouraged till he shall reap.

Bro. Frank Hackett wrote, some time since, a few items about preaching in and visiting various places in the Western Wisconsin District over which he presides. Bro. C. W. Lange assisted him some. They regret that Bro. Patterson could not reach them.

Bro. James Dutton writes that there is a great deal of sickness and considerable pressure of the hard times in South-eastern Kansas this season, in consequence of which the work of the gospel moves slowly there.

Sister Delilah Kelley, of Bagdad, Florida, writes of the spiritual delight she has in reading the HERALD correspondence, and she wishes to exhort the sisters to strive vigorously to increase the subscription lists, and thinks that all will be blessed in making the effort to do so. We thank her for her interest and for her efforts also.

Bro. John H. Lake wrote from Rushville, Illinois, October 21st, that he was preaching near that place and expected soon to go into Brown and Pike counties, and thence to Hannibal, Missouri. He baptized four at Vincennes, Iowa, the 3d. May he be strengthened for present and future trials and labors, that he may find great consolation and peace in doing a successful work for the Master while the great work shall last.

Bro. Edward Larky, president of the Eastern Iowa District, reports that everything is working favorably in that region. Their last session of conference passed off well, and two or three have been baptized in the district since. Their next conference will be January 4th and 5th, in the Butternut Grove Branch. Those coming to Maquoketa by train will be met by the brethren and conveyed out.

By a letter from Bro. J. C. Clapp, unnoticed during absence, we learn of the discussion at Gospel Swamp, California, between himself and G. L. Russell, an Adventist. Bro. Clapp says, "I affirmed that Joseph, the martyr, was a true prophet, and I was blessed in defending him. Mr. Russell had been reading Sheldon for four months, preparing for the fight. His favorite witnesses were 'Tell It All,' 'J. D. Lee's Confession,' 'Beadle,' and the like. We were posted on all of his crooks and turns, and did not allow him to get off with anything."

The Christian *Messenger*, of Bonham, Texas, sent us by brethren B. F. Boydston and J. Q. Dillard, contains a page editorial account of the debate in August last between Bro. A. J. Cato of our faith and J. L. Thornberry of the Christian society. Both Mr. Thornberry and the editor misrepresent and pervert our views, and also, we feel satisfied, those of Bro. Cato as a representative of the faith, particularly as to our belief in the Bible. He says that Bro. Cato "had little faith in the revealed word of God, the Bible, in fact that he was an out-and-out infidel, so far as our Holy Scriptures are concerned," a very sweeping and severe charge, and one having no just foundation we believe. Mr. Thornberry is also now writing some articles in the same paper against the Church, but they are without value against it, because the errors of men, or their weaknesses, are the marks aimed at, and these acknowledged leaves the truth unharmed in the sight of the honest seekers for it. Those who may be blinded by bluster and noise without any argument on the real merits of the case are those whom the love of truth in deep earnestness, has not touched, and the matter thus agitated will only make the work easier for the ministers of Christ's gospel.

Bro. David Mills of Dunmore, Pennsylvania, has a two column letter in the *Scranton Free Press*, on "Communism Exposed," which we will read.

Bro. B. G. Watson writes from Arcadia, Kansas, that he is still laboring what he can in the Redeemer's cause and has been blest in what he has done. He has baptized six in that region since moving there last March.

Bro. Levi Anthony writes from Wilbur, Nebraska, that Bro. R. J. Anthony is preaching there again, and prospects are good for a glorious work in that region. The Saints are feeling well.

The address of John T. Davies, formerly Cherokee, Kansas, will now be Weir City, Cherokee county, Kansas.

Bro. C. M. Fulks writes from Weir City, Kansas, that there is a sort of believers there, or near there, who are said to accept the Scripture, as do the Saints. Some girls belonging to a family found a rattle snake and took it to the house, and the mother as well as the girls took it up and handled it; the mother laid it out in the yard and told it to stay there till the father returned, but afterwards, forgetting it, stepped on it and was bitten and came near dying, but they sent for some of their elders and she recovered. All this we can have no objection to. Faith in God and belief in Christ must work alike, and we see no reason why those who choose, may not pick up serpents, if they have faith enough. Brother Fulks states that Bro. D. S. Crawley is doing some preaching in the district, the Spring River. Not much is being done other than that.

Bro. McDowell preached at Mission, LaSalle county, on the 3d inst., and had a full house.

Sister Louisa T. Carroll, of Joplin, Missouri, wishes the prayers of the Church for her son, C. Jenkins, of Texas, who is sick. Let prayer be made for him.

A letter from Joseph Smith Utley, dated at Bolesville, Johnson (Pope) Co., Arkansas, Oct. 25th, states that himself and two sisters, children of parents once belonging to the Church, are located near that place; who are desirous of being informed respecting the Church, and its present work. We sent pamphlets and a copy of the *HERALD*, thinking that as good a way to reach them as any. Any of our brethren passing that way would do well to call on them.

A son of John E. Page, one of the original members of the quorum of the Twelve, presented himself to us the other day, and made application to be received into the Church on his original baptism, that rite having been performed in the days of the martyrs, Joseph and Hyrum, by Eld. Richard Savery. We welcome brother John S. Page, and trust that he may be found a representative of the truth powerful as his father was.

Two were baptized at Plano, October 28th, by Eld. H. A. Stebbins, one a searcher of truth from Little Rock, Arkansas, the other a young woman, resident in Plano; and, so they come "one of a family, two of a city," as the Spirit of the Lord works and waits. Truly it is the Lord who giveth the increase.

The good work still goes on at Mission. Bro. Blair had a full house Sunday, October 27th, and believes that a number there will yet obey the word.

Bro. Archie McKenzie writes from Merlin, Ontario, that there was a pleasant time had at the last conference of the Church there held at the Zone Branch. The word was spoken by brethren Luff, Cornish and Emmett. Bro. McKenzie thinks good will result. At our visit in Canada, he was troubled with disease of the eyes; we administered to him, and he writes that he began to amend and is quite well. He properly gives praise to the Lord.

Bro. Stebbins reached home on the 15th of October, much improved in health by his six weeks' sojourn in Iowa. He took up the burthen and routine of office work with characteristic promptness and renewed vigor. He attended General Conference as Secretary of the Church, and also wrote and prepared copy for the *HERALD* and *HOPE* while absent, as well as preaching in Decatur county and Burlington, Iowa.

Bro. W. S. Loar, Elk county, Kansas, writes that is hard labor there for the spiritual worker at there that place, and that his own labors do not seem to be appreciated. Well, Bro. Loar, you are not alone, all workers for humanity must, to some degree, bear the added burden of being unappreciated.

Bro. H. A. Stebbins baptized two into the Plano Branch, October 28th, and two November 4th; and Bro. J. S. Page, son of John E. Page, was received into the branch, November 4th, 1878, making an addition of five to that branch within a week. Bro. Page sent us the paper from which we notice the item respecting Br. Brinton, and his inn at Jerusalem.

The congregation in the Saints' Meeting House, at Plano, on the evening of the 3d was quite large, and very attentive. So, also, was there a good attendance at Sandwich, where Bro. W. W. Blair and Bro. C. G. Lanphear held services, under charge of Bro. Stebbins who presides over the branch there.

Mr. Jonathan Brinton, of Washington, Iowa, under the impulse of enthusiasm for the Holy Land, sold out his possessions, took \$10,000, and left the same amount with his wife and family, and started for Jerusalem. Arriving there he bought several acres of land two miles east of the city and built a hotel. He has been very successful, and now his wife and son who stayed behind in hopes that experience would send the father home, have gone to him; being persuaded by the glowing pictures he has drawn of life in Palestine. So does the spirit work to bring to pass the end designed of God.

Bro. John A. Robinson stated in a discourse delivered in Plano, on the occasion of his late visit to this place, that the Monks of a Monastery between Jerusalem and Joppa, had sold in the latter place, \$2,000 worth of vegetables and garden stuff, off five acres of land in one year, the result of three crops.

Attention is asked to our editorials on the *HOPE* and its subscription; read, reflect, decide and act.

Bro. C. W. Short, of Joplin, Missouri, has been appointed a mission to Northern Illinois and Indiana, by the Presidency, in agreement with a resolution of the Spring River (Kansas and Missouri) District Conference, lately held, recommending him for the appointment. We hope that Bro. Short will meet with much success in these fields during his sojourn in them.

We thank the following for papers received:—J. R. Nicholas, M. B. Williams, F. M. Sheehy, O. E. Cleveland, B. F. Boydston, C. E. Tillinghast, David Mills, Thomas Henning, Thomas Taylor, T. R. Hawkins, J. A. Robinson, William Street, Gomer Reese, C. L. Muetze, E. W. Knights, and L. C. Donaldson.

Bro. B. A. Atwell of Greenwood county, Kansas, writes that he intends to labor in the ministry as much as possible.

Bro. Pitt, an Elder of the Plano Branch, has opened a door some few miles south of Plano, where there seems to be an opportunity for good being done. He and Bro. J. F. McDowell were to fill an appointment on the 10th of November.

Bro. John A. Robinson, of the Kewanee District, was at Plano on the 27th October, and preached in the Saints' Chapel on the Angelic Ministrations of the Book of Mormon.

Bro. Joshua Armstrong of South Bend, Nebraska, reports having a good conference of the Southern Nebraska District, at Palmyra, October 20th and 21st. The gifts of the spirit were enjoyed in their testimony meeting, and most of the Elders show a willingness to preach the gospel. There are many calls for preaching in the district, more than can be supplied.

No Songs of Zion yet on hand. Have been printing other extra matter, and are now working on the tract "The One Baptism," for which there has been so much demand, and orders for which we will be pleased to fill before long. Shall publish "Songs" as soon as we have a chance. Those who have sent orders and paid for them are on our books, and the "Songs" will be sent when we have them, or the money can be turned to other purposes. So with the "Visions of Joseph Smith," which are not yet re-published.

Bro. Joseph F. McDowell reached home a few days since, passing through Inland, Iowa, and Kewanee, Illinois, on his way, preaching in both places. He spoke twice at Plano, Sunday, the 20th, and at Sandwich on the 27th.

Bro. John Macauley of Dunn county, Wisconsin, eighty years of age, and one who obeyed the gospel in the early days in Scotland, feels well in the cause of Christ, and wishes to exhort the Elders to proclaim constantly the tidings of God's kingdom, and to lift the warning voice to all the inhabitants of the earth. He feels that it is a day of judgment and of calamity.

Sister Mary A. Fuller of Kirtland, Ohio, writes of her faith in and desires for the growth of the Kingdom of God, and of her wish to advance in spiritual power and knowledge, and she asks an interest in the prayers of God's people to this effect. The Saints at Kirtland are striving to live faithfully.

Bro. Geo. W. Galley, president of the Central Nebraska District, writes of his labors the past summer and part of the fall in his district, namely at Deer Creek, Yellow Banks, Cedar Creek, Newman's Grove, Albion and other places. The district held a good conference at Cedar Creek recently, and there was much enjoyment of the Spirit and in the association of the Saints. Three persons were baptized.

Bro. J. R. Cook wrote from Sacramento, Cal., October 26th, that Bro. D. S. Mill was then doing a good work there in the ministry.

The address of Bro. Henry Jones, president of the Wyoming Valley District, Pennsylvania, is Taylorville, Luzerne county, Pa.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Oct. 17th.—During a religious meeting following a marriage service in the Colored Baptist Church, Lynchburg, Va., a panic occurred and twelve persons were crushed to death and a number were wounded.

A rain and wind storm at Delevan, Wisconsin, unroofed and destroyed houses and barns, wrecked other property and injured some persons.

At Detroit, Michigan, a man beat and pounded his mother (aged seventy years) to death, kicking and bruising her body and breaking her neck. Such fearful exhibitions of inhumanity are becoming more and more frequent.

Among the curious casualties reported in the dispatches this morning are two cases of death from injuries inflicted by vicious and infuriated animals. A boy riding a mule at Wilkesbarre, Pa., was thrown and killed, and the hybrid fiend then turned and nearly devoured the body; and a Michigan farmer was killed in an encounter with a furious stag at bay.

There are anticipations of serious trouble with the Indians in Washington Territory, as they are becoming insolent and hostile in their bearing toward the settlers, and both sides are arming for the possible outbreak. As usual, the Indians are rather better armed than the whites, having enjoyed the privilege of purchasing guns and ammunition from merchants who had them to sell.

The only son, aged twenty-one, of Jefferson Davis, ex President of the Southern Confederacy, died yesterday of yellow fever at Memphis.

At Owensburg, Ky., a drunken and vicious young man, plunged a knife into and disemboweled another young man, and when the latter's mother interfered he struck her to the heart with his knife, and injured another son of hers who came to the rescue with her.

A man in St. Louis, Mo., is convicted of the horrible crimes of raping nine little girls, whose ages range from nine to fourteen years. The vile wretch is a man sixty years of age.

19th.—The welcome frost has appeared in many places in the South as well as in the North, and the people are hopeful. The sudden change, however, increased the death rate for a day or two, there being twenty deaths at Memphis and suburbs yesterday; thirty-six at New Orleans, making three thousand six hundred and thirty-five, and of

cases over twelve thousand since the pestilence began in that city, two months ago. At some places no abatement, but in a majority the situation is better.

A fire at Milwaukee, Wisconsin; loss \$20 000. The report of the investigations into the affairs of the Glasgow Bank, Scotland, shows that systematic deception has been practiced for years in the book-keeping and official statements. The loss to the share-holders will be over twenty-five millions dollars.

Russia proposes to re-organize and increase her army so as to have a standing and available force of two million of soldiers. Fifty thousand Bulgarians are now officered by Russians and equipped with Russian arms.

21st.—The Managers, Directors and Secretary of the Glasgow Bank have been arrested on charge of fraud and confined in jail separately. American newspapers comment on this summary way of dealing with rogues, while in America they go free and flee the state and county, and elsewhere enjoy their ill-gotten gains, in luxurious living and extravagant display. The effect of this failure has been very damaging to Scottish trade, causing the closing of iron-works, mills and coal mines, and the reduction in wages by other firms and manufactories. The Glasgow Times speaking of the disgraceful and criminal conduct of the bank officials and directors, says: "It is doubtful if anything more will ever be heard from this side [of the Atlantic] about wildest banking in America." The London Times speaks of "the reckless mismanagement and long continued fraud practiced to hide that mismanagement," and all of commercial Britain laments the disaster.

By a railway collision in Wales twelve persons were killed and twenty or thirty wounded.

A dyke on a branch of the Nile, Egypt, has burst and ten thousand men are engaged constructing a new one.

The excitement in England concerning the Afghan trouble is increasing, and there are many fears of having war with Afghanistan and perhaps with Russia.

American competition with England in all the branches of manufacture of iron, cotton, woolen, etc., etc., it is said is bringing on a crisis in Britain, and that the failure of the Glasgow Bank and of the mercantile houses already reported, is only the beginning of them.

Twelve deaths in Memphis and suburbs yesterday, twenty-nine at New Orleans, twenty-four at Jackson, Miss., and a few each at numbers of other places. Much joy manifested at the coming of the frost. At Chattanooga thieves are pillaging and burning the houses of those who have fled from the plague.

22d.—Eighteen deaths in Memphis and suburbs yesterday, forty-four at New Orleans, mostly children upon whose delicate forms the frosty snap of weather had a bad effect. A few deaths each at Mobile, Chattanooga, Baton Rouge and elsewhere.

To Great Britain's envoy the Ameer of Afghanistan replies in a defiant tone, and dares England to do her worst.

Several other large firms in London and Scotland have failed in consequence of the Glasgow Bank failure.

23d.—Russia is determined to hold on to the province of Roumelia in Turkey, in the interests of the thousands of Christians there, but this is a grievous thorn to Turkey. Serious Cabinet difficulties exist in both the governments of Austria and Italy. Affairs among the nations are in a very complicated condition and a war, or wars, must ensue.

The mourning stockholders of the Glasgow Bank, representing thirty millions dollars loss, are holding meetings of condolence.

In consequence of a fever prevalent in Afghanistan the English troops remain away.

Weather in Memphis getting cold and frosty, so that the refugees are returning by hundreds to that city. Only eleven deaths yesterday.

23d.—Eleven yellow fever deaths at Memphis yesterday, forty-two at New Orleans, four at Vicksburg, four at Mobile. The new cases daily are nearly all citizens just returned. Other cases and a few deaths at other places.

The leading dry-goods house in St. Louis has failed; liabilities a million and a half of dollars.

24th.—Great destruction in Eastern Pennsylvania and along the Atlantic coast yesterday by a tremendous wind and rain storm, predicted by the Signal Service officers three days before. It began at Philadelphia at 3 a.m., blowing then at the rate of twenty-five miles an hour, which at 7:30 a.m. had increased to seventy miles an hour. Nearly all the church steeples, some of them two hundred feet high, were blown over, thirty-one churches being badly injured, also twenty-three school-houses, thirty-five manufactories and warehouses, five hotels, two elevators, fifty other public buildings and offices and nearly four hundred dwelling houses, many being completely demolished and the others unroofed or otherwise greatly damaged. The wind blew the water of the Delaware River so as to submerge the lower part of the city for a mile in extent, driving the people from their houses, and sweeping away bridges and drowning much live-stock in the suburbs. The Pennsylvania Railroad shed, which was 70 feet wide and 800 feet long was demolished. It is said in the papers that the church buildings could not have suffered worse if the wind had been "an evil spirit" against them. The tide and wind swept the damaged warehouses along the river-front and many goods were destroyed or swept away. In the country railroad bridges were lifted from their piers and dashed to pieces. At Camden, Trenton, Beverly, Pottstown, Norristown, Doylestown, Wilkesbarre, Scranton, Chester and Harrisburg, mills, bridges, churches, depots, manufactories, dwellings, barns, fences, trees, &c., and altogether quite a number of people killed and wounded and many cattle killed. The storm was also severe at Washington, New York, Brooklyn, Albany and other places, while along the coast the destruction of shipping was very great. The steamer Express in the Potomac had her cabin rent off like so much paste-board, and then the hull capsized, the passengers and crew were drowned, twenty lives at least lost. Scores of vessels, schooners, and other craft along the coast and on the rivers were destroyed or sent ashore, some riding on the waves a mile inland. At Philadelphia alone eight vessels were sunk and twenty-two others damaged. Two millions dollars damage in that city and in all the places mentioned loss of property great.

Afghanistan is said to be preparing a warm reception for English invaders, but the latter have decided to postpone an invasion till spring.

Two and a half millions dollars is stated as the loss by the overflow of the branch of the Nile previously reported; 250 lives lost.

By the overflow of a river in France a greater part of a town was flooded and much property destroyed the 21st. inst.

Other Scottish merchants, bankers, coal and iron companies are failing, and great gloom in trade end mercantile circles exists.

The yellow fever is fast losing its hold in the South. Yesterday nineteen deaths at New Orleans, fourteen at Memphis, six at Chattanooga, and a few at other places.

25th.—Sixteen deaths at New Orleans yesterday, seventeen at Memphis and vicinity. Only new cases now are the returning refugees. At Vicksburg not one returning has escaped being taken down and many have died. Some deaths daily at Chattanooga, Brownsville, Baton Rouge, Jackson, Holly Springs, Mobile, etc.

A man and his wife and two sons (young men) living near Vincennes, Indiana, were all killed last night in their own house by their hired man who wanted the money they had.

The shareholders of the Glasgow bank will have to make up the deficiency of thirty millions dollars in the assets. There were about 1,200 shareholders in all, so that this assessment, which can be collected to the extent that the property of the stockholders lasts, will probably bankrupt many merchants, and cause almost as widespread a disaster as if the loss were divided among the depositors. Nevertheless, it can not be denied that the shareholders in the bank, who were careless enough to be deceived by the Directors or greedy enough to wink at the unlawful speculations, deserve to suffer rather than depositors who had no

share in the profits and no voice in the management.

26th.—The Russian armies in Bulgaria and Roumelia are said to be on the alert and it is believed that Russia is bent on further conquests. So with "wars and rumors of wars" there is no peace in Europe. Russia refuses to relinquish the territory that she agreed at Berlin to evacuate.

An attempt was made at Madrid, yesterday, to assassinate the King of Spain, but the bullet did not touch his person. The man was arrested.

The improvement in the yellow fever situation in the South continues. The deaths yesterday in Memphis and vicinity were eighteen. Eighteen also at New Orleans, three at Chattanooga, and a few at other places.

Two companies of cavalry captured 150 Indian warriors in the Sand Hills on the Niobrara River, Nebraska, and took them to Camp Robinson. They were in a pitiable condition for lack of clothing, some being half naked. The capture was made in a blinding snow-storm.

Two murderers hung yesterday, one in Kansas, one in North Carolina.

28th.—The man at Vincennes, Indiana, who murdered the family of four, hung himself in his cell yesterday and when found was dead.

The funeral of Cardinal Cullen at Dublin, Ireland, yesterday, was witnessed by sixty thousand people.

The crowned heads of Europe congratulate King Alfonso of Spain on his escape from being assassinated.

Yesterday afternoon (Sunday) a gang of burglars entered the office of the Manhattan Savings Bank, of New York City, and overpowering the watchman, forced him to open the vaults, from which they took over three millions dollars in cash, securities and valuables. It is considered to be a most extraordinary and astounding deed and that no one saw them or suspected anything wrong, neither police nor patrol.

29th.—Impenetrable mystery still surrounds the enormous robbery of Sunday in New York.

Quite a controversy and perhaps trouble is to take place between the United States and England over the fishing grounds about Newfoundland. The people of that island drove American fishermen from their stations and destroyed some of their property, so the matter will be investigated.

Yellow fever abating. Twenty-three deaths at New Orleans, ten at Memphis and vicinity. Ice at Vicksburg, a frost at Memphis, but none at New Orleans.

30th.—There is a growing belief in a renewal of the war in the East, the chief parties to be Russia and England.

Another robbery in New York. This time a first class boarding-house. Money, diamonds and jewelry taken.

31st.—Twenty-one deaths from yellow fever at New Orleans, yesterday. Deaths from other diseases now exceed those from yellow fever. Four at Memphis, four at Mobile, one each at Vicksburg, Chattanooga, Jackson and other places.

Nov. 1st.—Russian newspapers are very hostile towards Great Britain and wish for the decisive war to take place. In England Gladstone in public speeches boldly attacks the Cabinet's policy in the Afghanistan affair, and declares Beaconsfield's work to be a series of blunders.

The cholera has been making frightful ravages in Morocco, Africa, killing thousands, and causing great destitution, poverty, and the overthrow of trade.

Fifteen deaths at New Orleans yesterday from yellow fever, a few at other places. The pestilence is about over and all rejoice.

2d.—Only eight deaths at New Orleans and a general relief from death elsewhere by yellow fever. Twelve thousand, six hundred and seventeen deaths in the South since the pestilence commenced.

Twenty-seven millions dollars worth of postage stamps, envelopes and cards were sold at the Chicago Post Office the past year.

4th.—The weather on the western lakes has been very severe and vessels have gone down, or been wrecked or otherwise disappeared, especially on Lake Michigan. A number of lives lost and much shipping property, lumber and freights.

Nine deaths at New Orleans, eight at Memphis and a few elsewhere.

Last harvest's tea at Amoy, China, has been adulterated to an extent beyond precedent with willow leaves. The Consuls have complained to the Government, which has issued a proclamation censuring the practice and offering rewards for the detection of offenders.

Lord Beaconsfield, the British Premier, had an apoplectic fit, on October 29th. His condition was considered precarious on the morning of the 30th.

Correspondence.

SALT LAKE CITY, Utah,

October 16th, 1878.

Bro. Joseph.—I arrived here last night, and took breakfast this morning at Bro. Warnock's, met Bro. Gurley and received with open arms. Have been some time in getting here, but have not been idle; preached after leaving Conference at Pleasant Ridge, Leland's Grove, Six mile, Magnolia, and Little Sioux, Council Bluffs and Omaha; had a time with a Brighamite Elder at Magnolia; this detained me some; laid over at Columbus, Cheyenne and Hennierville, near Echo, and am here well in health, saving bad cold; good spirits and feeling strong in the "Rock of salvation" and hoping for the future. I dined yesterday with Bro. Wells Chase and found several bundles of tracts, thanks for the same. Bro. Fyrande has visited Bear Lake Valley, and says chances and openings are good. As ever your brother in Christ, E. C. BRAND.

SALT LAKE CITY, Oct. 12th, 1878.

Editors Herald.—I have recently returned from a trip to Idaho. From Malad City I was conveyed to Soda Springs by Bro. John Price, a pleasant companion and noble brother. Brn. John Lewis or Morgan Jones had thought to accompany me, but the former being engaged in threshing could not, and the latter as a juror was also prevented. Bro. Jones however furnished buggy for us for which we return thanks.

Soda Springs is one hundred and eighty miles to the north of this city, and is situated on the north bank of Bear River, two hundred miles west of "South Pass," on the "Sublette cut off" route to California. I visited half dozen or more soda springs which are really wonderful and highly beneficial to the sick—a splendid place for anybody to spend the summer months. Capt. Codman of the New York Evening Post, told me he had visited various watering places in Europe, but none equalled Soda Springs in his judgment. He has property there, and there he spends his summers. At the Captain's request I wrote a succinct statement for his paper of our position and touching the Utah matters. While at Soda we were the guests of our noble hearted Bro. James Bowman and sister Eliason who treated us kindly. At the house of sister Eliason on Sunday while there we administered the sacrament of our Lord's supper in the morning and spoke in the afternoon, though but few attended, we had a very pleasant time, and the few Saints there seemed revived and comforted. Every one we met at Soda seemed pleasant to us and treated us kindly for which we thank them all.

On our return to Malad City I was met with substantial aid being handed me by sister John Lewis. It was the result of a subscription gotten up by a young gentleman by the name of Rees Davis—who had taken some interest in me though not a member of the Church—our brethren subscribing liberally—for all of which I thank them, and hope they may never feel the loss of what they gave to me. I speak of this as it was the first instance of the kind that has occurred in my ministry. On my way back I called on our noble brother and sister Thorn. Thence to Bro. Chase's, Bro. Hodson's, and then to this city at the house of Bro. Warnock, where I am stopping. Bro. Brand is in town and lodges with Bro. Jas. Browning who though not a member of the Church (though his family is) has done as much for the care and keeping of our Elders who have come upon this mission as any one in

it; may the Lord reward him. Our people here are all kind hearted and loyal to the cause, with but few exceptions, doing what they can according to their means; and though the mission may fail of bearing much fruit it is not their fault—but simply because darkness covers the people of these vallies and no man is able to dispel it, but it requires the power of a God.

I have had a severe attack of cold (that being the name we give to all diseases we don't understand) but am recovering I think. I shall return home soon as I deem it unsafe for me to venture a sojourn in this country during the winter being exposed too much by travel, and also because of other circumstances over which I seem to have no control at present.

I baptized five precious souls yesterday, making eleven in all since coming here. Bro. Brand preached two discourses here yesterday with moderate liberty. He is full of zeal and I believe will prosecute the mission with energy. Sister Warnock, though still afflicted, is getting better slowly. Will the Saints remember her in prayer.

Weather changeable, snow, ice, and then warm again. Yours for truth, Z. H. GURLEY.

BLUE RAPIDS, Marshall Co., Kans.,

October 20th, 1878.

Bro. Joseph.—You will no doubt be somewhat surprised to learn that myself and family are now located permanently perhaps at Blue Rapids, Kansas. On arriving here we found a little band of Saints, who love God and each other. We were rejoiced to meet here those noble hearted and faithful old veterans in the cause of Christ, father and mother Landers. It does one's heart good to be in company and converse with such good and faithful people. The Saints here are all alive to their duties, and are earnest workers in the cause of Zion. I have preached every Sunday that I have been here and hope to be an instrument in the hand of God in preaching the word of eternal life. The Saints in this place are intending to put up a house of worship this fall. May God prosper their efforts. We have quite good turnouts to our preaching meetings and several earnest seekers after truth. We had the pleasure a couple of weeks ago of meeting Bro. George Shute who is also an able and earnest worker in the Master's cause. From your brother in the gospel bonds,

E. M. WILDERMUTH.

[The following letter from Bro. J. S. Patterson was written before the late General Conference and was, we suppose, overlooked by us, for which we apologize. We regret very much to learn that Bro. Patterson is quite ill, seriously so, and we ask the prayers of the Saints in his behalf].

Bro. Henry.—Being unable to attend the Fall Conference for lack of means, and poor health combined, I offer the following as a brief report of my work in the ministry since April last, at which time I was appointed to labor in Northwestern Illinois, North-eastern Iowa, and South-western Wisconsin. Until the early part of June my labors were confined to the Kewanee District, preaching and otherwise officiating as often as duty called or opportunity was given; after which I crossed the Father of Waters to Davenport, and commenced labor in Eastern Iowa, where I have continued till about ten days ago. I made every effort within my power to reach Wisconsin, it being a part of the field assigned me, but I was reluctantly compelled to abandon the hope of reaching there at present, for lack of means to reach my destination. (The first time in my long life of travel that I ever started for a place and did not reach it). While in Eastern Iowa I had the privilege of opening several new places for preaching, and was granted the privilege of speaking in Christian, Lutheran, German Reformed and Methodist churches, with fair, and sometimes with crowded houses, which I accept as an evidence that we are finding favor in the eyes of the people, in accordance with the promise of our Master. As the result of my labors thus far I have assisted in the confirmation of nine persons at Kewanee, baptized and confirmed four

in Eastern Iowa, blessed four children, solemnized two marriages, conducted three funeral services, and preached two funeral sermons, administering to the sick frequently, sometimes with no apparent benefit to the sufferers, at other times with marked evidence of God's love and power. I am at present conducting a series of meetings at Millersburg, with a fair prospect of some being added to the Church. In all my labors I have found a hearty welcome among the Saints, and kind hands and hearts administered to my temporal requirements, and, so far as the cramped financial condition of the country and their circumstances would admit of, they have aided me with means to travel. I also feel pleased to be able to add that the Spirit's aid has not been lacking in time of need, for which I feel truly grateful.

In accordance with instructions given by the Bishop I subjoin a report of monies received, together with traveling and incidental expenses since April last: From Bishop Rogers \$35.00. From all other sources \$24.86. Total \$59.86. Traveling and incidental expenses to be deducted \$12.15. Leaving a balance for personal and family expenses of \$47.71, all of which is respectfully submitted.

Still feeling desirous of laboring with you for the advancement of the cause, and trusting that the Spirit's wisdom may aid you, and with sentiments of respect I subscribe myself your brother and fellow laborer in the cause of truth,

JOHN S. PATTERSON.

The following letter speaks for itself:

NEW VIRGINIA, Warren Co., Iowa,
October 8th, 1878.

Mr. Henry A. Stebbins, Dear Sir:—I received the remainder of the tracts, and I have read them; and I will say that I have never seen any thing equal to your doctrine, when it is fully comprehended. I think that I can bear strong meat now. I have read Beadle's "History of the Mormons." I went down into it and dug up the facts, and I find that I am becoming stronger and stronger in the faith. This history of Beadle's is evidently not calculated to bear testimony to the truth, but nevertheless it strengthened me on several points.

I now have something to live for, a new pleasure in existence, and I can not express my love and admiration for my great Creator in the new light that I see him in. I long to be buried with Jesus in baptism, and for that union with God which I need. There is not a Latter Day Saint in this country that I know of, but I am going to Cass county, Nebraska, where I think there is a branch of the Church, at South Bend. My home is near there. Please send me a copy of the *Herald*, or the price list of all of your books, particularly of the debates which the Elders have held. Yours forever in this great cause,

ALFRED A. HYLTON.

CAMERON, Mo., Oct. 11th, 1878.

Dear Herald:—I embrace this opportunity to let you know how we are getting along in these regions. The work here is still making some progress. There seems to be a general interest on the part of the Saints for the cause, and there is obtaining, on the part of the Elders, throughout the district more of a spirit of unity and the ministry are shaping up to go to work.

The month of September I spent in visiting in Union county, Iowa, and while there tried to tell the people about "the latter day wonder," to which they listened very attentively. An interest was manifested, and the people seemed eager to hear. Held a series of thirteen meetings at a school-house three miles east of Creston, and preached four times (all the time we had) at another house two miles north of the former one. At both places I was solicited to continue, but duty called and we were compelled, though very reluctantly, to abandon a field, where a deep interest was manifested, to labor for the bread that perishes. While there I baptized two young ladies, daughters of Bro. and Sr. Bullard, who are doing noble work by setting a worthy example, while also they are willing to give a reason for their hope to those who ask them—a manner in which every Saint can and should

labor for the cause. How much pleasanter, and with how much more effect, can Elders labor where they have such helps—may God bless all such. I am quite confident that six months could be spent by a good, energetic Elder in Union county, with good effect. May the Lord send more laborers into the field—or more money into the Bishop's hands so that those who are called, may be loosed—the Twelve and Seventy, &c. I expect to labor this winter as circumstances permit—but shall be confined at least five-sevenths of the time. Bro. T. W. Smith preached here on the eve of the 7th inst. while on his way east. Yours,

J. M. TERRY.

CORTLAND, Illinois, Sept. 8th, 1878.

Brothers and Sisters in Christ:—How I thank my Heavenly Father, dear Saints, that he has given us to know the truth, and hearts to receive the same. How my heart rejoices, in the good news that comes to us from almost every quarter, where the Elders have gone to labor. How it fills my soul with gladness, to read of the victories, the Lord is giving his Elders over the priests of Mystery Babylon. Truly God is with his servants, for which my soul doth magnify his name. But my heart is filled with sadness, when I think of what some of the Elders and their families suffer for the lack of financial means towards spreading this cause. Truly, if the Lord will prosper me, I will not be forgetful, nor unmindful, of this one duty that I owe him and his cause. And I would again that we all felt as Nephi expressed himself, in his second book, 3:6. I believe that it would do every Latter Day Saint good if they would read that paragraph and apply it to themselves; yes, and let it be the burden of their prayers. I can not read it without feeling a sense of my nothingness, and of my short comings, and without thinking of the great mercy and goodness of my Heavenly Father. Your brother in Christ,

W. R. CALHOON.

SHINSTON, W. Va., Sept. 30th, 1878.

Dear Brethren:—Enclosed you will find \$1.10 which please enter to my credit. I have not been able before to renew my subscription to the *Herald*, which I need, and must have. My desire and determination are to be a constant reader of the *Saints' Herald*. I am not able to take more than one paper now, and that shall be the *Herald*, and I will try to induce others to take it. I have already put it in the hands of several, and two have subscribed for it, namely, J. M. Phillips, and Isaac Vernon. I will also take *The Advocate* as soon as I can. I am not in fellowship with you in the "Reorganized Church," but my heart is with you. I am a Latter Day Saint so far as the doctrines are concerned, but the holiness I may not profess. The Lord is just now pressing home to me the fact that I ought to be all this.

When I read in the *Herald* the reports from the field, my heart throbs with the writers, and my eyes moisten with theirs, whether from joy or sorrow; and I may tell you truthfully, yet strange to me in one sense, that there are many among you, who, though having never seen in my life, yet I love—yes I love them dearly; and I trust, that ere I quit this mortal, suffering existence I shall be so happy as to see them and embrace them; for it is beyond all question a fact, that no common cause, no circumstances, or association of an earthly nature could have endeared them to me. I feel it is so that I am born of God, "because I love the brethren." I thank God that I believe the testimony of the Martyr. By this I have been led to wisdom, knowledge, and to joys unutterable. I see the consecrated way, "the new and living way," and desire ever to walk therein. By you the Lord is gathering up the scattered sheep, and I am about ready to be gathered into the fold with you. Although I have never heard a "Josephite" preach, it seems that all other factions are falling and coming to nought, and, as the buildings fall, you are securing and saving the useful material left in the wreck. Well, this is from the Lord, marvelous as it may seem in our eyes. Brethren, will you pray for such an one as me? Will you say something in the *Herald* for the

comfort and encouragement of strangers such as I am?

I am to discuss with an M. E. preacher, this fall sometime, the following proposition: "Resolved that the Church of Christ is not found among the people called Latter Day Saints, but that the M. E. Church is a true member of Christ's body."—J. E. Williams affirms.

Any assistance you can give we will be thankfully received and used for the good of the cause. If you have any books, or documents which you think I ought to have, let me know, and I will freely pay you the price for them. Or if you can come, or send a man better suited for the work than I am, I will freely give place. He (Williams) proposes to minister to "Mormonism" the *coupe de grace*, and the whole field will be surveyed. I am not "afraid," but feel my inability to grapple with such remorseless, and unscrupulous enemies. This letter is written for the *Herald*, if you see proper, the whole or any part thereof. I expect soon to write again for the *Herald*, when I intend propounding a few questions for your consideration, concerning the different organizations or factions of Latter Day Saints, and my contemplated connections with the "Reorganization." But let this suffice at present. I have now written more than I expected at the beginning. "I am with you in spirit (not as one from whom I quote) beholding your order," and rejoicing in your progress. Look to the Lord in behalf of many souls in this part of the country, will you, and remember your unworthy brother and obedient servant,

D. L. SHINN.

ELKHART, Anderson Co., Texas,
October 15th, 1878.

Bro. Henry:—Since I last wrote you I have been preaching in Robinson, Freestone, Anderson, Houston and Angeline counties, with better liberty than I ever enjoyed since I have been traveling on mission service, especially, since the meeting of last Conference. Some in every place where I have preached have acknowledged that it is the true doctrine of Christ, and some have come out and said: "That is the first gospel sermon I ever heard." Many of them I hope will yet unite with us, and you will see by the list of names I enclose you that some have been added to the Cheeseland Branch. I was overpowered by the heat in July, and I have not enjoyed sound, bodily health since, but I think I will recover when cold weather comes on. I enclose you a copy of a notice I received in Houston county. It is headed on the right hand column by a M. E. preacher, John Brashar.

"Mr. J. W. Bryan: We, the members of Fairview Church, forbid you from preaching in this church. Yours in earnest, L. A. Julien, M. E. Hurt, E. Harrison, M. Harrison, John Brashar, C. H. Hurt, M. C. Coons, D. F. Morgan, R. G. Morgan, W. T. Harrison, L. D. Hall."

This proves yet the force of the Savior's word, "They shall cast you out of their synagogues." It has caused a disruption in their ranks that may result in some coming to an understanding of the truth. Ever praying for the advancement of the kingdom. I remain your brother,

JAMES W. BRYAN.

NEBRASKA CITY, Nebraska,
October 26th, 1878.

Brother J. Smith:—I was associated with Bro. M. H. Forscutt to ordain Bro. S. S. Wilcox to the office of High Priest. On the 28th of September, by order of Fall Conference, I went to Shenandoah, and on the 29th Bro. Samuel S. Wilcox was ordained under the hands of the appointees of the Church. I will not try to tell you my feelings while performing this pleasant duty; but, my mind seemed full of light while our hands were upon his head. The charge given him, showing the responsibility that rested in the official acts of this office was well given, and brought a calm and holy love within the hearts of most of the persons present. It will long be remembered by me. My prayer to our Father in heaven is that we may all grow in his grace and the knowledge of our duty; so that we may be assisted in discharging the duties of this holy office under the guidance of the Holy Spirit.

Bro. M. H. Forscutt preached at eleven a. m., and I at seven p. m. I had good liberty for which I give all the praise to the Master of the field. Since that time I have only preached at our district conference; and in this city. Our conference was good, and I think much good will be effected, by the branch where the conference was held; God grant it to be so. I am now laboring at home trying to make my family comfortable before I start on my mission. I will start west about the fifth of November, and will keep you posted in my movements. I go from here to the union Grove, or Moroni Branch, from there to Plattsmouth, then to South Bend, or Platte River Branch; from there to Blue River, where will be my field of labor for the winter, if the Church and the Lord will permit; and the health of my family remain good. In the hope of eternal life, I remain your brother in the gospel of Christ. R. C. ELVIN.

PLANO, Illinois, Oct. 22d, 1878.

Friend Herald.—I arrived home on the evening of the 15th inst., after an absence of nearly six months. During that time, we traveled in the northern part of Illinois, from east to west. Also, nearly across the state of Iowa; endeavoring to labor for the cause of Christ. We were accompanied by brother M. T. Short, a very agreeable companion; with whom we spent many pleasant and agreeable times. We feel to say of him, that he is a man who has the cause of God at heart as well as in his head. We preached where there are branches; we preached where there are none; our labors were blessed by God, to whom be all the honor. Some think that the Elders in traveling, should not visit branches; this is a mistake—we have proven it such. We do not believe that an Elder should spend his time at branches alone by any means. Some people believe that the Saints do not need to be preached to—need no preaching. Presiding Elders, in our estimation ought to be preachers. It is an erroneous idea, that Saints need no preaching. They want "testimony meetings." Testimony meetings are all right enough, if "testimonies" are given. We need not to tell how long we have been in the Church &c—that won't save us. But the question is, since we are in the Church are we living our profession? I understand that the nature of a "social" meeting is this: "How is it then, brethren? when ye come together, every one of you hath a psalm, (hymn) hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." 1 Cor. 14: 26. And we read in the book of Doc. and Cov., "That whatsoever edifieth not, is not of God." As regards preaching to the Saints is concerned, we quote from the Scriptures, "The Elders which are among you (Saints) I exhort, who am also an Elder, and a witness of the sufferings of Christ. * * * Feed the flock of God which is among (with) you, taking the oversight thereof, not by constraint, (having) to be coaxed or forced (?) to do it) but willingly; * * * of a ready mind." 1 Pet. 2: 1, 2. "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Jer. 3: 15. "Take heed therefore unto yourselves, (you Elders) and to all the flock, (branch) over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." Acts 20: 28. Now we ask, who is to do this feeding work? Why the presiding Elders of branches. How can he? By preaching the "word of life" to them. It is his duty. If he can't preach, let him learn—"learn his duty and do it," as God in the book of Covenants has said. We want live men of God for branch presidents; active, energetic, sociable men. No drones needed in God's "hive." Again, when branches want or request an Elder to come and labor in vicinity of their branch for the good of "outsiders" and "insiders," let the Saints of that branch, be living their profession. Why? Because it is very difficult work, and not a very agreeable one at that, to preach to the world, in the vicinity of a branch that is half dead. The world's people are very apt to tell the Elder that "some of his own church members," he thinks "needs to be reconverted." We have had this told to us, and it don't sound very good.

A branch also wants to help and encourage the Elder, with their faith, prayers, confidence and attendance at his service, he needs help from God's people, as well as from God himself. Saints awake! Be lively members. Be prayerful, be diligent in all your duties. Your brother in the bonds of peace,

JOSEPH F. McDOWELL.

NEBRASKA CITY, Nebraska,

October 31st, 1878.

Bro. Henry.—Bro. M. T. Short has been here since the 22d inst; has preached five times, and given excellent satisfaction, both to the Saints and friends. He is now engaged in preparing for the discussion of the following questions, with Mr. O. A. Phelps, (an Infidel): 1st. "The Bible is a myth." 2d. "The spirit as a conscious entity survives the death of the body." The debate will commence on the 8th of next month, and will continue four evenings. There is considerable interest manifested. May the truth shine forth to the salvation of some, is my earnest prayer. The demand for preaching is increasing upon every hand, and many are earnestly enquiring the way of life. The outlook for this winter campaign promises to be of great good to the cause, adding many to the fold and family of God. Yours in the cause of Christ,

ROBT. M. ELVIN.

MADISON, Indiana, Oct. 24th, 1878.

Brother T. W. Smith and wife are here all alive and doing service for the cause. They are well received. We go together to Hall's Ridge to-day and commence meeting to-night. Saints are well and enjoying themselves spiritually. Colder weather brings purer air and better health. May this find you happy in mind. As ever,

WM. H. KELLEY.

Conferences.

Nauvoo and String Prairie District.

A conference was held at Pilot Grove, Hancock county, Illinois, August 31st, 1878; John H. Lake, president; James McKiernan, clerk.

Bishop's Agent's Report: "Amount on hand last report \$0.02; received from Maggie Head \$0.35; from James Newberry \$50.00; on hand \$50.37. J. W. Newberry, Agent."

Branch Reports.—Elvaston, (returned to the branch clerk for correction of a numerical error), number last report 18, including 1 Priest, 1 Teacher; 3 baptized, 2 died.

Pilot Grove 59, 1 Apostle, 2 Elders, 2 Priests, 1 Teacher; 1 baptized, 5 removed by letter, 1 died.

Rock Creek 43, 6 Elders, 2 Priest, 1 Deacon.

Keokuk 38, 4 Elders, 2 Teachers; no changes.

Farmington 48, 1 High Priest, 1 Seventy, 2 Elders, 1 Teacher, 1 Deacon; 7 removed by letter.

Burlington 73, 2 High Priests, 5 Elders, 1 Priest, 3 Teachers, 1 Deacon; 2 removed by letter.

The committee appointed to audit the accounts of the Montrose Building Committee, reported accounts correct, and committee was discharged.

The committee appointed to visit Burlington Branch reported that they had called the branch together, settled their difficulties, and the committee left them in good feeling.

Committee to visit Vincennes reported no labor performed. The committee was continued.

B. F. Durfee reported in behalf of collecting committee that there had been but one dollar collected in the last quarter.

Report received and committee discharged.

R. Lambert and H. T. Pitt were appointed to fill the vacancy in the collecting committee, occasioned by the release of B. F. Durfee and S. Salisbury.

Elders J. H. Lake, S. Salisbury, B. F. Durfee, James McKiernan, D. D. Babcock, and R. Lambert reported. Seven baptized by them.

Walter Head, district treasurer, reported that he had received \$1.25.

Resolved that we reconsider the resolution reading, "Resolved that this conference request the officers of the several branches to do their duties as officers, and at the end of each quarter

they be sustained by vote of the branch, and so report to the conference."

Resolved that this be amended by striking out the words, "and so report to the conference."

James McKiernan resigned as clerk of the district, and D. D. Babcock was chosen in his place.

Walter Head was released from the office of treasurer of the district, and the \$1.25 in his hands was applied to the secretary's bill of expenses.

James Newberry was chosen as treasurer of this district.

Saturday evening, preaching by Jas. McKiernan, and Wm. Lambert voted an Elder's license.

Sabbath morning, preaching by John H. Lake. After service he united a brother and sister in marriage. At 2 p. m., prayer and testimony meeting. Evening, preaching by D. D. Babcock.

Adjourned to Farmington, December 7th, 1878.

Pittsburgh District.

A conference was held at Pittsburgh, Penn., October 6th, 1878; James Brown, President; L. R. Devore, clerk.

Branch Reports.—Sugar Creek 27, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon.

Monroe 19, 1 Elder, 1 Teacher, 1 Deacon; 3 expelled.

Pittsburg 77, 1 Apostle, 2 High Priests, 7 Elders, 1 Priest, 3 Deacons; 1 baptized, 2 removed by letter.

Belmont 23, 1 Elder, 1 Priest.

West Wheeling, same as last report.

Financial Reports.—Pittsburgh: Branch fund on hand and received \$23.49, expenses \$18.75; balance \$4.74. S. S. fund on hand and received \$9.80, expenses \$7.80, balance \$2.00. Elders' fund on hand and received \$2.45. Monroe: Free-will offering \$4.00. Branch fund on hand and received \$4.60; expenses \$2.57; balance \$2.03.

Elder Joseph Parsons reported by letter.

A resolution was offered that this conference receive Bro. Parsons' report, upon which there was considerable said pro and con. An amendment was offered, "That while we submit to the decision of the First Presidency (which orders a restoration of Bro. Parsons' license), we consider he has treated this conference with contempt, by laboring before this conference has had opportunity to restore his license; and that he be required to make amends for such contempt before his license be restored." Carried, 20 votes to 2.

President Brown stated that while he could not travel in the district at present, the people desired him to retain the presidency. On his request Bro. L. R. Devore was authorized to travel and visit the branches in the district.

Resolved that the elders' fund be donated to Bro. Devore.

E. Thomas' elders' license was renewed. John Gillispie's deacon's license was restored to him.

Resolved that the presiding officers of branches who wilfully neglect the duty required by the law be considered slothful, and not worthy the position they hold.

Time and place of holding next conference were left to appointment of president.

Central Missouri District.

A conference convened September 7th, 1878, in the Carrollton Branch; J. D. Craven, president; S. Crum, clerk; E. N. Ware, assistant clerk.

Adjudicating committee: David Powell, J. Curtis, E. N. Ware.

Branch Reports.—Hazel Dell 20, including 3 Elders, 1 Priest; 1 baptized, 1 marriage.

Knoxville 17, 2 Elders, 1 Priest; 2 received by letter.

Alma 12, 2 Elders, 1 Priest, 1 Teacher; 1 ordination.

Clear Fork 18, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 1 baptized, 1 received.

Waconda 25, 3 Elders; 2 baptized.

Carrollton 57, 5 Elders, 2 Priests, 2 Teachers, 2 Deacons; 7 baptized, 7 received, 4 removed by letter.

Valley report referred back to the branch for correction.

Elders J. D. Craven, E. N. Ware, Emsley Curtis,

Charles Prettyman, A. Young, Josiah Curtis,

David Powell, E. W. Cato, Joseph Westwood, Andrew Johnson, Francis Miller, S. Crum and James Prettyman reported in person, and David Frampton by letter.

Teachers George Payne and Josiah M. Curtis, the committee appointed to assist the Hazel Dell officers, reported.

Building committee's report was accepted, and the committee continued.

Charles Prettyman and E. N. Ware were assigned a mission, and their families are to be supported while they are in the ministry.

The adjudicating committee reported.

At 7 p.m., prayer meeting. Had a great outpouring of the Spirit, with many of the gifts; many hearts were made to rejoice.

Sept. 8th.—At 11 a.m. and 3 p.m., preaching by E. N. Ware and Charles Prettyman.

Adjourned to the Hazel Dell Branch, 10 a.m., December 7th, 1878.

South-Eastern Ohio and West Virginia District.

A conference convened at Syracuse, Ohio, Sept. 28th, 1878; Edmond Thomas, presiding; Thomas Matthews, clerk.

The Jackson Branch, of Ohio, was received into the district.

Branch Reports.—Syracuse, the same as last reported, 46. Minersville 9; 2 added by letter. Jackson 7. Lebanon 22; 1 expelled.

Elders Ed. Thomas, Rice Williams, David Matthews, Sr., David Thomas, John Harris, Thomas Matthews, David Matthews, Jr., and Edmond Thomas reported in person; L. R. Devore by letter. Latter had baptized 7 and organized the Jackson Branch. Priest Lewis Walters and Teacher Daniel Jones reported in person.

A priest's license was granted to Joel Allen.

At 7 p.m., preaching by David Matthews, Jr., and Ed. Thomas.

Sunday, at 10:30 a.m., preaching by David Matthews, Sr., in Welsh, and David Hopkins in English. At 2 p.m., prayer and testimony meeting. At 6 p.m., preaching by David Thomas, in Welsh, and Edmund Thomas, in English.

Adjourned to meet at Syracuse, December 28th and 29th, 1878.

Pottawattamie District.

A conference was held at Council Bluffs, Iowa, August 31st and September 1st, 1878; C. G. McIntosh, president; Frederick Hansen, clerk.

Branch Reports.—Council Bluffs 127, 1 Apostle, 1 Seventy, 9 Elders, 3 Priests, 3 Teachers, 2 Deacons; 3 baptized, 4 received and 2 removed by letter.

North Star 32, 6 Elders, 1 Teacher, 1 Deacon; 2 baptized, 1 received and 1 removed by letter.

Crescent City 39, 4 Elders, 2 Priests, 2 Teachers; 1 received.

Wheeler's Grove 66, 1 High Priest, 5 Elders, 4 Priests, 2 Teachers, 1 Deacon; 2 removed by letter. Fontanelle 14, 3 Elders, 1 Teacher; since organization 4 baptized, 2 received.

North Pigeon 16, 1 Seventy, 4 Elders; 6 baptized, 2 removed by letter, 5 expelled, 4 died.

Spiritual condition of branches reported—by Hans Hansen, North Star; H. N. Hansen, Crescent City; Lyman Campbell, Wheeler's Grove; Alfred Bybee, North Pigeon; Louis Davis, Council Bluffs.

Elders Jas. Caffall, D. K. Dodson, Hans Hansen, H. N. Hansen, Alfred Bybee, Frederick Hansen, C. G. McIntosh, Briggs Alden and S. P. Guhl, reported.

Wm. J. Cook and Andrew Hall had not visited the Union Branch as per former appointment; had been prevented; committee continued.

Andrew Hall, Bishop's Agent, reported: "Cash on hand at last report \$28.90; received since in tithing and offerings \$18.00—total \$46.90; paid to James Caffall \$13.00; cash on hand \$33.90.

Missions were continued and appointed to Frederick Hansen, Wm. J. Cook and Hans Hansen.

Resolved, that in the opinion of this conference, public boils or quarrels, visiting drinking saloons, getting intoxicated, attending dances, wilfully absenting from the regular meetings, and refusing to partake of the sacrament, are in opposition

to the teaching of the Church as found in the books, and for such doing all should be labored with promptly; and be it further Resolved that any presiding elder who fails in this work is remiss in his duty.

While as an organized district or conference we believe it our right to approve or disapprove of the conduct of the official members thereof, it is not in keeping with the established usage of the Church to pass upon or censure a member before visiting or laboring with him, however widespread his acts may be, or however much publicity they may have gained, but he is entitled to private labor by proper officials before other steps are taken; therefore be it resolved that, whereas at our sitting in August 1877 we censured Bro. C. A. Beebe before private labor was had, we thereby did him an injustice, and thus far violated the order of the Church, for which we hereby apologize.

Resolved that it is the opinion of this conference that when any member of branches violate any laws or rules of the Church, the president should see that such members are dealt with as the law of God directs.

Resolved that we govern ourselves by a resolution passed at a conference held February 24th, 1877, touching dancing.

Preaching Sunday forenoon by Bro. James Caffall; in the afternoon, prayer and testimony meeting.

Adjourned to Wheeler's Grove, November 30th, 1878, at 10:30 a.m.

Miscellaneous.

Statement of Bishop's Agents.

John Roberts, of West Oakland, California, in account with the Church, as Bishop's Agent of the California District, from March 1st to October 6th, 1878.

Dr.
March 1st. Balance on hand.....\$ 9 53
Received of Owen Dinsdale, \$25; Nortonville Branch, \$16.75; Sarah Chester, \$10; William Betts, \$15.20; Sr. Vernon, \$1.50; Oakland Sewing Society, \$4.25; T. J. Andrews 33 copies of the Holy Scriptures turned over to the Church as Tithing from him, \$123.75; J. M. Range \$4; J. H. Lawn, \$1; Margaret Wingate, \$4; J. H. Smith, tithing, \$22; Nortonville Branch, \$5.25.....\$232 70

Cr.
By paid J. F. Burton, \$10; A. Haws, \$22.25; Sr. M. J. Haws, \$5; D. S. Mills, \$45; Orren Smith, \$8; H. P. Brown, 7th.....\$97 25

Balance on hand, October 6th.....\$144 98

Of this amount \$119.75 is in books.

Respectfully submitted,
JOHN ROBERTS, Bishop's Agent.

Richard Allen, sen., Bishop's Agent for Southern California, in account with the Church of Jesus Christ, on tithing and freewill offerings, from January to October, 1878.

Dr.
Received from Mary Ralph, \$20; Richard Allen, sen., \$50; Emma Burton, \$1; Sr. Craw, \$2; Mary Ralph, \$5; Adaline Boren, \$5; Jane Morse, \$1.....\$84 00

Cr.
Paid Elder J. C. Clapp.....\$82 50
Due R. Allen last report.....3 12

Due Bishop's Agent.....\$1 62

R. ALLEN, Bishop's Agent.

Bishop's Agents Appointed.

Bro. Jacob W. Waldsmith having been nominated by the Southern Nebraska District in its conference session of October 15th, 1878, as their choice for Bishop's Agent in said district, as certified by the president and clerk thereof, I hereby appoint him to said office.

Also, Bro. David Dancer having been nominated by the Decatur (Iowa) District Conference, at its session August 31st, 1878, for a like duty, as cer-

tified to officially, I appoint him as my Agent for the Decatur district, praying that these brethren may receive spiritual and temporal wisdom to act in said office, and hoping that the Saints will be able and willing to respond liberally towards aiding the district and general Church work, both for the ministry and for the poor.

ISRAEL L. ROGERS, Presiding Bishop.
SANDWICH, Illinois, Nov. 8th, 1878.

First United Order of Enoch.

The stockholders of the First United Order of Enoch were called to order at 12 m., September 10th, 1878, on the conference grounds at Galland's Grove, Iowa, by David Dancer, the president of the association; Henry A. Stebbins acting secretary *pro tem*; W. W. Blair and R. M. Elvin acting as tellers.

The Secretary's Report for the year ending September 1st, 1878, was presented, reading as follows:

RECEIPTS.
Received for produce sold.....\$3,195 28
" " trees sold.....264 65
" " use of planter.....15 45
Advanced by D. Dancer, and due him.....2,744 53
\$6,219 91

EXPENDITURES.
Due D. Dancer at last report.....\$1,181 33
Eighty acres land purchased.....900 00
Fencing material and labor.....961 80
Breaking prairie.....830 59
House and stable built.....486 70
New Crib built.....237 05
New stable built.....116 13
Taxes on land.....375 73
Road Tax.....41 00
Grass seed, sowing, seed oats, etc.....191 54
Planting sod corn.....140 08
Damages paid Wm. Moffat.....12 00
Expense of Nursery.....53 95
Due from B. Tomlinson for plowing.....18 50
Recording deed and Director's expenses.....3 25
Repairing planter.....6 25
Repairs and improvements on estates.....271 23
Bills allowed President and Secretary.....151 50
Returned to George Tomlin.....33 54
Interest paid to September 1st, 1878.....212 74
\$6,219 91

GENERAL REPORT.
Capital stock.....\$45,400 00
Balance in favor of discount and interest account.....1,233 94
Balance in favor of produce account.....14,057 94
Due David Dancer.....2,744 53
\$63,436 41

3,290 57-100 acres land at cost.....\$30,373 94
Improvements on same.....10,364 56
Breaking about 2,230 acres.....5,393 94
Fencing material and labor.....8,605 11
Balance against Nursery account.....238 24
Taxes and other expenses.....6,041 21
Criba, scales, stock well, setting trees, 1,555 69
Balance against farm implements.....67 58
Amount due from B. Tomlinson.....13 50
Office fixtures account.....16 78
Six shares Capital Stock lost.....600 00
Balance due on three shares.....165 86
\$63,436 41

Amount subject to tithing last year.....\$ 978 17
Amount " " this ".....1,623 40

ASA S. COCHRANE, Secretary.

Proceeding to vote, the following numbers were found to have been cast: For D. Dancer 226, P. Cadwell 226, E. Banta 226, I. L. Rogers 226, Wm. Hopkins 216, C. A. Beebe 176, Alex. McCord 161, D. M. Gamet 115. The first seven were declared elected.

Closed with benediction by Bro. P. Cadwell.

At a meeting of the Board of Directors held on the same day and at the same place. P. Cadwell was chosen chairman, and E. T. Dobson clerk *pro tem*. Prayer by the chairman.

On motion David Dancer was elected president of the Board, P. Cadwell vice president, and E. Banta treasurer, for the ensuing year.

On the 11th, at a meeting of the Board, the following business was transacted:

Resolved that the \$33.35 paid on a share of stock by Bro. R. Wight be refunded to him.

D. Dancer and E. Banta were appointed to make the disposition of the crops, and the president was empowered to make such arrangements as may be necessary to continue the improvements on the lands.

A resolution on tithing was adopted.

The following claims were presented and allowed: D. Dancer for services as president, \$150; A. S. Cochran for services as secretary, \$30; P. Cadwell for expenses attending meeting of Board, October, 1877, \$18.50; C. A. Beebe, same, \$16.70.

Adjourned. D. DANCER, *President*.

E. T. DOBSON, *Clerk pro tem.*

Above prepared by Asa S. Cochran, secretary.

Quorum of Seventy Meeting.

The above quorum held three meetings during the session of the General Conference at Galland's Grove, Iowa, namely, on September 9th, 10th and 11th; E. C. Brand, presiding; J. F. McDowell, clerk *pro tem.* A letter was read from C. G. Lanphear, the president of the quorum, concerning D. L. T. Bronson. The charge not being specified, it was resolved that the letter be referred back to Bro. Lanphear in order to obtain more definite information concerning the case, Bro. J. F. McDowell to be associated with him in ascertaining more fully concerning the matter under consideration. Brn. M. T. Short, Andrew Hall, C. G. McIntosh, J. C. Crabbe, E. C. Brand, R. J. Anthony, Nathan Lindsey, George Outhouse, and J. F. McDowell reported in person.

The question was asked as to what qualifications an individual is required to possess in order that he may have a membership in the quorum. The president answered that the qualifications should be such as having a proper conception of the Church doctrines, and he should be able to fulfill the duties of said office, and also should have strict moral qualifications.

The names of the following brethren being presented to the quorum for membership therein, and each name being carefully considered and acted upon separately, it was resolved that they be presented to Conference for ordination to the office of the Seventy, viz: D. H. Bays, T. W. Chaburn, Eli T. Dobson, R. M. Elvin and I. N. Roberts; and be it further resolved that we recommend by our confidence the sustaining of the members of the quorum, who are already in the field.

Resolved that the secretary hereafter be requested to send a copy of the minutes of the last previous session, and also a copy of such other unfinished business as may appear on record, to the president of the quorum of Seventy, in care of the Church Secretary.

Adjourned to call of the president.

E. C. BRAND, *President*.

J. F. McDOWELL, *Sec'y pro tem.*

Notices.

SALUTATORY.—To all the household of faith within the limits of Southern Nebraska District: Beloved Saints, with joy we greet you in the love of the gospel peace; and we are glad to perceive that there is an increase of love and confidence among the people of God. Prejudice begins to recede before the testimony of truth; and the call comes from every quarter, "Come and preach for us." Never in the history of the Church, in this part of the moral heritage of Zion, has there been so many calls, with such a good opportunity and prospect of accomplishing good. We are therefore constrained to call your especial attention to the voice of the Semi-Annual Conference (*Herald* for October 1st, page 294), in relation to the law of tithing, and to inform you that our conference, which has just closed its session, did endorse the above action of the Semi-Annual Conference. And inasmuch as there are those who are able and willing to bear the glad tidings to their fellow-men, and whereas we are now standing in the threshold of the most advantageous season of the year for the preaching of the word, therefore we ask the immediate and active co-operation of all Saints in this district, that there may be a vigorous campaign this winter, that great good may result from a united effort of those in the weal of

Zion's prosperity, and the increase of righteousness in the land. You are hereby notified that Bro. J. W. Waldsmith, of Nebraska City, has been recommended as Bishop's Agent. Yours in gospel bonds,

JOSHUA ARMSTRONG, *President*,

ROBT. M. ELVIN, *Secretary*.

TO THE ELDERS OF SOUTHERN NEBRASKA DISTRICT, Greeting:—You are herewith informed that our conference, held at the Morgan School-house, October 15th, adopted the following:

"Resolved, that those Elders, that desire to magnify their calling, shall apply to the district officers, to have their licenses renewed."

We exhort the priesthood of the district to activity, as there are many openings for the preaching of the word. Let not your armor become rusty, while many precious souls are perishing for the bread of eternal life. Address R. M. Elvin, Nebraska City, Nebraska, for your license.

JOSHUA ARMSTRONG, *President*.

ROBT. M. ELVIN, *Secretary*.

KEWANEE DISTRICT.—A conference will be held at Kewanee, convening at 10 a. m., Saturday, Dec. 7th, 1878. We hope for a large representation from all the branches. Come, and bring the spirit of the work with you.

J. A. ROBINSON, *President*.

SOUTH-EASTERN ILLINOIS DISTRICT.—By an error in the written minutes of the last session of the conference of the above district the next session is published for Nov. 8th. It should read "Friday, Dec. 6th," as we are informed by Bro. J. F. Thomas, the clerk of the district.

CHURCH LIBRARY.—Bro. John Cambridge, of Ontario, has presented to the library a copy of the Douay Bible, for which he has our thanks.

JOHN SCOTT, *Librarian*.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice Marriage notices \$1 each. Birth notices free.

Born.

MCKENZIE.—At Merlin, Ontario, August 24th, 1878, to Bro. and Sr. Archibald McKenzie, a son.

CRAWLEY.—At Cherokee, Kansas, October 22d, 1878, to Bro. and Sr. Daniel S. Crawley, a daughter.

Married.

HELPHREY-COINER.—At Newton, Iowa, October 30th, 1878, by Elder John X. Davis, assisted by Elder Moses Houghton, Mr. John Helphrey and sister Anne Coiner, all of Jasper county, Iowa.

Died.

MUNRO.—At the house of Bro. Daniel Brown, Watsonville, California, October 11th, 1878, of consumption, after a long illness, Sister Charlotte Munroe, aged 19 years, 7 months, and 15 days. She was born at Spanish Fork, Utah, and was baptized into the Reorganized Church by Bro. George Adams, in the April of 1870, and remained faithful to the last. Her last words were a request to Bro. Daniel Brown to be administered to, and he laid his hands on her head and prayed if it was the will of the Lord to take her that he would permit her to go in peace, and she did indeed pass away in peace. Bro. Brown officiated at the funeral.

CHARLOTTE MUNRO.

Dearest Lottie, thou hast left us,
Fondly cherished, fare thee well;
It is God that hath bereft us,
He can all our sorrows heal.
How lonely and dreary 'twill be
To walk through life without thee.
And when weary of this world—its snares,
Its vanities, increasing cares,
Instinctively I'd turn to thee,
My sister;
But the Guide, who marked our way,
Points to thee another pathway,
So I'll turn with sorrow snared
To the hearts that still are spared,
With our thoughts drawn heavenward,
By our angel pure as snow.

EDITH.

SAN ANTONIO, Cal.

BROWN.—On the evening of August 19th, 1878, Elder Jacob Brown departed this life. For many years Bro. Brown was an able defender of the faith of the Church of Christ in the last days, always bearing a faithful testimony to the truth of the latter day work. He was born in New Jersey January 15th, 1797; was baptized at Upper Freehold, New Jersey, January 15th, 1839, by Benjamin Winchester; was ordained January 15th, 1863, by Z. H. Gurley, and labored as an Elder until the day of his death. He emigrated to Illinois many years ago, and was one of the oldest settlers in Knox county. His reputation as a man of honor and integrity, was well known, and he was admired by all, both by those in and those out of the Church; and while we do not claim perfection for him, yet he was a faithful Saint, and a true child of God, as well as a model man before the world. He was 81 years, 7 months, 4 days old when the heavenly messengers came to bear his immortal spirit over death's deep, dark river, to his long hoped for rest, beyond. Funeral services by Elder J. H. Hopkins, Aug. 21st, 1878.

STURGES.—On the Lord's day, October 5th, 1878, after an illness of twelve weeks closed the earthly pilgrimage of another veteran of the cross, Elder Levick Sturges. He was born at Philadelphia, Pa., December 11th, 1807; was married to Mary Simmons in 1836; in 1840 became members of the Church; in 1842 moved to Pittsburg, and thence to Nauvoo, and were there at the time of the martyrdom of Joseph and Hyrum. He remained through all a firm believer in the latter day work and joined the Reorganization at Millersburg, Illinois, and was faithful unto death. He passed away like a child going to sleep, to meet his loved companion in the Paradise of God. Several children and a large circle of friends to mourn his loss. He died at the residence of his son-in-law, J. M. Erne, of Viola, Illinois. Funeral sermon by Elder J. V. L. Sherwood. May the Lord comfort the sorrowing ones.

Our father, thou art gone to rest,
To make your home among the blest;
We hope to meet you in that land,
To take no more the parting hand.

SELF-HELP.—He who has not learned the lesson of resolute self-help, has made little progress as a student,—has grown little towards real manhood. Half the world refuses to do its own thinking, toil through the solution of its own knotty problems; hence half the world who will not do this must be subject to the other half who will. *They who do the thinking will either directly or indirectly do the governing.*

Books are masters who instruct us without rods and ferules, without words or anger, without bread or money. If you approach them, they are not asleep; if you seek them they do not hide; if you blunder, they do not scold; if you are ignorant, they do not laugh at you.

Kind Christian love hath taught the lesson That they who merit most contempt and hate, Do most deserve our pity.

Philosophers did wisely when they told us to cultivate our reason rather than our feelings, for reason reconciles us to the daily things of existence; our feelings teach us to yearn after the far, the difficult, the unseen.

When there is no recreation or business for thee abroad thou mayest then have a company of honest old fellows, in leathern jackets, in thy study, which may find thee excellent divertisement at home.

15 November 78.

Look Here.—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired. Attention is called to the notice giving full instructions about how, and to whom to send all money, orders, and business letters as recently advised.

THE SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Illinois, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and is edited by JOSEPH SMITH and HENRY A. STEBBINS. \$2.15 per year. All remittances, orders, and business communications intended for the office of publication, must be directed to Henry A. Stebbins, Box 50, Plano, Kendall Co., Ills. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 25.—Whole No. 407.

PLANO, ILLINOIS, DECEMBER 1, 1878.

No. 23.

HOW PLAIN ARE THY TEACHINGS!

Book of Mormon! How I love thee;
For thy pages glow with truth.
What a comfort to the aged,
What a blessing to the youth.

Book of Mormon! When I read thee,
How my breast with joy doth swell;
To behold how plain thy teachings,
And how much of truth you tell.

This is written on thy pages
Plainer than the noon day sun,
Concubinage—God forbids it;
Wives—men are allowed but one.

Faith, repentance, and baptism,
All are plainly taught by thee;
One or two of these don't answer,
You require all the three.

Faith in God, you first require;
Next, repentance for past sins;
Then, baptism by immersion,
For remission of our sins.

Then we have a precious promise,
When we've bowed to these commands,
That the Spirit will be given
By the laying on of hands.

He, the Comforter, will guide us
If we're faithful day by day,
Till we reach the highest summit,—
Life in an eternal day.

Then, we've passed within the portals;
We have entered through the door;
Then, we're subjects of Christ's kingdom,
Which will stand forever more.

ALEX. MCCALLUM.

TURNER, Ill., Sept. 1, 1878.

MORMONISM ARRAIGNED.

HON. SCHUYLER COLFAX'S ADDRESS AT
THE CENTRAL NEW YORK FAIR,
SEPTEMBER 19TH, 1878.

Hon. Schuyler Colfax delivered an address at the Central New York fair, held in Syracuse, on Thursday, the 19th inst. Fully ten thousand persons gathered around the speaker's stand, and the effort of this distinguished orator created considerable enthusiasm. The portion of the address relating to the Utah question was listened to with special interest, and when the speaker at the close of his remarks put the question to his hearers whether they would pledge the men they were about to elect to

Congress to extirpate this surviving twin relic, we are told that a responsive shout went up which seemed the unanimous acclaim of the whole vast assembly. Below we give the distinguished statesman's scathing denunciation of this scandal of the American nation. After dwelling at some length upon the wonderful progress of our Republic in the concourse of nations, during its first century of national existence, and the profound lessons imparted by this history to the people and their rulers, the orator said:

But, while rejoicing over the glorious progress of our beloved land, none of us can shut our eyes to the fact that it is, to-day, the shame and dishonor of our Republic that while it gave the lives of half a million of its bravest and best, with billions of treasure, that the authority of the nation should be maintained, and its laws obeyed throughout the South, yet in one of our Western Territories, whose officers and Legislature are paid out of your taxes, and whose legislation is directly under the authority and control of your Congress, one law of the United States is

OPENLY, WANTONLY, INSULTINGLY
DISOBEYED,

denounced, and even defied, while the benefits of all the rest of your laws, homestead, postal, naturalization, passports, etc., are demanded. And more than this; no one can lift his voice against this law-defying outrage—outrage on the national authority—outrage on morality and decency—outrage on American civilization, without being bespattered with abuse by these willful evil-doers, and their sympathizers and defenders.

MORMONISM ARRAIGNED.

The last Democratic President of the United States, James Buchanan, in his proclamation of April 6th, 1858, twenty years ago, denounced in truthful and scathing language, the "insubordination" of "the great mass of settlers" in Utah, "to the Constitution and laws of the United States;" and arraigned them before the people of the nation, not only "for their hostility to the lawful government of the country," (I quote from Mr. Buchanan's precise words, and have the document itself appended at the side of this page), but also for "their acts of unlawful violence" against Judges and other officers of the Federal government. And, with equal emphasis, the Re-

publican National Conventions of 1856 and 1876 demanded the extirpation of

THIS RELIC OF BARBARISM, which defies both the national will and the national law.

It may surprise many of you, knowing as you do that these Mormon Turks claim polygamy, like the Turks of the Old World, as part of their religion—when I tell you that the Book of Mormon, the foundation on which the Mormon Church was built, and their Book of Doctrine and Covenants, which is the creed and discipline of their church, are both as absolutely prohibitory of polygamy as your national law, which the Mormons so insultingly scout and violate. And in Mr. Bowles' book, "Across the Continent," at page 111, you will find, in his report of a discussion with Brigham Young in 1865, when I suggested to him a new revelation to stop it, that he frankly acknowledged it was not part of their original religion.

POLYGAMY A PARASITIC GROWTH.

As it is not essential whether this illegal and immoral system was or was not a part of their original faith, I will not occupy your time with many quotations from this Mormon Bible, and Mormon articles of faith, which I have incorporated in parallel columns in this manuscript. But I will reproduce one here from each, conclusively proving what I assert. In the Book of Jacob, of this Mormon Bible, Par. VI., after previous condemnation of David and Solomon for "having many wives and concubines," says explicitly: "Wherefore, my brethren, hear me and hearken to the word of the Lord; for there shall not any man among you have save it be one wife, and concubines he shall have none, for I, the Lord God, delighteth in the chastity of woman." Thus reads the Book of Mormon, using inspired grammar.

And in the Book of Doctrine and Covenants, after declaring that the language of the marriage ceremony should require them to promise to keep themselves "wholly for each other and from all others during your lives," it avers as follows: "Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again."

A FRAUD EXPOSED.

If you ask me, how then has polygamy become the accepted practice of these people, whose original books fulminated their denunciations against it. I answer that it was by a pretended revelation to Joseph Smith, which has been branded as an imposture by his widow, his sons, and all his followers among the

Mormons; but which the Mormon Church charges that his wife, Emma, burned up, and the copy thereof, on which they depend, was found by them after Smith's death. And upon this miserable humbug, the bogus copy of a bogus revelation, your national law is defied, your Republic disgraced, and your civilization shamed.

ASIATIC BARBARISM.

Our Constitution forbids an established church in this Republic. But in Utah is the established church of our land, whose pretended copy of a pretended revelation, overthrowing its original faith, is allowed to antagonize and nullify the law of the land, whose violation is everywhere else punished as it should be. Kent's commentaries, which all your lawyers will tell you, is the standard law authority of our country, declares, vol. 2, page 81, that "polygamy may be regarded as exclusively the feature of Asiatic manners, and half civilized life; and to be *incompatible* with civilization, refinement and domestic felicity." Truer words were never written by our great jurist. But in the very teeth of this, and while Turkish barbarism is being expelled from Europe, the chief institution of Turkey grows, and strengthens and increases under our flag, in an American Territory, which is under the authority of American law. Ought we not to be ashamed of our inaction?

A DOUBLE, BACK ACTION ARRANGEMENT.

Nor is this all. While necessarily condensing much, and omitting entirely all reference to the more repellant or sensual feature of polygamy, as well as to the Mountain Meadows' massacre, the Danites, blood atonement, etc., I cannot avoid some remarkable points absolutely essential to a correct view of Mormonism in its every day features.

By the naturalization laws of our nation, the effect of a foreigner's naturalization, as you know, is also to citizenize his wife, without requiring her presence in court; and all of us realize that this is right, as we regard the husband and wife as one. By the Land Laws of the nation, the privileges of the homestead and pre-emption laws are conferred upon any person, who, being a citizen, is the head of a family, a widow, or a single person over twenty-one. But a lawful wife, as you know, can not obtain a patent for lands under these laws, as her husband is legally regarded as the head of the family. And now, I will explain to you how these two national laws operate, not theoretically but practically in Utah. On the one hand in electing a Delegate to Congress, etc., (female suffrage being the law there, after polygamy had established woman's dependence and subservieny instead of woman's equality and independence), all the wives from the harems of these Mormons vote, even if the last wife had but arrived the previous month from Europe; all of them of foreign birth being regarded by the Mormon election officers as naturalized by the naturalization of the husband. While, on the other hand, under the Land Laws, these polygamous women declare themselves, at your Land Offices there, not as wives, but as heads of families, as *your* lawful wife could not; thus procuring title to Government lands by Homestead or Pre-emption to deed afterwards to their husbands.

Thus you see, at the polls she is a wife, so as to vote as her husband commands—a premium in political power to polygamy. At the Land Office, however, she is a concubine and not a wife, so as to obtain land to increase the possessions of her Lord and master—another premium in landed estates to polygamy. And she dare not revolt against her husband's mandates, for the Mormon Legislature have guarded effectually against that with consummate skill. By abolishing her right of dower as wife, which exists everywhere else in our land, she is made absolutely dependent on her husband's will for any share of his property, after his death. Well did an eminent Gentile in Utah say to me last spring: "Why is it that the Congress of this great Republic of ours, knowing all these things, will give us no relief from these outrages?" Should not you, the people, command them to do it?

WHY THE LAW IS NOT ENFORCED.

You will naturally ask me why the national law against polygamy is not enforced in Utah. And you will probably be surprised when I explain the reason. As both in States and Territories, the Marshal, who is the sheriff of the Federal Courts, summons the grand and petit juries for the United States Courts, the Mormon Legislature, (fearing to risk the important duty with the United States Marshal, who is appointed by the President and confirmed by the Senate), elected a Territorial Marshal and required him to select the juries for the Federal Courts from a list prepared by Mormon officials. Our faithful United States Judges there declared this Territorial law null and void, and turned this polygamous official out of the court. And *then*, indictments, in spite of Brigham Young's threats, were found against him and other contemnors of the law.

But the United States Supreme Court decided, on appeal, that it not having been prohibited, the Utah Legislature had a right to elect a Marshal, and then, of course, Brigham and the rest went free.

When the long suffering Gentiles in Utah appealed to Congress for relief from this disastrous decision, all they could finally obtain, after several defeats, was this; Congress abolished the Mormon Marshal; but, as a compromise, enacted that, in Utah, the Grand and petit juries of the United States courts should all be taken from a list of two hundred persons, one-half of them selected by the United States district clerk, a Gentile, and the other half selected by the probate judge of the county in which the United States District Court is to be held, such probate judge being always a Mormon. This makes the juries one-half Mormon and one-half Gentile; thus enabling the established church there to prevent indictments or convictions for the violation of a law they have publicly repudiated, and have commanded their followers to disregard as unconstitutional and void. This is exactly as if, in trying crooked whiskey distillers you had enacted that half of the jury should be as crooked as the defendants! In the other less favored Territories of our Union the United States Marshal summons the juries by an open *venire*, and rightly from among law abiding citizens, and in them your laws are upheld and their violation punished.

A HIGH SOCIAL INSTITUTION.

I can not take more of your time with these details, except to add that this very summer of 1878, Mr. Cannon, the four-wived Delegate in Congress from Utah, publicly declared to the people there, on his return from the last session of Congress, that "the admission of Utah into the Union as a State was only a question of time,"—"that in the great minds of the nation" (I quote his exact words) "there was growing up a feeling of the necessity of admission;" and also "that the Christian world is fast coming to the conclusion that the practice of polygamy is a high social institution." Is it not full time, therefore, that you should be warned publicly of this impending danger? Your indifference to the nullification of law there, and to their methods for nullifying it, has been regarded and of course claimed by them as a tacit approval of their conduct. And their Delegate in Congress, whose four wives you have been supporting by his Congressional pay out of your taxes in the national Treasury, expects soon, as you see, to gladden his eyes at the sight of two polygamous Senators entering the Senate Chamber from Utah.

APPEALS FOR AID.

Winter after winter, the faithful and law abiding Gentiles there have sent their delegates to Washington at their own expense, to humbly petition your Congressmen for the legislation by which the insulted and violated law can be vindicated. But all in vain. Reconstruction, appropriation bills, political speeches and financial questions, have caused these appeals to be neglected. Meanwhile the peculiar institution of Utah grows and strengthens by Governmental toleration, and by the constant increase of women and children in polygamy.

And now the Established Church there, publicly congratulates its dupes and followers that the Republic and the Christian world, and you, the people, virtually endorse their abominable practices! If you want an Asia in America, a little longer indifference will give it to you, bastioned hereafter by State rights.

UTAH STATEHOOD.

The 130,000 people in that Territory can not for many years be kept out of the Union as a State, and may be admitted some session when you are excited on other questions. And then, their two United States Senators will be equally potential in the passage of national laws for the government of your wives and children, as the two Senators from the great State of New York. What is to be done about it must be done now, if ever. When Utah is a State, you know you will be powerless about it, thenceforth and forever. Now is the golden hour of opportunity and of power too.

YOU, THE PEOPLE,

can cleanse this Territory if you will, from this degrading, dishonoring, barbaric institution, that defies your National law, mocks at your national authority and reviles all who dare to lift their voices against it. You, the people, are to elect the law-makers of the land this fall. No matter what be your politics—Republican, Democratic or Greenbacker—this is a question outside of party, and, indeed, higher than party. You have only to require of candidates seeking your suffrages, that,

when elected, they will promptly rectify the legislation of the past, to the end that

THE NATIONAL LAWS SHALL BE OBEYED

or their disobedience punished, exactly as in other Territories. Let pulpit and press and people unite in this demand, and the work is done. You will not need a half dozen prominent convictions there before the institution will tumble into ruin and disgrace. Endowment house marriages and tabernacle diatribes would end. And they would be glad to agree thereafter to submit to the law, as you and I have now to submit to State and National law.

And, as we look back to-day at American slavery in its ruins, and wonder at its long continuance in this free land of ours, so will we all wonder hereafter that we tolerated American polygamy, with its insulting defiance and its dishonor to the nation, so tamely and so long. You, the people, the sovereigns of the land, have but to speak the word, earnestly, firmly, decisively. Will you do it?

WHICH IS HERESY?—No. 6.

SINGLE OR TRINE IMMERSION.

Theodoret A. D. 386-457; is reported to have given us the origin of single immersion.

"He (Eunomius) subverted the law of holy baptism, which had been handed down from the beginning from the Lord and from the apostles, and made a contrary law, asserting that it was unnecessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity, but to immerse once only into the death of Christ."—*Chrystal's History of the Modes of Baptism*, p. 78.

Of course; and trine immersionists believe that of all who to-day believe with Paul, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6: 3-4.

And here we will introduce a strange perversion of the facts in the case made by trine immersionists in their effort to condemn the practice of the backward motion in baptizing, as practiced by those who baptize by single immersion. They tell us that:

"The first ENGLISH BAPTISTS, when they read the phrase *buried* in baptism, instantly thought of an *English* burial, and therefore baptized by laying the body [backward] in the form of burying in their own country, but they might have observed that Paul wrote to the Romans, and that the Romans did not bury, but burned the dead, and buried nothing of the dead but their ashes in urns, so that no fair reasoning on the form of baptizing can be drawn from the mode of burying the dead in England."—*Origin of Backward Action in Baptism*.

Indeed! Let us try a little "fair reasoning" on the matter. If Paul was writing to Romans, were they Pagan Romans, or Roman Christians, and were not many of them Jewish Christians at the same time? Such as had been baptized by Peter and other apostles on the day of Pentecost, when "strangers of Rome, Jews and proselytes" were baptized; and being Jews, how did they dispose of their dead? By burning them, or did they lay them in the tomb as they did Jesus, which burial Paul refers to? How does it happen

that underneath the city of Rome, the world renowned catacombs are found where the tombs of thousands of Roman Christians exist, as a proof that the Roman brethren did not burn but sacredly preserved the bodies of the dead while they could, in their underground tombs?

"The most celebrated catacombs in existence, and those which are generally understood when catacombs are spoken of are those on the Via Appia, at a short distance from Rome. To these dreary crypts it is believed that the early Christians were in the habit of retiring, in order to celebrate their new worship, in times of persecution, and in them were buried many of the saints and martyrs of the primitive church."—*Chambers' Encyclopedia*, vol. 2—Subject, "Catacombs."

There were thousands of Jews in Rome, and had a part of the city appropriated to them as now.

Let any one read the Epistle to the Romans through, and he will be abundantly satisfied that Paul is writing to Jews and concerning Jews.

Strange language it would be to address to Gentiles, as this, "Our father Abraham," "Our father Isaac," "Behold, thou art called a Jew, and retest in the law," "Know ye not, brethren, (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? But now we are delivered from the law, that being dead where-in we were held; that we should serve in newness of the Spirit, and not in the oldness of the letter," etc.

And would it not be strange that Peter and Paul, being Jews, and men who were so desirous of imitating the acts of their Master, and who honored burial with his own body, would not have corrected this Pagan notion "cremation," or "burning the dead," if the Roman Christians practiced it.

As the whole Epistle is a discussion of the law of Moses, and the faith of Abraham, and facts and principles connected with the Jews; and as Paul addresses Jews, both those in the church and those who were not, it is a manifestation of unusual obtuseness of mind for any one to assume that Paul refers to Pagan, Gentile Romans; and it is evident that when Paul says, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death," he referred to such believing Jews as had obeyed the gospel; the *us* referred to being the Jewish people. So we conclude that the "English Baptists" did "observe" who Paul wrote to, while those who have imagined that they have discovered an evidence of ignorance in them, simply reveal a more eminent degree of the same weakness in themselves. And if the "English Baptists" had only read "Clement of Alexandria" when he said:

"Ye were conducted to a bath just a Christ was carried to the grave, and were thrice immersed to signify three days of his burial," they would have still further believed in the English, *alias* Jewish, mode of burying the dead; even if they might not have laid the person *three times* in the water, in imitation of Jesus being "laid in Joseph's new tomb."

Pelagius, Bishop of Rome, who was born in the fourth century (and not the sixth, as trine immersionists would have it, for Basil, Chrysostom and other trine immersionists taught some of his views, and they certainly, accord-

ing to our friends, lived before the "sixth century"), is reported as having said:

"They are many who say they baptize in Christ alone and by single immersion. But the gospel command, which was given by God himself, and our Lord and Savior Jesus Christ, reminds us that we should administer holy baptism to every one in the name of the Trinity, and by trine immersion."

On this we have this comment:

"Here is a writer of the sixth century, not only condemning single immersion, but positively stating that the gospel command * * * teaches *trine* immersion."

Pelagius was born sometime before the year 400 A. D., for he went to Rome A. D. 400, and began to publish his doctrine in 405, which caused the "Pelagian Controversy." This "authority" for trine immersion taught the following points, which must be orthodox, as he is good authority for what "God himself" and the "Lord and Savior" taught. He is said to have taught:

1st. That Adam was created mortal, so that he would have died whether he had sinned or not. 2d. Adam's sin has affected only himself, and not the human race. 3d. The whole human race dies neither in consequence of Adam's death, nor his transgression; nor does it rise from the dead in consequence of Christ's resurrection. 4th. The law is as good a means of salvation as the gospel. These are only some of his points. Yet he is excellent authority on Bible doctrine, is he not?

Mr. Reeves, a modern writer, tells us that:

"The ancients carefully observed trine immersion, inasmuch that by the 'Canons Apostolical' either Bishop or Presbyter who baptized without it, was deposed from the ministry."

Yes, no doubt, they were "deposed from the ministry," for, at the very same time, they deposed the ministry for marrying; and why not for practicing single immersion?

But none of the historians "whose writings have come down to us," show us "even one trace of single immersion," they tell us. Nor is there of apostles, prophets, teachers, gifts of healing, miracles, divers kinds of tongues, etc., which God certainly "set in the church." We find no trace of the original order of church government, the order that God himself instituted, in these same centuries where trine immersion is "respectfully noticed," and "single immersion is branded as an innovation;" and, doubtless, if such an order had existed it would have been mentioned. That God did so organize his church none can deny, but that that order can be "traced to the apostles" no one claims, and yet, why not? We think for the same reason that single immersion can not be, viz., because the apostasy from the faith in the first centuries destroyed both the form of government of the church and the mode of entering it, as well as the authority to administer the ordinance.

We are next referred to Martin Luther, as a teacher of trine immersion, for in giving directions how to baptize a converted Jewess, he says:

"As to the public act of baptism, let her be dressed in a garment usually worn by females at baths, and be placed in a bathing tub up to her neck in water; then let the baptist dip her head three times in the water, with the usual words, I baptize you in the name of the Father," etc.

Now this is following Christ's example, and the manner of going "down into" and coming

"out of" the water as in the case of Philip and the eunuch, is it not? A very convenient mode truly; for the "baptist" need not wet himself at all except his hands; standing outside the tub; all he need do would be to dip the candidate's head three times in water; and it is so much like the way they did in the apostles' day; and so much like a "burial." (?) Truly, Martin is apostolic. Why not adopt the "tub" arrangement? The authority of Luther is as good for that part of the ceremony as for the "three dips," is it not?

The testimony of Alexander Corson, LL.D. and Alexander Campbell, in favor of the fact that trine immersion was taught by Tertullian and other of the ancients, proves nothing in favor of their faith in it as apostolic, for they either did not believe these ancient worthies entitled to much credit as exponents of the gospel, or they were very inconsistent in not following their example. If Campbell's testimony as to what Tertullian taught, is of no weight, his added assertion that they baptized "undressed," is also. He says,

"The gentleman (Mr. Rice) tells you of the trine immersion of Tertullian, and of their baptizing persons not only once into each of the names of the Divinity, but also undressed! And what have we to do with these eccentricities? It only makes the argument stronger; for, if they thus submitted to three immersions instead of one, how strong their faith in immersion. The gospel commands one immersion, but it seems they got three."—*Debate with Rice*, p. 248.

This certainly does not make it appear that Mr. Campbell thought that the fact of Tertullian practicing trine immersion was any evidence that it was a gospel institution; he esteemed it an eccentricity. He no doubt thought as we do, that Tertullian's testimony on this matter no more proved it to be apostolic, or divine, than his views on celibacy prove that Jesus and his immediate disciples taught the ministry not to marry.

The testimony of Dr. William Crave that Basil and Sozomen "will have derived from the Apostles" (the custom of trine immersion) and that it was "twice mentioned by Tertullian as the common practice," only proves that he believed they thought so, and he based his opinion upon what is claimed as their writings, and of what force is his opinion on that point? If Basil, Sozomen and Tertullian, testified of what was true in their day, and their genuine writings or correct translations exist, a thousand learned theologians who would admit their genuineness would no doubt unhesitatingly declare that these ancients believed and taught trine immersion, and yet they would not consider that it was of divine origin, any more than other erroneous opinions which they taught and practiced.

Bishop Beveridge of England was, our friends tell us, "one of the most learned divines England ever produced," and he informs us that the "primitive Christians enjoined that all persons to be baptized should be plunged three times,—first at the name of the Father, and then at the name of the Son, and lastly at the name of the Holy Ghost." "That this was in some way handed down from the Apostles, we dare not deny."

Why don't our friends tell this "most learned divine" that the way it was handed down from the Apostles was from John to Polycarp, Polycarp to Ignatius, Ignatius to Justin Martyr, Martyr to Clement, Clement to Tertullian,

&c. The Bishop thinks it was in some way. Is that his notion of "Episcopal succession" too? That too was in some way (but a wrong one) handed down from the apostles, but not by them.

William Whiston, A. M., is our next authority, but he placed about as much confidence in the Apostolic Constitutions for trine immersion, as he does in the commission—and he makes a blunder which our friends hasten to correct—although he was the "Translator of the Works of Josephus, and Professor of Mathematics in the University of Cambridge." For, speaking of trine immersions, he says:

"Once at the naming of the Father, a second time at the naming of the Son, and a third time at the naming of the Holy Ghost. Which manner of baptizing agrees exactly with the rule in the Constitution, and the practice in Cyril of Jerusalem, and seems to be the proper meaning of the original command, of baptizing or dipping, *eis to onoma*; at the respective names of the Father, Son, and Holy Ghost, and not according to the common exposition, in their name—by their authority or to their worship."

But "AT the naming of the Father" etc., is as obnoxious to trine immersionists as IN. So they tell us:

"Whiston commits an error, when he renders the Greek *eis* by the English preposition *at*; it should be translated *into*, as this is the proper meaning of the original, hence (*eis to onoma*), *into the name*."

But "one of the most learned divines that England ever produced, (Bishop Beveridge), declares the same thing, "at the name of the Father," etc. So he is wrong if Whiston is. But of course these learned Professors and Bishops do not understand the "proper meaning of the original." And we would respectfully suggest that if our friends have got the "original," that they would send it to England for the use of the gentlemen who are now revising the Bible, and getting out a New Translation, for they have only got some copies, and those not made very close to apostolic days by several hundred years. But Whiston believes in the very thing for which trine immersionists say Theodoret condemned Eunomius for, that is, of baptizing "into the death of Christ," and says of him, "he (Eunomius) subverted the law of holy baptism," in so doing. Yet Whiston says, in immediate connection with what we have quoted:

"Since baptism was only designed originally into the death of Christ, though so ordered as to put us in mind of the Father who sent him, and of the Holy Ghost, who witnessed to him at the same time, as the Constitutions particularly inform us."—*Essay on the Apostolic Constitutions*, vol. 3, p. 399, 400.

If Whiston is good authority for trine immersion being apostolic, is he not for baptism being "designed originally into the death of Christ?" for the latter is plainly declared, while the former is only inferred from one passage, which is clearly susceptible of an entirely different interpretation to what they give to it, and one that is in harmony with reason and revelation, and the laws of language.

[Concluded next number.]

Mohammed once said, "When a man dies, men inquire what he has left behind him; but angels inquire what he has sent before him."

That man who lives in vain lives worse than vain. He who lives to no purpose lives to a bad purpose.

The highest art is artlessness.

PROPHESIES BY THE WORLD.

THE following slips have been sent us by brethren and we have waited a favorable time to publish them. The world is full of prophecy, and the Saints may be on their guard if now and then we publish some of the predictions made, which may be tested.

THE SEER OF WAPELLO, PROPHECIES.

The following is the prophecy of a remarkable man of this county who desires us to publish it in *The Democrat*:

In 1878, commotions, riots and bloodshed. There will be a provisional government organized in opposition to the present one, but it will be overthrown and the principal leader shot.

In August a startling revelation will be made, implicating the highest officers in the land in a conspiracy, which if successful would be fatal to the liberties of the people.

In October, riots and bloodshed.

In July, on or about the 16th of the month, a pistol shot will startle the country, and many will mourn the loss of a prominent man.

In 1880, war, civil war, war! war! exceeding in ferocity everything which has taken place on the continent of America.

Cities will be burned, harvests will be laid waste, and it will appear like a great broad track of destruction from New York to Omaha, sweeping out homes, farms, villages and cities. The extreme south will not be touched by the torch, but Ohio, New York, and Illinois will suffer the worst. Pennsylvania will not come out unscathed. The Pacifier will come from a State on the border of Mason and Dixon's line. He will seize the reins of government with a firm hand and an intrepid heart. Peace will come and there will be a new order of things. The labor system will be reorganized. Every negro who can, will fare well if he goes before these times to Mexico.

Men who are in obscurity now will rise to high positions then.

Men who are exalted now will then be brought low.

An effort will be made to establish a Republic similar to that in France, with a nobility based on military prestige, but it will be unsuccessful.

New gold discoveries will be made in 1879, and a great emigration to the field of operations.

Grant will never again see America.

The steps of the Capitol at Washington will be crimsoned with the blood of a conspirator, in 1879.

These things have impressed my mind so much that for my own relief I have written them.

THE SEER.

A WONDERFUL VISION.

To the Editor of the *Telegraph*:—In the year 1803, probably in the eight or ninth month, I was one day alone in the field, and observed the sun shone clear; but a mist eclipsed the brightness of its shining. As I reflected on the singularity of the event, my mind was clothed with silence, the most solemn I ever remember to have witnessed, for all my faculties were laid low, and unusually brought into silence! I said to myself what can all this mean. I do not recollect ever be-

fore to have been sensible of such feelings, and I heard a voice from Heaven saying, "This that thou sees't that dims the brightness of the sun, is a sign of the present and coming times. I took the fathers of this country from the land of oppression, and planted them here among the forests. I blessed and sustained them, and while they were humble I fed them; and they became a numerous people. But they now became proud and lifted up, and have forgotten Me, who nourished and protected them in the wilderness, and are running into every abomination and evil practice of which the old country was guilty, and have taken quietude from the land, and have suffered a dividing spirit to come among them." I lifted up mine eyes and beheld, and I saw them dividing in a great heat. This division began in the church on points of doctrine; it commenced in the Presbyterian Society and went through the various religious denominations, and in its progress and close its effects were nearly the same. Those who dissented went off with high heads and taunting language; and those who kept to their original sentiments, appeared exercised and sorrowful. And when the dividing spirit entered the society of Friends, it raged in as high a degree as in any I had before observed; and as before, those who separated went with lofty looks and taunting, censuring language, and those who kept to ancient principles, retired by themselves. It next appeared in the lodges of the Freemasons and set the country in an uproar for a length of time; then it entered politics throughout the United States, and did not stop until it produced a civil war, and an abundance of blood was shed in the course of combat. The Southern States lost their power and slavery was annihilated from their borders. Then a monarchical government arose and established a national religion and made all societies tributary to support its expenses. I saw them take property from friends to a large amount. I was amazed at beholding all this, and I heard a voice proclaim, "This power shall not always stand, but with this power will I chastise my church until they return to the faithfulness of their forefathers. Thou seest what is coming on thy native land for their iniquities and blood of Africa, the remembrance of which is come before me."

This is yet for many days. I had no idea of writing for many years, until it became such a burden to the mind that, for my own relief, I have so written.

IN England they are adopting a horseshoe made of cowhide and known as the Yates shoe. It is composed of three thicknesses of cowhide compressed into a steel mold, and then subjected to a chemical preparation. It is claimed for it that it lasts longer and weighs only one-fourth as much as the common iron shoe; that it will never cause the hoof to split, nor have the least injurious influence on the foot. It requires no calks; even on asphalt the horse never slips. The shoe is so elastic that the horse's step is lighter and surer. It adheres so closely to the foot that neither dust nor water can penetrate between the shoe and hoof.

Men of few faults are least apt to speak ill of others.

IRRIGATION.

"The waste places shall be rebuilt and the desert made to blossom as the rose."

IRRIGATION BY ARTESIAN WELLS—HOW THE PLAN WORKS IN CALIFORNIA.

A mile and a half from Tipton, in Tulare County, is an artesian well. J. B. Scupham, Assistant Engineer of the Central Pacific Railroad Company, who has recently returned to this city from that section of the country, makes a report concerning the supply of artesian water, which he regards as a very important matter in connection with the development of the land, and believes that a great reservoir underlies the whole valley. He says he closely examined the earth brought to the surface, ascertained the temperature of the water, and measured the capacity of the stream, and is convinced that copious streams of water flow beneath the plain, which is 200 miles in length and thirty-nine miles in width. In boring, mountain debris was pierced for a depth of 280 feet, and a good supply of water was not reached until a stratum of sandstone from four to six feet thick, lying upon a bed of quicksand, had been passed through. The first flow was at the rate of eight gallons a minute from a seven-inch pipe one foot above the surface. Then a five-inch pipe was sunk thirty feet deeper, which pierced a stratum of blue clay, containing four separate layers of sand, each of which contributed a supply of water. The lower one gave out a considerable volume of water. It was decided to stop sinking at this step to secure the water already discovered. The well at last accounts was delivering 86,000 gallons a day out of a five-inch pipe, four feet above the surface of the plain, and the supply is constantly increasing instead of diminishing. The water, according to the statement of Mr. Scupham, is very pure and shows its identity with glacier lakes. It has less than six grains of solid matter to the gallon. The solid substance is chloride of sodium, which corresponds almost exactly with the waters of Lake Tahoe. The well itself has the capacity for irrigating 100 acres, and its cost is from \$700 to \$1,000. It is believed that water can be obtained by sinking wells to the depth of 300 or 400 feet in any part of the Tulare plains, and, in the opinion of Mr. Scupham, these wells might be placed on every quarter section of ground without the supply being materially affected, or they might be sunk even closer together without decreasing the flow. The temperature of the water is 72 degrees, and the soil of the surface needs nothing but water to render it fertile. A few years since 200,000 eucalyptus trees were planted in this locality by the Central Railroad Company, and 75 per cent of them are now in a thriving state. In five years the trees will be big enough for ties and telegraph poles, and worth \$150,000 to the Company. The mountain debris referred to is supposed to be the ruins of extinct glaciers, which eroded the Sierra to their present shape. Geologically speaking, this debris was carried at a very recent period from the mountain slopes and summits and deposited in the valley, and it is Scupham's idea that the main

portion of the Sierra was at one time more than 20,000 feet high, and the loftiest peaks were at least 5,000 feet higher. From the aerial currents from the west, heavily charged with moisture from the ocean, immense volumes of rain were condensed and precipitated on the mountain slopes toward the ocean, which, flowing to the plains, caused a great lake, which is now extinct.

A PERTINENT PRAYER.

WE clip from an exchange the following prayer the reading of which is commended to the patrons of the *Herald*.

DEACON AFTERCOYNE'S PRAYER IN THE ABSENCE OF PASTOR B.

The following prayer, alleged to have been offered in Plymouth Chapel during the absence of the beloved pastor upon this coast, has been sent to the *San Francisco Chronicle* for publication:

We are very thankful, O Lord, that a convenient way to serve thee and mammon has been revealed to us. We rejoice that our eyes have seen and ears have heard thy apostle, now laboring among the Gentiles in another part of thy vineyard, all for thy glory, who has given us a new revelation whereby we know that the wickedest of that unholy trinity has been eliminated, and that thy kingdom has been reconciled to the remaining two-thirds, the world and the flesh, so that the lamb and lion may now lie down together without fear of reproach, and thus the Scriptures has been fulfilled. It is very gratifying to know that those difficult virtues—simplicity, self-denial, humility, charity, and others—which Christ and his disciples enjoined upon mankind, are no longer essential to our salvation, but have been laid away upon the polemical, theological shelf with the Levitical Code and other obsolete fragments of thy law, henceforth to be objects of curiosity to the enlightened, as well as evidence of the Church's credulity and innocence. We bless thee that the old order of things has been reversed; that truth is relative and transient; that change alone is absolute and eternal. We are very thankful for this new philosophy, for this adjustable religion, for the

CONVENIENT LATITUDE

Which thou hast mercifully vouchsafed to communities and succeeding generations whereby they are permitted to adopt those rules of conduct and to practice those things which seem good in their own eyes. We are glad that commercial enterprise and success, professional acumen, political chicanery, and all the attributes of this progressive and enlightened age are exceeding good in thy sight, as thou hast instructed us through thy apostle now laboring among the Gentiles in another part of thy vineyard, all for thy glory. We rejoice in the knowledge of the law which was written upon tables of gold upon the Mount of Plymouth and was delivered to thy apostle to be expounded to the people. We have been authoritatively informed that the disciplinary teachings of our master were addressed to the impoverished and wretched people of his generation, who had great need to mortify the flesh, but have no meaning for

the abundantly prosperous saints of this congregation, except as they are interpreted and applied to our condition by thy apostle, our pastor, who is now laboring among the Gentiles for thy glory. O Lord, we thank thee, that the scandalous business of

PEDDLING INDULGENCES

Throughout thy vineyard, practiced of old by itinerant monks of a wicked church, has been discontinued. We thank thee for a new system which is not a reproach to thy church, since we, thy grateful servants, by liberally contributing to an annual fund, may now abundantly receive our weekly indulgences in the courts of thy temple. Bless and prosper our pastor, who is now laboring among the Gentiles for thy glory. Open the hearts of the Gentiles that his words may return to him as golden fruit, yea, in showers of the golden discs of Mammon. Bless his agent, and grant him that wisdom and foresight which is of this world and profiteth much. Prosper the Lecture Bureau; may it abide long in the land, the ark of refuge of our pastor in the time of his embarrassment and trouble; and for thy manifold substantial mercies, and for thy manifold improvements, alterations and additions touching thy divine law, make us truly thankful. Amen.—*Chronicle*.

AN ORIGINAL LETTER FROM JOSEPH AND HYRUM SMITH.

57 Stocks-St., MANCHESTER, England,
October 10th, 1878.

MR. JOSEPH SMITH, Beloved Brother:—Enclosed you will find an address by your father and late Uncle Hyrum, which I have copied from the *Millennial Star*, volume 3, page 115; the spirit and letter of which are diametrically opposed to the teachings of the Utah Church, and have thought that you might possibly deem it wisdom to publish it in the *Herald*. I have copied word for word as it reads, and in full. I also find in the same volume an article from the editors, (P. P. Pratt and Thos. Ward) on the reports of certain individuals, alluding specially to a "young woman from Manchester," (evidently Martha Brotherton), wherein in said article it is stated that the having of "two wives never was, nor ever will be a doctrine of the Church, for the Book of Mormon, Book of Covenants and other works of the Church, expressly forbid it, even more so than the Bible, &c., &c. If you think it would be of any service, and if you are not in possession of the said volume of the *Star*, I shall have very great pleasure in copying and forwarding for your perusal.

The work is still in a prosperous condition in this city, so far as I am conversant with the Saints. We have many enquirers, and best of all love, unity and peace continues to increase amongst us.

Many thanks to you, dear brother, for your kindness in answering my enquiries in reference to the men, Kimball and Rushton.

The household of faith, in this part of the vineyard, were much rejoiced at the prospect

of a visit from you by-and-by, and I am quite sure that we can promise you a hearty reception from them one and all; for with all our faults, we are endeavoring to live in accordance with the teachings of the gospel of the Lord Jesus Christ, and may God grant us, dear brother, the aid and assistance of the Holy Spirit, that we may overcome everything that is evil, and succeed in all that is good.

The brethren and sisters of the Church, in this city, desire to be remembered to you in love, and may God strengthen you continually in faith, and in body, is the prayer of your brother in the freedom of the gospel of Christ.

JOSEPH DEWSNUP.

ADDRESS FROM THE FIRST PRESIDENCY, NAUVOO.

To our well beloved brother Parley P. Pratt, and to the Elders of the Church of Jesus Christ of Latter Day Saints in England, and scattered abroad throughout all Europe, and to the Saints—Greeting:

Whereas, in times past, persons have been permitted to gather with the Saints at Nauvoo, in North America—such as husbands leaving their wives and children behind; also such as wives leaving their husbands and children behind; and such as women leaving their husbands, and such as husbands leaving their wives who have no children, and some because their companions are unbelievers. All this kind of proceeding we consider to be erroneous and for want of proper information. And the same should be taught to all the Saints, and not suffer families to be broken up on any account whatever, if it be possible to avoid it. Suffer no man to leave his wife because she is an unbeliever, nor any woman to leave her husband because he is an unbeliever. These things are an evil and must be forbidden by the authorities of the Church, or they will come under condemnation; for the gathering is not in haste, nor by flight, but to prepare all things before you, and you know not but the unbeliever may be converted, and the Lord heal him; but let the believers exercise faith in God, and the unbelieving husband shall be sanctified by the believing wife, and the unbelieving wife by the believing husband, and families are preserved and saved from a great evil, which we have seen verified before our eyes. Behold this is a wicked generation full of lyings, and deceit and craftiness; and the children of the wicked are wiser than the children of light; that is, they are more crafty; and it seems that it has been the case in all ages of the world. And the man who leaves his wife and travels to a foreign nation, has his mind overpowered with darkness, and Satan deceives him and flatters him with the graces of the harlot, and before he is aware he is disgraced forever; and greater is the danger for the woman that leaves her husband. Her evils resulting from such proceedings are of such a nature as to oblige us to cut them off from the Church. There is another evil which exists. There are poor men who come here and leave their families behind in a destitute situation, and beg for assistance to send back after their families. Every man should tarry with his family until providence provides for the whole, for there is no means here to be obtained to send back. Money is scarce and hard to be obtained. The people that gather to this place are generally poor, the gathering being attended with a great sacrifice; and money can not be obtained by labor,

but all kind of produce is plentiful and can be obtained by labor; therefore the poor man that leaves his family in England, can not get means, which must be silver and gold, to send for his family; but must remain under the painful sensation, that his family must be cast upon the mercy of the people, and separated and put in the poorhouse. Therefore, to remedy the evil, we forbid a man to leave his family behind, because he has no means to bring them. If the Church is not able to bring them, and the parish will not send them, let the man tarry with his family, live with them—and die with them, and not leave them until providence shall open a way for them to come all together. And we also forbid that a woman leave her husband because he is an unbeliever. We also forbid that a man shall leave his wife because she is an unbeliever. If he be a bad man (*i. e.*, the unbeliever) there is a law to remedy that evil. And if she be a bad woman there is a law to remedy that evil. And if the law divorce them then they are at liberty; otherwise they are bound as long as they two shall live. And it is not our prerogative to go beyond this; if we do it it will be at the expence of our reputation.

These things we have written in plainness, and we desire that they should be publicly known, and request this to be published in the *Star*.

May the Lord bestow his blessing upon all the Saints richly, and hasten the gathering and bring about the fulness of the everlasting covenant, are the prayers of your brethren.

Written by Hyrum Smith, Patriarch, by order of Joseph Smith, President over the whole Church of Jesus Christ of Latter Day Saints.—*Mill. Star*, vol. 3 p. 115.

HYRUM SMITH.

THE JEWS.

The Rev. S. Bonhomme, in an article on the Jews, published in the *Watch Tower* for June 1876, says—of the Jews:

"The God of Israel has raised up a power in the hands of the Jews, that every nation in turn applies to for help; with this very power the Lord is evidently weakening, and may ultimately dissolve the Ottoman empire, and thus the way will be open for the twelve tribes to return.

When some years ago the Mussulman applied to the house of the Rothschilds for help, he might not have anticipated the consequences that would follow. He scarcely thought, when he signed the mortgage of \$40,000,000, on the land of Palestine, that he was, in the face of all the nations of the earth, in effect, signing away his claims to the land of Israel, and peaceably transferring that land to the dispersed among the nations, and giving to that people quiet possession of the land of their fathers—a possession they would never have been able to acquire by the sword."

Afflictions clarify the soul. Calamity is man's true touch-stone. Ambition—the mind's immodesty. Anger manages everything badly. Gilded tombs do worms enfold.

The pitying tears and fond smiles of woman are like the showers and sunshine of spring.

Too much sensibility creates unhappiness; and too much insensibility creates crime. Reason should direct, appetite obey.

THE following we find in the "Central Baptist," published at St. Louis. It seems that some in the churches are awakening to thought on the subject of the continuance of God's promises, "which shall be to all people," if they will receive it:

FAITH AND PRAYER IN SAVING THE SICK.

I am surprised that an esteemed friend and brother has been so careless in the handling of my name in connection with the Holiness Camp Meeting near this place. One suggestion made by him calls to mind an unsettled point with me, and I write this solely to obtain, if possible, an explanation that a *Baptist* can afford to accept.

The Commission and Consequences. Mark 16: 17-18, and James 5: 15.

Dr. Schaff, in Lange's Commentary, on the first passage says: "The extension of the statement to believers, generally in every age of the church, is not warranted by anything in the text, and introduces confusion. This was a promise to the Apostles and the Apostolic age."

Christ made no limit of time. "These signs shall follow believers." Dr. Schaff limits the time. Where is his Scripture for the limit? Nothing less is final authority—for a Baptist!

A man quoted these two Scriptures the other day to prove, with our admission concerning this limit of time, that the whole Commission ended with the Apostolic age.

It seems to me that we necessarily hazard the whole Commission by this limit of time, unless we are saved by some selections of Scripture that show just where the limit of time comes in.

Wilson's translation of Matt. 28: 20 is said to favor the total cessation of the Commission. "I am with you all the days till the consummation of the age." See "*Emphatic Diaglott*" on this passage.

There are many who profess to be Baptists who are loud in making fun of those who believe that the sick are healed and sinners saved in answer to faithful prayer.

I will not speak lightly of any person's faith, but am determined, if possible, to find divine authority on this subject.

A. RHODES.

PALMYRA, Mo., September 13th, 1878.

CROOKED WAYS OF BRIGHAMISM.

The Elders of the Brighamite Church, make it a business to visit the Saints of the Reorganized Church, "in a friendly manner" of course, "not wishing to talk on doctrine," only when they think that by their cunning they can have the argument all their own way. The following are some of the means they resort to in order to make proselytes. They take great pains to make Joseph Smith, the martyr, the means through which polygamy was introduced, in which task they either misconstrue the books, or declare, "They are no better than a last year's almanac;" "that the Church has outgrown them;" forgetting that God changes not; that when he laid the

foundation of his Church, it was deep enough and broad enough to build upon in all ages, and adapted for man in all the stages of his spiritual growth until he should "become perfect even as his Father in heaven is perfect;" that it needed no change, and being eternal truth could not admit of the introduction of any principle that conflicted in spirit, or in letter with what he had given; I say, they forget that the word of the Lord endureth forever.

When they insist that Joseph was a polygamist, they forget that the following facts are against them. First, That Joseph Smith was physically a proper man, as is proved by the fact that his wife, Emma Smith bore him five sons. Second, That no other woman has borne children to him; whereas, if he had any others than his acknowledged legal wife, Emma, and especially as many as they claim he had, there must have been some issue from them. And more especially might we expect this, since they tell us, "Every man's glory in the next world will be in proportion to the number of his family in this;" most certainly he would have used every proper means to have increased his "glory," and the issue would be known, and they would bring them forth as an overwhelming testimony that he taught and practiced polygamy. This they have never dared to do, although the Elders of the Reorganized Church have challenged them to the proof both in the states, in England and in Utah. We submit these facts as evidence that Joseph Smith knew no woman but his own legal wife, Emma, at least in the relationship they assume, hence was not a polygamist.

They also declare that Brigham was the legal successor of Joseph Smith, whereas, Brigham declared, when he took control, that "No man could stand between Joseph and the Twelve, that he (Brigham) was not a prophet and that the right belonged to Joseph the son of Joseph the Martyr." When cornered upon this they admit that the right to preside was young Joseph's, "but that he lost it through not accepting the doctrine of polygamy," and other kindred doctrines originating with Brigham Young. Then to gain the feeling of the Saints they claim that "David is the man, and that ere long he will take the presidency of the Utah Church and lead it on to victory." Their love for David is a kin to that which vultures have for lambs.

They make great parade of the temples they are building; their endowments and baptism for the dead. These are means by which they seek to work upon the feelings of the Saints. Their temples being unauthorized of God, will only stand as monuments of their folly and to rebuke their presumption. Their endowments are a sham, a hollow mockery, and bear no more relation to the endowments God has promised by his Holy Spirit, than a phosphorescent daubing bears to the anointing of the Son of God; and their baptisms for the dead are untimely and unauthorized of God. If, as Brigham frequently declared, "he was no prophet," then he received no revelation for building temples, giving endowments, or directing baptism for the dead; hence, his own words being testimony, their boast of these things is empty and vain.

The argument of final resort is the temporal prosperity of the Brighamite Church in Utah.

They never tire of publishing by press and tongue glowing accounts of teeming fields, blooming orchards, well-stocked farms, unfailing mines of precious metals, prosperous cities, and abundant wealth of all kinds. They point triumphantly to these as evidence that God accepts their works and endorses them as his people. This kind of argument is successful with a class, but thinking and observant minds want something more solid than such flimsy reasons. When temporal prosperity is attended with truth and spiritual well doing, or advancement in the divine life, then we can admit it as evidence of the righteousness of a cause and of divine approval: but without this, temporal prosperity is no evidence of the truth of a cause. With regret we say, and that advisedly, that among the people of Utah as a church, we have seen no such spiritual accompaniments; though we have searched for them prayerfully and tearfully by the light of God's word. I do not speak of that people individually, but as a church. I am not their enemy; I would be their friend. Let us see what this temporal prosperity argument amounts to. If it will hold good in the case of a community, it will be equally good in the case of an individual, state or nation; hence the Stewarts, Vanderbilts, Astors, Sharons, Joneses, Ayers and hosts of others stand approved of God, for they accumulated their millions and enjoyed them.

As a territory California began its history about the same time as Utah, and to-day it is far richer in the number of citizens, in developed wealth, and in every phase of prosperity. Colorado, several years younger than Utah, equals it in prosperity; in fact, tried by the prosperity argument as a rule, every State and Territory in the domain of the Republic, and the whole nation stands approved of God; hence the argument proves more than our Brighamite friends are willing it should; it places all the states, and in fine all nations, as being equally approved by the Divine Ruler. Hence Utah's prosperity amounts to nothing as an argument in favor of its institutions. While it is a revealed truth that "Righteousness exalteth a nation," it is evident that nations possess an enviable degree of exaltation to-day, that Brighamites would hardly be willing to admit was obtained by righteousness. We prefer to try them by their own rule in this matter.

The last of the crooked ways of Brighamism that I shall notice now, is the means by which the vast wealth accumulated by Brigham Young was obtained. It can not be successfully denied that it was by an oppressive tithing system, land grabbing, timber monopolies, seizures of mill privileges, Emigration Fund, joint stock companies and extra donations in a variety of ways, which it was not safe to resist; to say nothing of "milking the Gentiles" by his unjust exactions. All these things were approved in his life, and applauded by the very men who since his death have snatched the ill gotten pile from his numerous widows and many fatherless children. Taylor & Co. had not even the courage then to call him to account, or to say, "Why doest thou so?" They knew then as well as now that he was robbing the Church. They were abettors in the crime, and no honor attaches to their late act, whereby they seized upon the dead man's wealth, since they durst not even hint the crime while he

lived. But one of two things is certain, either Brigham Young was an impostor and a robber while he was hoarding up his tremendous wealth, or the church that now takes it from his widows and children is a corrupt, unjust, avaricious, and dishonest organization. Which horn of the dilemma will the admirers and followers of the late pretender accept? Both of them may be a reality; one of them must be, take your choice.

In conclusion, we would say that none but crooked men would resort to such means as mentioned above to prove the divinity of their cause, and while these ways may allure some from the way of truth, such a crooked, dishonest cause can not stand. Only that will stand that has righteousness and truth for its foundation. Saints, while they take advantage of your hospitality, see that they do not lead your judgments astray. Put not your trust in riches, heed not their empty boasts of power, but cling to the rod of iron, and let your trust repose in God and his Christ.

MORE ANON.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, December 1, 1878.

OFFICIAL JEALOUSY.

WE hear now and then of a certain sort of jealousy on the part of elders in the Church of certain other officers who are, fortunately for themselves and the Church, being blessed in preaching the word and attracting attention. It seems to hurt the vanity of these jealous elders to see any advancement upon the part of others. To us this is a strange thing, to see a class of men who should be, by both precept and example hearty well wishers, and active co-workers with any and all who can and will labor, belittle themselves and detracting from the usefulness of any who may be blessed beyond themselves. Instead of hailing the success of these who are thus rendered useful by a measure of the Spirit, as a token of the love of God and the care of Christ manifest toward the church and the work in which all are interested, they weakly give way to jealousy and meanly strive to cripple the usefulness of their collaborators. Instead of rejoicing in the good that cometh to the cause, and cheerfully giving their approval of the work being done, they scowl and frown upon the efforts made, thus giving "aid and comfort to the enemy." Why is it that men called to be Saints can do this?

Christ reproved this spirit when he told the disciples who wanted him to forbid certain ones from speaking in his name, to forbid them not, that if they could so speak in his name they surely were not against him.

Young elders (and old ones too, for that matter), should meet with certain encouragement, if they are blessed to become useful; and more especially should older ones not be jealous of the younger ones.

We have now in mind a rising young elder, who has met with official jealousy, which is somehow crippling him in almost the first days of his real usefulness; the very days when his stronger brethren ought to stand firmly by him; reprove him if need be, in gentleness of spirit,

and help by suggestions as to words or manner, if either could be improved, for the work's sake—but to be jealous of usefulness, or celebrity is degrading, and therefore disgusting. How any man can permit himself to cultivate such a disposition and still prate about the Spirit of Christ being at work in him to "will and to do, according to his good pleasure," is to us a mystery. Any one who is thus jealous should set about a severe self pruning, for it is an ugly and pestiferous weed, and never rest until he could look upon a brother's success with real pleasure both on account of his brother's good and the good of the cause. Moses was a man of slow speech, but a few words spoken by him once, are still reverberating through the world as a scathing rebuke to that sort of jealousy, "I would to God that all the Lord's people were prophets." His heart was great if his tongue and lips were tardy in their utterance. The language of every proper Saint should be, "I love God's work and therefore love his workers, and rejoice and take pleasure in witnessing the rising into useful prominence those who can and will do his work."

There are already numbers of rising men in the Church, and there will be more; and we mid-leaged workers must begin to contemplate occupying seats in the council room, rather than display in the forum and pulpit. None of us should have time to be jealous in; nor can we very well afford the certain loss that must accrue to us in the balancing of the accounts, when we shall find it entered to our discredit, "He was jealous of a co-worker's success. As for us, as an individual, we most sincerely hope that the angelic pen, with which the records on high are written, has never been formed that must needs be used to make such an entry against us.

THE SAINTS' HERALD.

ONE more issue of the HERALD will close volume twenty-five, and also the nineteenth year of its publication.

The year now so nearly gone has been one of spiritual prosperity and favor to the Church, and hundreds have been added to it. And it has also been one of fair prosperity (considering the really hard times that exist) to the Publishing House in the way of financially carrying on its special part in the work of preaching the gospel and building up the cause of the Son of God among men.

We have made some advance, as well, towards paying off former debts, towards a release from the "bondage of debt;" and, could we receive without loss the amounts justly due us on books and HERALDS, and also have an increase of subscriptions in keeping with the increase of the Church membership, there would be no difficulty in increasing the power, usefulness and effectiveness of the publishing department of the Church. But the subscriptions and other money matters do not increase with the growth of the Church, to which fact we call the attention of the traveling authorities and ministry of the Church, and of presidents of districts and branches, that they all may more thoroughly canvass the matter among, and present the subject to the Saints in general, and especially to those who are, from time to time, baptized into the kingdom, the necessity of their being spiritually fed, and nourished in the work of God, and of their being informed of its progress and standing, by taking the HERALD. And we will send specimen copies

to all, on the request of themselves or others for them.

It has been our custom for some time, and it is yet, to send the HERALD for six months after their time is out to all whose names are on our lists (unless otherwise ordered) whether requested or not; and, after that time, if we do not either receive our pay, or a promise to pay, with request to continue (which we will do on these conditions), we think that no one can justly find fault if it is stopped, for we think that they should take enough interest in our welfare and their own to send us the small matter of a postal card, that we may know their wish, and if they are still living, and at the old address. The brethren composing the Board of Publication, stand ready to render the obligation of time for payment as extended as they can and not too seriously damage the interests of the work entrusted to us, for it is a severe time financially and we must bear and forbear, just so far as our obligations and good names for promptness and honesty will permit.

To show the delinquency already accrued on the HERALD alone, we state that we find (during the period it has been kept) six hundred dollars against parties whose papers have been stopped, because, after having run six months or more, they have not written for a continuance on time, yet have taken the paper. Besides this, as much more stands against names on the lists whose time has run for months, and in some cases for years, on promise to pay, to say nothing of advance payments that might justly be looked for.

Hence we, as Business Manager, urge the claims of our department upon the attention of the subscribers to the HERALD and HOPE, and upon those who owe us other hundreds upon books, such as branches, book agents, and individuals. For, not only have past and present obligations to be met, but also, from time to time, other books have to be set up, printed and bound, and constant supplies to be purchased to keep up the HERALD, HOPE, and other interests, all which we have to provide for.

Therefore we present the subject, and hope that the Saints and friends will endeavor to give us, for our relief, a financial lift during December and January, when our obligations are more especially to be met, meanwhile, and always, bearing with each other and hoping that such prosperity may attend the Saints individually and the publishing interests of the Church, by the blessing of the great Ruler of the work of the last days, as will bring us all the release or releases from the bondage referred to, which we all so much desire.

Then send in what you can and give us word to continue your papers; break off from expensive and pernicious habits, such as using tobacco, and other useless and injurious things; and may peace and prosperity from God the Father bless and crown the days of the Saints with every good thing, especially with the faith that will give relief from sickness and from the "bondage of debt," and that will bring health, strength and wisdom, that they may abide a free, a prosperous and a contented people, by his blessing always.

H. A. S.

Bro. John Neish, of Coalville, Iowa, says that their branch has prosperous meetings, and the Saints are in good spirits and rejoice in the truth.

We reprint from an exchange the speech of Hon. Schuyler Colfax, delivered at the New York Central Fair, which shows what construction a legal mind may put upon the language of the Book of Mormon, and Doctrine and Covenants, in which we have claimed polygamy was forbidden.

A brother sends us a published open letter to the *Ogden Junction*, written by one Wm. Skeen, who boldly charges some of the church authorities in Utah with having prevented the writer from prosecuting a suit at law whereby his reputation would have been preserved from injury, by intimidation; threatening his life and otherwise interfering with his liberty of action. The writer of this open letter was a witness in the late trial in the United States Court against one Collet for complicity in what has been called the Aiken Murder.

The *Ogden Freeman*, the Gentile organ published at Ogden, Utah, has in its issue for Nov. 1st a long editorial headed "Mormon Empire," under which caption the editor forecasts the future of Idaho, Montana, and Arizona, under Mormon aggrandizement, if there is not extreme care used to prevent their obtaining the balance of power in those territories. That they are strenuously trying to secure themselves in Utah, and to obtain wider room for advancement by settling the arable lands within reasonable reach of Utah and its environments. This is only natural. And if the aim is legitimate, there is no good reason why the general lands of the government may not be settled by them as by others; but if the object be to secure the domination of polygamous influence, as is surmised by the *Freeman*, it is to be hoped that object will be defeated.

We should dislike to see Utah admitted as a State in a way that would legalize their plural marriage system, much as it may have been fostered by inadequate legislation, or feeble administration of the laws; but while we should dislike this, we should dislike much more to see senseless bigotry and intolerance triumph. And if these be the forces at work to prevent the colonization of the territories referred to, they will hardly succeed.

QUESTIONS AND ANSWERS.

Question.—Ought not the clerks of branches to report to the clerks of their districts at least every half year, instead of to head quarters?

Answer.—It is the duty by the law of the Lord that branch clerks should report to their conferences, and if branch clerks attended to this duty regularly, and the district or mission clerks or recorders attended to theirs, there would be no need of the branch clerks sending reports to the Church Recorder separately from the one to the district conference; but in numbers of districts there is so much lack of system and order that the Church Recorder has to appeal directly to the branches once or twice a year for corrections of loss and gain in his record of those branches, and thus some branches send reports direct. Branch delegates, presidents, and clerks, ought to be continually schooled by the conferences into order and promptness in this matter.

Q.—Is it according to the law of God to ordain a brother to the office of an elder when there is a charge against him for being drunk?

A.—Such an ordination would be contrary to the law and Spirit of God.

"THE PROPHETIC CONFERENCE."

A NUMBER of clergymen of different denominations, but having personal views respecting certain doctrines, lately agreed to meet in conference and put in form their views. This conference met in New York City, on the 1st of November, just passed, and embodied their belief in a few brief resolutions. We take pleasure in giving to the readers of the *HERALD* the embodied results of this Prophetic Conference, as it was called; and in doing so can not resist the temptation of writing the thought, that the platform looks as if some Latter Day Saint wrote it.

The committee on resolutions reported the following, which were received and adopted unanimously:

"Before closing this conference composed of brethren from so many different branches of the one redeemed church of our Lord, we desire disclaiming whatever doctrines have been or may be held in connection with the belief of the premillennial of our Lord which conflict with the faith once delivered to the saints and received by the church universal among the ages, and to bear our united testimony to that which we believe to be the truth of the gospel in the particulars which follow, viz:

"1. We affirm our belief in the supreme and absolute authority of the written word of God on all questions of doctrine and duty.

"2. The prophetic words of the Old Testament concerning the first coming of our Lord Jesus Christ were *literally* fulfilled in His birth, life, death, resurrection, and ascension, and so the prophetic words of both the Old and New Testament concerning His second coming will be *literally* fulfilled in His visible bodily return to this earth in like manner as He went up into heaven; and this glorious epiphany of the great God, our Savior, Jesus Christ, is the blessed hope of the believer and of the church during the entire dispensation.

"3. The second coming of the Lord Jesus Christ is everywhere represented in the Scriptures as imminent, and may occur at any moment. Yet, the precise day and hour thereof, is unknown to man, and known only to God.

"4. The Scriptures nowhere teach that the whole world will be converted to God, or that there will be a reign of universal righteousness and peace before the return of our blessed Lord, but that only at, and by his coming in power and glory, will the prophecies concerning the progress of evil and the development of anti-Christ, the time of the Gentiles, and in gathering of Israel, the resurrection of the dead in Christ, and transfiguration of His living saints, receive their fulfillment and the period of millennial blessedness its inauguration.

"5. The duty of the church during the absence of the bridegroom is to watch and pray, to work and wait, to go into all the world and preach the gospel to every creature, and thus hasten the coming of the day of God and to His latest promise, 'Surely I come quickly,' to respond in joyous hope, 'Even so, come, Lord Jesus.'

* * * * *

"Resolved, That the doctrine of our Lord's premillennial advent, instead of paralyzing evangelistic and missionary efforts, is one of the mightiest incentives to earnestness in preaching the gospel to every creature till He cometh."

Forty years ago the Saints were universally ridiculed by the clergy for teaching and exhorting the people to believe in the personal coming and Millennial reign of Christ; and for just as confidently stating that though his coming was "imminent," even "at the doors," no one did know, neither was it given any one to know the day and hour of his coming. Now men, denominated clergymen, ecclesiastics, pastors of churches meet together, and assuming to sit in prophetic conference to pass resolutions by a "unanimous" vote, that as the prophecies of the old book were liter-

ally (and we italicized the word) fulfilled, so would the prophecies of both the Old and New be as literally fulfilled.

It will hardly be in order for any of these gentlemen to denounce the elders of the Church for declaring their belief in the literal fulfillment of prophecy, now that they have so publicly written the word literal in their creed. Does it not look as if the influence of the Latter Day Work had been at work in that conference?

We are informed that Mr. Reynolds, the chairman of that conference, was from Peoria, in Illinois; and that he has had opportunity to inform himself in the views of the Church touching the second coming of Christ. If this be true, who shall say how far others of those men may not have been acquainted with the same views; and whether the teaching of the Church may not have indirectly urged these resolutions.

The Saints have gone wherever the few could go; and by tongue and pen have sounded the tocsin, "The Lord is coming." And is it not clearly within the lines of hope to believe that the "word has not returned void?" Is it not within the region of possibilities that the spirit that has watched over the fortunes of the ancient covenant people, and the work of God, is moving upon men almost everywhere, diffusing the moral light of the morn of Christ's coming, into heart and mind, even to the "putting down of contention?" We think so; and hence, we are prepared to hail this as another evidence of the Work we have in hand.

DREAMS AND FULFILLMENT.

On the night of June 24th, 1878, Bro. I. N. White, then away from his home preaching, dreamed a dream respecting one of his children, a girl about four years of age, the main portion of which we transcribe from a letter written to his wife dated June 26th, two days after the dream was given.

"I dreamed that Hella was dead; and that a year had elapsed. I had returned from a distant field depressed in spirit, and sadly thinking that I should never hear little Hella's voice again. Night came on, and when all the children had retired, and you and I were in the front room, I said, 'Emma, it is more than I can stand.' And the great emotions of my heart gave vent to a flood of tears. I wondered why the Lord had taken our little girl from us! You sat between the outside door and the window; I came from the stair door, when on a sudden I saw a tall woman dressed in white with a little girl in her arms, in the bedroom door. They both looked delicate and sweet. I started towards her, when she drew back out of my sight; and then I perceived that it was an angel; and the little girl in her arms was Hella. I had time only to gather my thoughts, when she appeared again and I asked her in. She came in, and I extended my hand, but she said, 'Do not touch me.' She took a chair and stood Hella down on her feet in front of her, and said, 'This is your little girl Hella.' I looked, with astonishment! and at the first, could not recognize any of her features. I saw that she was a trifle larger, about what one year would make. At first she seemed afraid of me and rather clung to the woman in white. I said, 'Hella, don't you know that this is Pa?' and the angel told her the same, and then she recognized me, and I could see all of her sweet features come back to my view very naturally. I embraced her in my arms (God only knows with what feelings) and kissed her several times; when you arose and came and embraced her, and kissed her so tenderly. We both knew that she could not stay with us, but would have to return with the angel.

"The angel informed us that she had brought her to us, because of our continued pleading to

appease our tears, and to let us know how well off Hella was. She said that she was little Hella's instructor in the spirit land, until she grew to womanhood. This seemed a mystery to me. I asked her, 'How does the spirit land compare in happiness with this world?' She said, 'It could not be compared; for there all was joy and no labor, tears, nor sweat of the face, to earn a living. The glory that is received can only be determined by those who taste of it.' That we could not appreciate it in this world, for it is a much greater change than we could think of. 'But,' said she, 'my time is up and I must be going.' She arose to her feet and took Hella in her arms, and was just in the act of starting when I asked her her name, and she wrote it on some dusty or ashy board that I had by; and it was the most beautiful writing that I ever beheld; but towards the last part of the name it was very dim, because the dust on the board was not sufficient to show the letters. I said, 'Let me give you a slate or pencil and paper?' as I wanted to retain the name. But she said, 'My allotted time is up.' And as she passed away, I wanted to inquire if Hella was called by her name Hella, in the spirit land, but she was gone. I stood and meditated how punctual even an angel has to be to the time God sets,—knowing that she was sent of God, and only for such a time.

"At this I awoke, and it was only a dream; but with all the power I could muster, I could hardly make myself believe but that it was a genuine reality."

Here is a dream had by a brother respecting his own household of which his letter to his wife two days after it occurred makes the record. On October 26th, of the same year, the little one is taken with croup, and of this the father writes, "We had always looked upon our little girl [since the dream] as one that would be snatched from our embrace soon. We had no hopes of her recovery from the beginning of her illness. We are satisfied that God's will is done in the matter."

It would be difficult to make this brother think that he was not forewarned of the loss of his child in order that he might be prepared for it when it should come.

A presiding elder of a branch lately dreamed that he was given five good, honest, five dollar gold pieces. He stated that he believed that it presaged the addition of five to his branch. In almost exact fulfillment of his dream, four were baptized and one received into the Church on original baptism, (in the days of Joseph and Hyrum), in his branch, the dream and its fulfillment all within a month's time. Surely your "old men shall dream dreams, and your young men see visions."

EDITORIAL ITEMS.

Bro. E. Penrod, of Elko, Nevada, wishes it known that he now lives in the town of Elko, near the public school house, and any elders or Saints passing that way, either going to or coming from California, are invited to stop at Bro. Penrod's home, where they will be made welcome.

One Sunday during the past summer, writes Bro. E. N. Webster, of Boston, a gentleman from Ohio came to their meeting and listened attentively to a discourse by Bro. C. N. Brown, followed by Bro. Webster. In subsequent conversations they gave him a sketch of our faith, as Latter Day Saints, and learned that he was one of the scientific researchers of the mounds and Indian relics of Ohio, a man of culture, and apparently ready to investigate for facts. He expressed an interest in the Book of Mormon, as being a history of the former inhabitants of America, and offered to write articles for the HERALD on the antiquities discovered. Should

we be thus favored, we will doubtless be able to lay something interesting before our readers, and perhaps the result of the gentleman's visit to Boston may be his conversion to the truth. Bro. E. N. Webster says of his own labor in the ministry that it has been in the Boston Branch, and he has received the aid of the Spirit in a marked degree. Also some of the prayer meetings have been the best he ever attended anywhere. One lady was recently baptized by him who has been led towards the truth by the greater light which shone from it, above that of all her previous religious experience. Satan tries to overcome by tempting and trying the Saints as he does every where, but we pray that they all who love the truth will be kept and keep themselves from falling or fainting. They need more laborers Bro. Webster says, for the chosen ones have not all been gathered out.

Bro. G. W. Squires, of Grant county, Wisconsin, feels encouraged. He met with the Saints in the West Wisconsin Conference and was edified by the preaching and strengthened by association and communion with believers in the Latter Day Work. Bro. Squires says that he once persecuted the faith, but the Lord taught him of the wrong, and he now rejoices to be with us in said faith. We hope that he will be comforted and blessed in his isolated condition, away from the Saints.

Bro. Edwin Lowe, of Canton, Iowa, says that since he last wrote us, his wife and two children have been baptized, a matter for congratulation, for it is very pleasant for companions in life to be companions in faith, especially in the true faith, in which the love of husband, wife and children towards each other becomes intensified and increased instead of divided or lessened. Families joined by this double tie in heart as well as in name, are indeed blest while those who have not their friends with them know with sorrow the lack felt in the heart. Bro. Lowe rejoices at finding the true light, and in the progress of God's work.

Bro. Joseph Emmett, late secretary of the Kent and Elgin District, Canada, has removed from Rond Eau to Imlay City, Lapeer county, Michigan. We wish him prosperity and blessing in his new home.

Bro. John Macauley, eighty years of age, living at Dunnville, Wisconsin, is holding meetings at that place, preaching recently on "Life," "Death" and the "Resurrection," and bearing his testimony to the word of God and to the truth of the Latter Day Work. He and his wife and their niece are the only ones of the Church in that region, but they stand firmly for the cause of Christ.

Bro. T. W. Smith wrote from Cincinnati, Ohio, Nov. 11th, that he was on his way to Syracuse, West Wheeling and Pittsburg.

As we now only correct our list every other issue of the papers, if you do not see the date on the label changed the first issue after sending, do not be alarmed.

Bro. I. N. White writes from Edenville, Iowa, that he has been making ready for a winter's campaign in the ministry, and was about starting for Warren and Marion counties when he wrote, November 13th.

There was in the Chicago Tribune of November 9th, a petition said to have been written by women of Utah, who are not Mormons, asking the President for the enforcement of laws against polygamy and detailing many special reasons why Government should break up the system.

Bro. J. J. Cornish expected to hold a debate in Sanilac county, Michigan, on the "Conscious existence of man after death, but wrote, November 12th, that his promised opponent would not meet him. He was however on for a discussion with a baptist minister, ten different questions to be debated.

We notice with regret the departure from this life of Sister Mary Ridger, of Toronto, Ontario. We made the acquaintance of Sister Ridger and her husband, last June on our visit to Canada, and sympathize with him now in his loss.

By letter from Bro. J. C. Clapp, received November 12th, we learn that he was preaching in Santa Rosa, Sonoma county, California, when he wrote, at the rate of six times per week. He thought that some more would obey the gospel there.

Bro. H. S. Smith writes that the cause in the Unionburg, Iowa, Branch, is progressing, and good feelings prevail among the Saints and people of that place.

If any one has in his or her possession, or has any knowledge of vol. 16 of the *Millennial Star*, taken from this office, and having, we think, the Church Library card pasted in it, they will confer a favor by returning it or giving us notice of its whereabouts. Also we would like to purchase or receive as gifts to the Church Library, volumes 17 and 18 of the same work.

Bro. W. T. Bozarth was preaching at Laclede, Missouri, November 16th, and intended to work his way south through Missouri and Kansas to his Texas appointment, preaching by the way, to be at the Independence conference December 6th. He receives very many requests to stop along his route. He was physically injured by a fall but we hope has recovered from it so as to go on, and that he will have a successful mission.

Bro. Gomer T. Griffiths wrote from Hannibal, Missouri, November 8th, concerning his labors in Bryant and elsewhere in Illinois, some of the time with Bro. Relyea and Stafford. He felt especially blessed at Bryant. At Canton he baptized six and at Tennessee one.

We presume our readers took pleasure in the letter of Mr. D. L. Shinn in the last HERALD, for the spirit of it was excellent, and we trust that our friend and brother will become fully satisfied and find his way to affiliate with us in due time. A more recent letter, in answer to one from us, breathes the same spirit of love towards God and for the cause. May he go on unto perfect satisfaction in the fullness of truth.

Bro. J. W. Bryan wrote from Houston county, Texas, November 14th, that he had baptized another man and expected to baptize four other persons soon. Bro. Robuck is magnifying his calling as a priest by preaching.

Bro. R. M. Elvin, in his letter of November 15th, stated that brother Charles Derry had arrived at Nebraska City, on his way towards St. Louis and Southern Illinois, his appointed fields of labor. Also says that brother R. J. Anthony had recently baptized five at Wilbur, Nebraska. Brother R. M. Elvin was about starting out on his mission. His account of the recent debate between brother M. T. Short and Mr. Phelps (Infidel) will be published in next issue. The brethren seem satisfied that there was a triumph for Bible and gospel truth.

Bro. M. T. Short is expecting to engage in a tilt at argument with a Mr. Phelps, at Nebraska City, Nebraska, about the 8th of November. Mr.

Phelps is an unbeliever, commonly called an infidel, and Bro. Short states that he is quite gentlemanly in his deportment and speech. May the truth remain triumphant is our desire for our brother. The propositions are: 1st. The Bible is a Myth. 2nd. The Spirit, as a conscious entity, survives the death of the body. Bro. Short affirms the second and denies the first.

We received a letter and pamphlet from Bro. Herbert Beaumont, who writes from Philadelphia, for which we thank the brother. The selections from popular authors is most excellent.

We offer the readers of the HERALD, this issue, quite a large amount of reprinted matter; but offer as our apology the facts that the articles are in themselves good, and are quite applicable in their connections and sequences with our work, and that our limited space makes it necessary sometimes the hoarding of matters temporarily excluded, until quite an accumulation is on hand; this was the case in the present instance, and for fear that delay might spoil some of our selections we put them in.

Brn. John A. Robinson, of Peoria, and Reuben Riggs, of Canton, respectively, were at Plano on the 9th to the 12th of November. Bro. Robinson spoke twice at Sandwich on Sunday the 10th. Bro. Riggs is engaged in breaking and educating the horse, and in teaching the art to others.

Bro. Joseph Luff writes November 6th from London, Ontario, that he had labored from place to place and had baptized five. He had to contend against some evils within the body, but as he found such contest resulting in good he was encouraged.

Bro. E. C. Brand wishes it to be understood that the \$50 paid by one of the Bishopric to him at the Fall Conference went entirely to his wife, for her benefit during his mission to Utah, that for himself he travels on the Apostolic plan, without purse or scrip, which he believes to be the way acceptable to God, and in which he finds that the Lord has blessed him and caused his wants to be provided for.

NEWS SUMMARY.

[Prepared expressly for the Herald.]

Nov. 6th - Election day yesterday in thirty States of the Union, and considerable excitement, so that a large vote was polled everywhere. Gen. Joe Johnston, of rebel fame, was elected to Congress from Virginia.

News comes of a dreadful earthquake in Salvador, Central America. A number of towns were destroyed, and the loss of life and property is very great.

A Catholic fair held in New York City has been attended by ten thousand persons daily, and the profits thus far have been fifty thousand dollars.

7th.—A great snow storm in Austria. All the railway lines interrupted and telegraph lines down. Snow several feet deep. Strange for that latitude.

Great failures of commercial and manufacturing establishments in England and Scotland are reported almost daily.

News of war and rumors of war still come from Europe, where affairs are still pending between Russia, Turkey, England and Afghanistan, and just what will be done no one knows.

Red Cloud and other Sioux chiefs have been to see the imprisoned Cheyennes at Camp Robinson, and they counsel them to behave themselves and live at peace with the whites; but the evidence shows that the whites need to behave themselves also, and the government officials to do their honest duty by the red men.

A fire among some tenement houses in St. Louis destroyed \$10,000 worth of property and burned to death and wounded several people.

Property to the value of \$20,000 in the business portion of Baraboo, Wisconsin, was burned yesterday.

8th.—The tomb of A. T. Stewart was robbed of his body night before last, the intention of the perpetrators evidently being to receive a large ransom for its return, but Judge Hilton and Mrs. Stewart will pay \$100,000 to secure the robbers, but not willingly anything to hide this system of villainy, or as reward to the doers of such deeds. Mrs. Stewart, who is 75 years old, is much stricken by the event, and the result on her health may be very serious.

England and Austria, it is said, understand that they will have a right by the Berlin treaty to interfere should Russian troops remain on Turkish territory after May, 1879, and they will insist on a complete withdrawal by Russia by that time.

Another large coal-mine proprietor in Glasgow, Scotland, has failed.

Gen. Grant is the guest of the King of Portugal. The non-Mormon women of Salt Lake City, who oppose the practice of polygamy, have issued an address to the women of the United States, reciting the melancholy facts connected with the base uses to which religion has been put in that region, and announcing the contemplated circulation of a petition to Congress.

The ship *Fifeshire* was lost on her passage from Madras to Liverpool, and twenty-two of the crew were drowned.

Forty-seven failures were reported in New York City during October, the aggregate liabilities amounting to over three millions of dollars.

The yellow fever is so far gone that only three deaths occurred at New Orleans on yesterday, one at Chattanooga, none elsewhere.

9th.—Count Schouvaloff expects to succeed Prince Gortschakoff as the Russian Minister of War, and he announces that should he do so his foreign policy will be an aggressive one. The Russians are establishing a second line of defense at Adrianople in Turkey. Heavy snow-falls in Northern and Eastern Europe, and the Swiss passes blocked.

Two deaths at New Orleans from yellow fever yesterday.

Mrs. A. T. Stewart offers \$25,000 for the recovery of her husband's body and the conviction of the thieves.

11th.—One rumor is that Afghanistan will make peace with England; another is that Russia now occupies the strongholds of that country and will be the one for England to deal with.

The World's Fair at Paris closed yesterday. Receipts during its continuance over two and a half millions of dollars.

A coal company at Edinburg, Scotland, having a capital stock of three and a half million dollars, announces that it is not able to meet its liabilities, adding another to the list of failures since the Glasgow Bank went down. Another large house in London has also failed.

One half the cotton mills in one English district have stopped work in consequence of the depression in trade, and others are only running on part-time.

The noted watering place, Cape May, New Jersey, was destroyed by fire the 9th. Eight hotels were burned and many magnificent cottages of rich summer residents. Some of the hotels were large enough for one thousand guests. Loss about five hundred thousand dollars.

The United States internal revenue tax on spirits, fermented liquors, and tobacco, during the last fiscal year was the enormous sum of one hundred millions of dollars.

12th.—Gen. McDowell, in his annual report of affairs in the Pacific Coast Division, says there is one question which he desires most earnestly to press on the attention of the proper authorities,—the condition of our heretofore allies and good friends, the Pima and Maricopa tribes of Indians in Arizona. These people, he says, cultivate the soil, are fixed in their homes, and have been prosperous, industrious, and always peaceful except when serving in conjunction with United States troops against the common enemy. They are now suffering, and are likely to suffer from no act of their own, but by reason of the settlements of whites on the Gila River above their farms, and the diversion of the water, which they have heretofore been depending upon to irrigate their ground, for the land will produce no grain without irrigation. He asks that these Indians be granted an additional reservation on the Salinas River, and that measures be taken to secure them the rights they have had from time immemorial to the water of the Gila to irrigate their land.

13th.—Russia is still prospecting in Central Asia, and her legions are now going towards New Turkestan.

The yellow fever still lingers in the South. Four deaths at New Orleans; three at Bolton, Miss., recently; three at Jackson, and a few cases and deaths at other places.

14th.—English and Scottish cotton manufacturers are still cutting down the hours and wages of their employees.

Snow storms of great severity are prevailing in the north of England and throughout Scotland.

Yellow fever deaths yesterday: two at New Orleans, one each at Vicksburg and Jackson.

Gen. Sherman in his annual report to the Secretary of War discusses the Indian Question from the military standpoint, and says that the tribes must be fed or they will be sure to fight. He says also that our army, what little there is of it, is in a very inefficient state.

Bismarck says that there are 60,000 Socialists in Berlin, one-sixteenth of the city's population.

According to the report of the Land Office Commissioner there are still one thousand million acres of public lands unsurveyed.

North Carolina comes to the front this year with 90,000 bushels of peanuts.

The number of commercial travelers in the United States is 60,000.

The California grape crop this year is the largest ever gathered.

The Afghan Soldiers are said to be massing to oppose the English attempt at invasion, but the British propose to seize several important points at an early date, if possible.

The Emperor William sent \$700 to the yellow fever sufferers.

Dr. Riggs, the missionary to the Dakotas, claims that there are 275,000 Indians in the United States, and that they are increasing instead of dying out.

Several new and heavy commercial failures in England, this week, are announced.

18th.—Another attempt to assassinate a king. This time King Humbert of Italy at Naples, but the dagger blow was warded off and the Chief of the Ministry received the wound in his thigh. Popular indignation against the would-be murderer is great. The man was captured at once. Fifty thousand people assembled with bands of music on the corse, to manifest their joy at the King's escape. There seems to be a mania now for assassinating kings and rulers.

There has been a socialistic riot and some bloodshed at Limburg, Germany.

Gen. Grant was at Gibraltar yesterday. He is to sojourn awhile at Malaga, Grenada and elsewhere in Spain.

The London *World* denounces the Berlin Congress as having been one of many blunders for England, and some fatal ones. Other English papers agree substantially with this view, and Lord Beaconsfield is not applauded as he was at first, for his supposed great diplomatic achievement for England's benefit. The *World* speaks of the "incapacity of the government" as being "so gross that it can only inspire profoundest distrust for the future," and says that the political horizon is "blackier than it has ever been before within the memory of this generation."

19th.—By an earthquake in New Grenada, a church, hospital, school and city building, and houses were destroyed. Damage \$100,000. Loss of life also great.

The valley of Cuaca in New Grenada, has been suffering from grasshoppers, so much that the growing crops have been badly ruined. People and cattle are suffering from want.

By a riot in Santiago, Chili, eighty persons were killed and wounded.

Two volcanoes in Salvado, Guatamala, are reported to be in a great state of activity, fire and ashes pouring forth in vast volumes, and the air is filled and the sky darkened by the smoke. The inhabitants of the villages are fleeing for safety.

By the shutting down of the iron mines of one company at Greenside and Goldwire, England, two thousand more men are thrown out of employment. Low state of the iron trade is the cause. Others are following suit.

Four or five miles of streets of Norwich, England, are submerged by water after a fortnight's rain-fall, rendering several thousand houses uninhabitable, causing much damage to property, and suffering among the people.

In Austria the river Save has overflowed its banks, involving serious loss of life and great destruction to property.

During the week ending November 17th, there were twenty-nine deaths from yellow fever in New Orleans.

20th.—It is stated as having been ascertained by the detectives that five men were engaged in stealing the body of A. T. Stewart, and four of them have been arrested; the leader of the gang, who planned and carried it into effect, being still at large.

Correspondence.

AMANDA, Butler County, Ohio,
November 2d, 1878.

Editors Herald:—I left Pittsfield, Illinois, August 1st, went to Hannibal, Missouri, thence to Bevier, where I attended the conference of the North-Eastern Missouri District, over which Bro. John Taylor, of Hannibal, presides.

We reached home on the 12th of August, and remained there till the 4th of September, when, in company with Bro. J. T. Kinneman, we left for Galland's Grove, Iowa, to attend the fall General Conference. While at home I attended the conference of the Far West District, held at St. Joseph. A very pleasant time was enjoyed, able and interesting discourses were preached by brethren M. H. Forscutt and James Caffall. The Galland's Grove Conference was a very profitable gathering. Some important measures were adopted, looking toward a more vigorous campaign on the part of the elders, and an exhibition of spirit of trust in the revelations that God has given to the Church. It was very evident that the Spirit of harmony, unity and confidence in each other was increasing among the general officers of the Church, and that without sacrifice of principle by any; but it comes through an increasing regard for the teachings of the Spirit, as found in the books of the Church.

After Conference we called at Magnolia, and preached several times to attentive audiences, in the pleasant and commodious meeting-house of the Saints there. We were not forgotten financially by the brethren and sisters there. From Magnolia we left for Nebraska City, stopping at Council Bluffs for a few hours and visiting the new Union Pacific Depot there. It is a splendid building. At Nebraska City we found a number of the Saints sick and was kept busy administering to them. All have about recovered, except one, who is alternately better and worse. I preached several times in the Saints' hired house; but few outside of the members attending. Here also the Saints did not forget that the railroads will not carry the elders free. From here we went home to Stewartville by way of St. Joseph. At home an interesting concert and exhibition was given by the young Saints, (mainly toward paying the debt held against the Church, and to raise some means toward getting the house finished, as it is not yet lathed and plastered, nor seated.) The young folks at home were ably assisted by several young brethren and sisters from the Delano and St. Joseph branches. All who took part performed their pieces well, and all who attended were well pleased.

We left home on the sixth of October, and called at the Delano Branch, which is sixteen miles east of the Stewartville Branch, in the same county; held one meeting here, and left on the next morning for Bevier, Macon county, and preached on Tuesday and Wednesday nights in the Saints' Chapel, and left at noon on Thursday for Hannibal, which we reached about five o'clock p. m. I spoke to the few assembled in Bro. John Taylor's house, on Friday night, and left on Saturday evening for Pittsfield, Pike

county, Illinois. Spoke twice on Sunday in the house of sister Williamson, as no church or public hall could be obtained; the Baptist Church, which had been obtained before, was occupied by that people. The Saints here, as at other places where we had been, were not unmindful of our necessities. A strong branch could be built up here if the Saints had a house of worship of their own. The Saints are without exception honest, upright and industrious, and so command the respect of their neighbors; and the people would more readily listen to the doctrine, than in places like Hannibal, where the work is disgraced by one J. J. Cranmer, who prints a small, miserably gotten up sheet, called the *Gospel Mirror*. The ignorance of the publisher is shown in the grossly incorrect spelling of the words, and the incorrectness of doctrine taught, which he endeavors to make the people of Hannibal believe is the doctrine of the Latter Day Saints. It is well that the people, both in and out of the Church, should know that neither himself nor paper is recognized by the Church; as he holds no authority from, or membership in the Church. We left Pittsfield on the night of the 17th of October, for Wirt, Jefferson county, Indiana. We reached Indianapolis at 4.10 a. m. and left at ten minutes of eight, reaching Wirt at about one o'clock; here we found brother Samuel Rector's horse and buggy waiting us, and we were soon at home under his hospitable roof. I preached six times in the school-house near by to large and attentive audiences. On Saturday brother Rector took me to Madison to see brother W. H. Kelley whom we found quite sick with billious fever. We administered to him, and on Monday he came out to brother Rector's and assisted in meetings on Monday and Tuesday nights. On Saturday about a dozen Saints came from Olive Branch, about twenty miles off, to see us, and assisted much in the meetings by singing, and praying for us. On Thursday we went to Madison and met brother Lee of Hall's Ridge, who took brother and sister Kelley and us to his home. I spoke five times here to congregations of over two hundred people, and good liberty here as also at Union. Brother Kelley did not feel able to preach, yet helped us greatly in opening meetings. On Monday we were taken by brother Lee to Olive Branch, where I spoke to good sized and interested audience; had excellent liberty here. Brother Christie and a number of others came down from Olive Branch, and accompanied us on their return. Brother Kelley on Monday night took a relapse, although after administration on Tuesday morning he got a little better. I have not heard from him since. We left at 10 a. m. on Tuesday for this place via Cincinnati; we arrived at 6 p. m. and found a welcome at the house of brother M. B. Williams. I have spoken twice thus far.

Yours fraternally. T. W. SMITH.

FORESTER, Sanilac County, Mich.,
November 15th, 1878.

Bro. Henry:—I write you the account of our debate. The arrangements are made to commence on the 2nd of December; propositions as follows:

1st. That Joseph Smith was a false prophet and a deceiver. Mr. George W. Fayette affirms, and J. J. Cornish denies.

2nd. That God the Father and God the Son are two separate persons, but in power as one. J. J. C. affirms, and G. W. F. denies.

3rd. That the laying on of hands for the Holy Ghost is done away, and is not necessary in this age of the world. G. W. F. affirms and J. J. C. denies.

4th. That the like gifts and blessings that were once in the church of Christ must be in it in this age of the world. J. J. C. affirms and G. W. F. denies.

5th. That there is only one resurrection spoken of in the Bible. G. W. F. affirms and J. J. C. denies.

6. That Christ will reign on earth in person a thousand years. J. J. C. affirms and G. W. F. denies.

7th. That the Bible, (King James translation) is all that God ever did give to man, and all that he ever will give to man, and is all inspiration

and translated correctly. G. W. F. affirms and J. J. C. denies.

8th. That the book or plates that Joseph Smith translated, which contain the Book of Mormon, is a true book and agrees with the Bible. J. J. C. affirms and G. W. F. denies.

9. That the Baptist Church is the Church of Christ. G. W. F. affirms and J. J. C. denies.

10. That the Latter Day Saints' Church is the Church of Christ. J. J. C. affirms and G. W. F. denies.

I had them all written out and just ready for him to sign. I wrote them as he said, and in the end stated that the Bible (King James translation) is to be the only standard of evidence. His name is signed to it as well as the ten propositions. But he does not mean to take Bible on Joseph Smith. I will have to allow him to take his histories, novels and newspapers. I ask your prayers. Yours, J. J. CORNISH.

WATERLOO, Neb., Nov. 5th, 1878.

Dear Herald:—With some reluctance, to respond to a call from another part, I leave Saunders and Dodge counties, Nebraska, where I have been laboring for the last four weeks. Two adults were added in the former place, and seven others declared a full belief in the doctrine. Both of those baptized had thought, on the presentation of Mormonism, that they saw a monster, an enemy to all righteousness, and they began fighting it, but found that their shots produced no effect, and upon examination found the gospel system we were offering to the world to be just what their souls longed for, and, through the grand old Pentecostal gospel, they have had evidence of their citizenship in the Church of Christ on earth.

The old primitive gospel is sufficiently potent, if lived to, to prepare us for any emergency, and prove an earnest of rest in the beyond, and what more do we want? It is time that we quit consuming time in dabbling on abstruse and useless topics, and devote our time, abilities and substance to preaching and living the gospel precepts, a neglect of which has brought the commotion which now exists on the earth, which is making even the stoutest hearts to quake, and to look into the future with forboding.

Both of the above counties offer good inducements for preaching, and I shall try and respond to many requests. If the brethren of the Southern Nebraska District can pay some attention to the south-east part of Saunders county, I think it would be well. J. CAFFALL.

MELBOURNE, Victoria, Australia,
October 6th, 1878.

Brother Stebbins, Dear Sir:—Your letter informing me of my release from the Australian mission; was forwarded to me a few weeks ago. I missed the last mail, being in the interior, or in "the bush," as they call it here. My mission to Victoria has been rather up-hill. But I have at least scattered the good seed, and made a number of friends to the cause, several of whom will yet come into the Church. But the many seem to rest in carnal security. Surely the spirit of deep sleep, upon the world at large, is becoming more and more apparent every day, at least on spiritual matters, and something more than the voice of mortal must awaken them, or few will find the kingdom of God. I send you the names of six whom I baptized here in Victoria. I am on my way to Sydney, and shall leave here in a few days.

If all is well, I intend to go over the old field of my travel, build up the Saints, and then leave for home. As some of them are nearly three hundred miles from Sydney, I can not expect to reach home for a few months yet. By then I may hear the result of General Conference, whether any one is likely to reach here before I leave. Two faithful elders might do a good work here, if they make a stay of a few years; but it does not seem wisdom to send one elder to travel alone. The wisdom of the Lord is made manifest in the revelations to the Church on that score, and the lonely elders have felt the force of that truth, like all others given to guide the Church.

We have passed through a cold, wet winter, but now spring is opening and we must pass through

the scorching heat of a more northern clime, as some whom I have to visit are nine hundred miles north of Melbourne. But my health is good, though I passed through some sickness when I came to this colony. The good Lord has been very kind and my way has been opened before me, often to my astonishment, which ever calls forth my utmost gratitude. Letters from the scattered few in these colonies are sometimes cheering, at others depressing, through the unfaithfulness of some; but the Spirit of God is manifest to all who are saints indeed.

With kind love, I remain yours in Christ,
G. RODGER.

MADISON, Indiana.

November 15th, 1878.

Bro. H. A. Stebbins:—Your letter found me in bed ill enough, but I am much better today, able to walk around. I think now that by taking care of myself I will be all right, but I will not be fit for much service till January.

Bro. T. W. Smith and wife called on the Saints at Hall's Ridge, and the Union and Olive Branches, holding meetings in each place, which were well attended and the Saints were cheered and comforted, and outsiders listened with interest. His last discourse at Hall's Ridge and Olive were very able efforts. Sr. Smith is pleasantly remembered and carries with her the love of the Saints wherever she goes. May the Lord prosper them on their eastern trip. Call and see us again Bro. and Sr. Smith.

Yours for the cause, and may the peace that comes to the good attend you.

W. H. KELLEY.

OGDEN, Utah, Nov. 7th, 1878.

Bro. Henry:—I enclose you two articles from the *Ogden Freeman*, and am very anxious that the letter of Bro. W. Skeen may be published. He is very favorable to our cause. Prospects are good. I preached at Kaysville twice on Monday, here on Tuesday, and shall do so again Friday, and on Monday commence a course of lectures in Plain City, and expect, by the blessing of God, to make my mark and Brand a few with the seal of the living God, ere I leave. There can be no compromise between Belial and Christ. I am thankful that I have my health, and feel that the spirit of my mission is with me. My standing address will be Salt Lake City. I intend now to go north and preach in Brigham City, and I do not think that a woman will run me out bad. Then I go south as far as Beaver, preaching by the way.

Nov. 17th.—I am at the present time giving a course of lectures in Plain City. Have preached with good liberty in Salt Lake City, Kaysville, Union Fort, and here, and I am satisfied that the preaching of the word in every case is like bread cast on the water, that will eventually bring forth good results, that in no case is the preaching in vain. I started on the apostolic plan without purse or script, and this I believe to be the plan that is acceptable to God, and he has blessed me, and opened my way; and let me thank him, and the kind Saints of the Magnolia, Little Sioux, Council Bluffs Omaha, and other branches through which I traveled, for their ministrations to my wants; and here in Utah the Saints have received me with open arms and have shown by their works that they are disciples in very deed. With love to all in Plano I remain your brother in bonds.

E. C. BRAND.

LYONS, Wisconsin, Nov. 11th, 1878.

Editors Herald:—Sister Ann Davis of this place informs me that in 1838 when at Far West, Missouri, the manuscript of the Inspired Translation, with other valuable unpublished documents, were left, for their security, at her father's; and that she then read the revelation concerning the late rebellion in our nation, and also read another revelation that predicted a great revival of the latter day work in 1860. Where is the latter now? Perhaps those who ransacked Joseph's office, and purloined various articles. We baptized two near here last Saturday could tell. Preached here Sunday, administered the sacrament, and ordained an Elder—D. M. Montgomery.

W. W. BLAIR.

PROVIDENCE, R. I., Nov. 13th, 1878.

Bro. H. A. Stebbins:—The Lord is blessing us in our meetings, and many are enquiring after the truth. Our president, W. Bradbury, is always at hand to give them tracts and to converse with them. We have two German brothers who are full of faith and are doing a good work. They have meetings on Sunday mornings in our hall, and preach the gospel in their own tongue to the Germans and many hear the gospel. We have had many sick, and some have given up, but the Elders have faith in God and he has blessed their administrations, for he has answered their prayers, and the sick have been raised up. Our sisters (sisters of Zion) are doing a good work. They have made the branch a present of a fine sacrament service; also a beautiful tablet, with this motto on it: "And no man taketh this honor unto himself, but he that is called of God as was Aaron."—Heb. 5:4. This meets the eye of the strangers as they come.

T. H. MOORE.

OGDEN, Utah, Nov. 4th, 1878.

Editors Herald:—I have been quite ill within the past three weeks, and health not the best at present. Should be very loth to undertake another winter in Utah, as the climate does not agree with me. There is too much acid, or alkali in everything grown here, which deranges my system. Difficulties in Salt Lake City Branch have been adjusted by the excommunication of Elders John T. Lewis and Martin Wardell, and it is expected that the cause will advance there now, as a good feeling seems to prevail among the entire branch, almost.

Yesterday, in company with Bro. Brand we held two good meetings at Kaysville. Bro. Brand acquitted himself with honor in preaching the word. He is energetic and zealous, and will prove effective in this mission, I believe. I expect to start for home this week. If I am to judge from the expressions and fearful "good-byes" that were given me, I feel that I have left some friends in Utah. O how few comprehend the meaning of that word, "friend;" but I am satisfied that some in the valleys of these mountains do. God bless them, for they have nobly stemmed the tide of oppression and spiritual blight, lo, these many years, and they alone have made this mission tolerable. That few will ever be held dear in my memory, to all of whom I offer thanks for kindness extended.

Nov. 14th. I start east to-day. Have been detained. Am in moderate health. Had the pleasure of a confab with Elder Crandall Dunn of the Brighamite Church. He stood fire about one hour, then took his hat and run. He claimed finally, in justification, that God had a right to abrogate and change any command he might give, or change daily. When I put the question, by assertion, that he granted God the right of lying, he answered that he had that right—and that Apostles and Elders had a right to lie too. He completely ignored the books when I pressed him. It was rather musical.

Bro. Fyrande goes up the Weber to-day. Bro. Brand is at Plain City. Yours in bonds,

Z. H. GURLEY.

TAYLOR, Red River Co., Texas,

November 8th, 1878.

Bro. Henry:—Since I wrote to you, I have been doing what I could. The debate between Mr. Worley (Baptist) and myself came off, and the same old song was sung; and again truth was victorious. Though it was held where prejudice run high, yet we made some friends, and some were almost persuaded to believe. Mr. Sheldon's work was freely used, but was refuted; and in doing so I found "Joseph the Seer," an able assistant. I think that the most of the Elders will find it to their benefit to get the "Seer," and study it.

Before that debate closed I was presented with another challenge, from a Christian minister, to discuss the following: "Is more revelation necessary to the salvation of mankind?" I affirm, he denies. The appointed debate was to be held about thirty miles distant, and through the kindness of Mr. Billingsley, I was taken there. The next day (Sunday) I attended a meeting of the Christian Church, and after their business was

finished, I was invited to speak to the people, which I did, and continued to hold meetings there, (in Union Church) the following week, until Saturday, and that being Mr. Murphy's (my opponent) regular appointment, he spoke twice on Saturday. On Sunday he was requested by his brethren to give way, because they wanted to hear the "Mormon." He granted their request, and I spoke from Matt. 16:18, with good liberty. I was asked to speak to the people again at two o'clock, which I did. The following Tuesday the debate commenced, and Mr. Murphy's effort was a very weak one. He also lowered himself in the estimation of his brethren, and that of the community, by frequently bringing in his false accusations against me; so much so, that at the close of the debate one of his brethren requested that all who wished to hear Bro. Murphy preach to night should rise to their feet, and not one arose. I think there is some that will obey ere long. Your brother in Christ, Christ,

A. J. CATO.

APPLEDORE, Ont., Nov. 11th, 1878.

Bro. Joseph Smith:—I am still laboring, according to appointment of General Conference; and for some weeks past have been among the branches in Canada, preaching and teaching according to ability and divine direction. Am failing in health, but still trying to hold on to the end. I am now about to return to Michigan, where many openings await me, and where I believe good can and will be done. Your brother in the gospel of our blessed Lord,

ROBERT DAVIS.

Conferences.

Central Nebraska District.

A conference convened September 28th, 1878; at Cedar Creek; G. W. Galley, president; H. O. Smith, clerk *pro tem*.

Some pleasant and instructive talk from the chair in regard to the work in the district.

Elder H. J. Hudson reported by letter, and G. W. Galley, Spencer Smith and C. Loomis in person; and Priests C. H. Derry, C. N. Hutchins, G. Masters and H. O. Smith.

Resolved that the officers of the several branches, including Bro. Oehring, be requested to labor in their several localities.

A committee was appointed to visit Bro. Oehring about his obtaining a letter of recommendation, and also as to his willingness to labor.

Columbus, Cedar Creek and Deer Creek branches reported. [Please send reports].—RECORDER.

Resolved that we sustain President Joseph Smith with his counsellors, and Bishop I. L. Rogers with his counsellors, together with the several quorums of the Church in righteousness.

Sunday: At 11 a.m., fellowship meeting in charge of S. Smith; at 2 p.m., preaching by C. Loomis; also confirmation meeting and blessing of five children; at 7 p.m., preaching by G. W. Galley.

Adjourned to Columbus, 2 p.m., Dec. 14th, 1878.

Philadelphia District.

A conference convened at Philadelphia, Pa., August 25th 1878; Wm. Small, president; Joseph A. Stewart, secretary.

Branch Reports.—Philadelphia 45. Horners-town 12. No change in either

Elder John Stone said that he believed the hard times had the effect to prevent the Saints from attending to their duties. Some of them desire to do good, but they have no money to do good with, and they stay at home. This they should not do.

Joseph A. Stewart said that beside his labors in this branch, he speaks three or four times a week to the outside world.

Wm. Small, president of the district, B. O. Herbert, Asa Copeland and Elias Lewis reported.

Resolved that President Small be instructed to collect funds for the incidental expenses of the Secretary of the District.

Adjourned to Horners-town, New Jersey, Nov. 24th, at 10:30 a.m.

Florida District.

A conference was held at Blackwater, Santa Rosa county, Florida, October 19th and 20th, 1878; L. F. West, president; W. W. Squires, clerk *pro tem*.

Elders E. Powell, A. Kennedy, W. W. Squires, J. J. Cooper, Jesse Reeder and L. F. West reported, also Priests David Donaldson, H. Carr, T. D. Sanders and Elias Hart, and Teachers Waller, Morgan and Peterson, and Deacon James Kelley reported.

A letter from Bro. Heman C. Smith, asking the conference to provide for the support of the family of Bro. L. F. West this winter, that he may accompany him to Mississippi, and in case that Bro. West can not go, that provisions be made for some one else who can. He also cautioned the conference to beware of hasty ordinations, etc.

Branch Reports.—Hinote 7 members, 1 priest. Perseverance 63; 12 expelled.

Mount Olive 22; 2 baptized. Eureka, 4 baptized; otherwise as last reported. Coldwater, 1 died, 1 removed by letter, 2 expelled; otherwise as last reported.

The general and local authorities were sustained.

Elder L. F. West was recommended for enrollment in the Fourth Quorum of Elders.

L. F. West was authorized to accompany Bro. Heman C. Smith to Mississippi this winter, if his circumstances will allow, and in case he can not go, that Bro. Smith was authorized to select some one from the district to go with him. Each of the branches was recommended to appoint one to solicit, receive, and send to the Bishop's Agent means to meet the expense of this trip.

Preaching Saturday night by E. Powell.

Sunday: Prayer meeting at 8:30 a.m., D. Donaldson in charge; at 11 a.m., preaching by L. F. West; at 3 p.m., by E. Powell; evening, by L. F. West.

Adjourned to Coldwater, January 4th, 1879.

St. Louis District.

A conference was held in St. Louis, Missouri, convening on October 6th, 1878.

At 10:30 a.m., preaching by Elder Whitehead, of Alton; at 2:30 p.m., the sacrament was administered by George Thorp and Wm. Anderson. The Saints enjoyed a rich portion of the Spirit of God; at 7 p.m., preaching by James Anderson.

Monday, 7th. Branch Reports.—St. Louis 272 members, 8 Elders, 7 Priests, 4 Teachers, 2 Deacons; 2 died.

Gravois, number not given, 1 died, 1 marriage. Cheltenham 32, 4 Elders, 1 Priest, 1 Deacon; 1 received.

Alton 30, 1 High Priest, 4 Elders, 2 Priests, 1 Deacon; no changes.

Belleville 70, 8 Elders, 4 Priests, 2 Teachers, 2 Deacons; no changes.

Whearse 10, 2 Elders; no changes.

Boone Creek 24, 2 Elders, 1 Priest, 1 Teacher. Coon Creek reported as disorganized, and the Saints leaving for Jackson and adjoining counties.

Financial Reports.—St. Louis, "Balance and receipts \$69.21; expended \$38.25; balance \$23.04." Gravois, "Receipts \$12.90; expended \$5; balance \$7.90." Alton, "Receipts \$9.95; expended \$6.85; balance \$3.10."

The Zion's Hope Sunday School, of St. Louis, reported.

The spiritual condition of the St. Louis Branch was reported by the president, Wm. Anderson, as improving from the recent low spiritual state. God is blessing those who attend meeting and try to do their duty, and the spirit is also striving with those who have been in the background. Gravois Branch, condition good. Sunday School dormant. Alton Branch in good working order. The Saints in the Whearse Branch rejoice in the work.

A question was asked the president, "If it was obligatory upon the president of a branch, to call upon an elder to preach whose appointment it was, according to the plan drawn up by the conference officers?" The answer of Pres. Hazzledine was, "That the president of a branch is in duty bound to honor the appointment of an Elder, unless charges are preferred against him." A number of the brethren objected to this answer, contending

that the president of a branch should have a wider discretionary power, to say who should or should not preach in his branch. It was moved "That no president of a branch has a right to refuse to allow an Elder to preach in his branch, if the Elder be duly appointed by the conference, unless there is legal objections offered, or unless the brother gives away to another." The motion was lost.

Elders George Thorp, Wm. Smith, John Beaird, Wm. Still, George Hicklin and Abraham Reese gave a report of their labors.

A court of elders met and investigated the case of Bro. Wm. D. Jones. Then they reported to conference, with a recommendation, which was adopted, and by vote said Wm. D. Jones was expelled from the Church.

The recommendation of the Belleville Branch for Bro. John W. Thorpe to be ordained an Elder was adopted.

Adjourned to St. Louis, Sunday, Jan. 6th, 1879.

Eastern Iowa District.

A conference convened at Center School House, Cedar county, Iowa, October 5th and 6th, 1878; E. Larkey, president; O. L. Russel, clerk *pro tem*.

The day was spent in business transactions, and all difficulties were satisfactorily disposed of.

The reports from the various branches were not as might have been expected, Davenport being the only one to render a full report. The others reported no change since last report.

Certificates of membership were authorized to be issued to Eli M. Wildermuth, wife and daughter, and James R. Doty and wife, recently of the Inland Branch.

The committee appointed to investigate "Inland Branch matters," reported that at present there is no branch at Inland.

We were favored with the services of Bro. J. F. McDowell and others. Bro. McDowell preached on Saturday evening and twice on Sunday, and he won the favor of the outside world, in his manner of expression, etc., which we think quite a compliment to the young brother.

Conference adjourned to Butternut Grove Branch, Jackson county, Iowa, January 5th, 1879.

Southern Nebraska District.

A conference was held at Morgan's School-House, Otoe county, Nebraska, October 12th, 13th and 14th, 1878.

12th.—At 3 p.m., prayer and testimony meeting; at 7:30, preaching by Thos. Nutt.; Subject, "Was Joseph Smith a Prophet?"

13th.—At 11 a.m., preaching by R. J. Anthony; Subject, "The Word of God." At 3:30, by R. M. Elvin; Subject, "The legal successor of the Martyr Joseph;" at 7:30 by Henry Kemp and Thomas Nutt.

14th, 9 a.m.—Joshua Anthony reported his labors as district president, and R. M. Elvin his as district secretary.

Treasurer's Report: "On hand and received during the quarter \$2.77; paid out \$2.25; balance \$0.52. J. W. Waldsmith, Treasurer."

Elder R. C. Elvin, delegate to General Conference, reported; also Elders R. C. Elvin, R. J. Anthony, J. W. Waldsmith, R. M. Elvin, H. Fields, Levi Anthony, T. Nutt, J. Jamieson and I. F. Jamieson; Priests S. C. Grass, F. L. Tucker and Martin Cain; Teacher C. Frost and Deacons Samuel Swank and Allen Carpenter.

Branch Reports.—Plattsmouth 12, 1 Elder, 1 Deacon.

Blue River 21, 2 Elders, 2 Priests, 1 Teacher, 1 Deacon; 4 baptized.

Nebraska City 110, 2 High Priests, 9 Elders, 4 Priests, 2 Teachers, 2 Deacons; 1 received and 1 removed by letter, 1 died.

Platte River 25, 1 Elder, 2 Priests, 1 Teacher.

Palmyra 40, 2 Elders, 2 Priests, 1 Teacher, 2 Deacons. Moroni, no report.

Nebraska City Financial Report: "On hand and received \$53.30; paid for rent, branch expenses and to ministry \$47.75; balance \$5.55.

J. W. Waldsmith, Treasurer."

Nebraska City Sunday-school reported.

J. W. Waldsmith resigned as district treasurer, and he was recommended to Bishop Rogers for

appointment as his agent for this district.

A free discussion upon the law of tithing and financial affairs ensued, and resulted in good.

The action of the General Conference, in appointing Elders R. J. Anthony, R. C. and R. M. Elvin to their missions, was approved.

District missions were appointed to I. F. Jamieson, Jackson Gordon and S. C. Grass.

Resolved that, as a district, we sustain the action of the General Conference in regard to paying tithing and freewill offerings.

At 7:30 p.m., preaching by R. C. Elvin; subject, "The gospel of Christ."

By order of the conference Samuel C. Grass was ordained an Elder, by R. C. Elvin and R. J. Anthony.

A very interesting and profitable prayer meeting continued until midnight.

Adjourned to Nebraska City, 10:30 a.m., Jan'y 12th, 1879.

North-Eastern Wisconsin District.

A conference convened at Oskosh, Wisconsin, September 7th and 8th, 1878; Wm. S. Montgomery, president; J. Lampert, clerk.

Elders J. M. Wait, M. Prunyn, Wm. S. Montgomery and J. Lampert reported.

At 3 p.m., prayer and testimony meeting; at 7:30 p.m., preaching by J. M. Wait.

Sept. 8th.—At 10:30 a.m., preaching by Wm. S. Montgomery; at 3 p.m., testimony and sacrament meeting; at 7:30 p.m., preaching by J. M. Wait, followed by Wm. S. Montgomery.

Adjourned to Binghamton, Wis., January 11th and 12th, 1879, 10:30.

Miscellaneous.**Notices.**

REQUESTED TO REPORT.—Thomas Reed, Edward A. Deuel and Sarah A. Dake, members of the Newton Branch, Des Moines District, Iowa, are hereby requested to report in person or by letter, on or before March 1st, 1879, or you will be declared as scattered members, residence not known, and so reported to the Church Recorder. Address, D. C. White, clerk, Newton, Iowa.

All members of the Platte Valley Branch, Nebraska, who are absent, and who do not expect to return, are requested to apply for their letters of removal within three months from this date, and if there be no valid objection they will be granted. If not applied for within that time, they will be reported as scattered members. By action of said branch. Address, Wm. R. Elston, clerk, Waterloo, Nebraska.

TO THE GERMAN SAINTS.—All German Saints, scattered throughout the world, greeting: The German branch of the Church of Jesus Christ at Stewartsville, Missouri, are trying to get a collection of German hymns and spiritual songs, that the Germans may also have a hymn book suited to our doctrine, and for private devotion. So we request that all German Saints will contribute original and selected hymns for the work. Hymns can be sent to Fred. Uphoff, Temme Hinderks, or Casper Hinderks, committee on hymn book, Stewartsville, DeKalb county, Missouri.

PLEASE READ, AND ANSWER YE WHO CAN.—If you reside in or know of a locality where a tin-shop might do a fair or good business in tin and sheet iron work, please inform us. Would like to start next spring if possible. Location: Southern Iowa or Northern Missouri. Address: W. C., box 50, Plano, Illinois.

Addresses.

Z. H. Gurley, Sedgwick, Decatur co., Iowa.
John T. Davies, Weir City, Cherokee Co., Kansas.
E. C. Brand, Ogden, Utah.
C. G. Lanphear, Sandwich, DeKalb co., Illinois.
Israel L. Rogers, Sandwich, DeKalb Co., Illinois.
James Caffall, Council Bluffs, Iowa.
John H. Lake, Burnside, Hancock Co., Illinois.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice. Marriage notices \$1 each. Birth notices free.

Born.

ATKINSON.—At Virginia City, Nevada, November 8th, 1878, to brother and sister Levi and Susanah Atkinson,—a daughter.

KEMP.—At Elwood, Doniphan county, Kansas, November 12th, 1878, to Bro. and Sister James Kemp, a son.

MAY.—At London, Ontario, Canada, October 30th 1878, to Bro. Roderick and Sister S. J. May, a daughter; mother and child doing well.

Married.

ERVIN—EVERETT.—At the house of Robert M. Elvin, Nebraska City, Neb., November 14th, 1878, by Elder Robert M. Elvin, Bro. James Ervin and Sr. Anna Everett. May peace and love abide.

Died.

AMER.—At Stockton, California, September 7th, 1878, Sr. Susannah Amer, aged 75 years and 8 months. She was for many years a member of the North Mims branch, in the county of Hertfordshire, England, and she has ever been faithful to the cause of Christ. She was ever ready to do good, and ever made the servants of God comfortable whenever they came to her home. Her children mourn her loss, and respect and honor her memory.

Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee,
When death's gloomy night has fled;
Then on earth with joy to greet thee,
Where no bitter tears are shed.

STARKEY.—At Omaha, Nebraska, September 4th, 1878, brother William Starkey, aged 64 years, 3 months, and 24 days. He was baptized in August, 1869, in Salt Lake City, by Bro. David H. Smith. Funeral sermon by Elder George Hatt.

FARROW.—At Black Wolf Creek, Ellsworth Co., Kansas, March 20th, 1878, by being thrown from a wagon, sister Elizabeth Farrow [Age not given.—Eds.] Funeral sermon by Elder George Spencer, from Revelations 14: 13.

HALL.—Mary E. Hall departed this life September 16th, 1878. She was a member of the Center Prairie branch, Far West (Missouri) district. She was formerly a member of the Casey branch, Adair county, Iowa. Was born in Nemaha county, Kansas, August 17th, 1850. T. J. Franklin preached the funeral sermon September 17th. She was a daughter of A. G. and M. J. Weeks.

FRYE.—Maria S. Frye, daughter of Elijah Palmer, of Bigler's Grove, Harrison county, Iowa, was born November 11th, 1849, in Wisconsin. She was baptized by Elder Eli Clothier, September 13th, 1863. On the 28th of June last she was well and happy, attending to her domestic duties in her home in Avoca, Iowa, surrounded by her family of five children, singing in her rich sweet voice some of her favorite "Songs of Zion," when a voice came from the clouds of heaven,—an electric flash, a report, and Maria had crossed the river that divides this land of sorrow and care from that celestial abode of bliss, where she can sing the song of the redeemed forevermore. P. CADWELL.

HOGABOOM.—At Neola, Pottawattamie county, Iowa, August 5th, 1878, Bro. Stephen Hogaboom, aged 57 years, 6 months, and 25 days.

MARTIN.—At Hamburg, Iowa, October 20th, 1878, Myrta May, daughter of Mr. Samuel and Sr. Ellen Martin, aged 9 months and 20 days. Funeral services in charge of Bro. L. C. Donaldson.

Dearest Myrta, thou hast left us,
Joined the heavenly choir on high,
But we know, if we are faithful,
We will meet you bye and bye.

WHITE.—At Edenville, Iowa, October 26th, 1878, of membranous croup, Hellen White, daughter of Isaac N. and Emma White, aged 4 years, 3 months, and 22 days. Funeral services by Elder W. C. Nirk.

FOX.—At Rockwell, Cherokee county, Kansas, November 5th, 1878, of typhoid fever, Sr. Emma T. Fox, aged 25 years and 7 months.

KINGHORN.—At Dutch Hollow, St Clair county, Illinois, August 15th 1878, Emma Jane Kinghorn, daughter of Bro. William and Sister Kinghorn. She was born at Alma, Illinois, September 25th 1870.

Yes, Emma Jane, we miss you,
But full well we know you're gone,
To a land of blissful spirits;
Yes, the happy Eden home.
But again we hope to see you,
At the coming of our God.
That we may, our dearest Emma,
In the Lord we'll put our trust.

BEAR.—In Buchanan county, Missouri, November 7th, 1878, of inflammation of the bowels, sister Barbara Bear, wife of Elder John S. Bear. She was born in Switzerland, in 1835; went to Utah in 1859, and came to the States in 1860. Uniting with the Reorganization she proved a worthy member. With resignation she bore the sacrifice caused by her husband's absence several years on a foreign mission, undergoing trials, that few, if any, knew save herself and God. Six children motherless, the eldest sixteen years, the youngest six months old. Funeral services on the 9th. Brother Bear and some of the children very sick. God help and comfort them.

JAS. CAFFALL.

RIDGERS.—In Toronto, Ontario, October 24th, 1878, of consumption, Sr. Seline Mary Ridgers, aged 27 years. She first heard the gospel preached, by the writer, in January, 1877; was baptized in March, and her husband soon after. Her affliction was prolonged, yet she never wavered, but bore a faithful testimony to the end, when she cried aloud, "O, the glorious gospel!" and, taking a last look at those around her, she exclaimed with delight, "All is well, all is well." The last four weeks of her life were her happiest days. She leaves a husband and three children. Funeral sermon by Elder Robert Davis,—text Rev. 14: 13.

JOSEPH LUFF.

ASKIN.—At Halton, Trafalgar county, Ontario, October 22d, 1878, in her seventy-third year, Sr. Jane Askin. She was for some time a member of the old organization, and was baptized into the Reorganization, February 28th, 1864. She remained faithful, though deprived of the fellowship of any Saints, save her daughter. Funeral services by Elder Robert Davis.

NORTON.—At Alpine, Kent county, Michigan, August 13th, 1878, Mary, infant daughter of Bro. Nelson and Sr. Mary Norton. Sister Mary says that she is thankful for the hope the gospel brings of meeting our loved ones again. For of such is the kingdom of heaven. S. I. S.

TRYON.—In Henderson Grove Branch, Illinois, October 26th, 1878, Martha Tryon, infant daughter of Bro. Lewis and Sr. Harriet Tryon, aged 3 months and 24 days. Funeral sermon by Elder J. H. Hopkins.

FRIBBENS.—Killed, by the falling of the roof of a coal mine at Braidwood, Illinois, November 6th, 1878, Elder William Fribbens, aged 46 years, 3 months and 14 days. He has no relatives in the United States. He heard the gospel over twenty years ago, and was ever ready to bear testimony to its truth. Nothing else gave him the comfort that it did, and he was always glad to make it known. He was also a faithful visiting officer, and lived a good life. Death gave him no concern, as not a shadow of doubt for the future seemed ever to be his. J. S. KEIR.

HICKS.—At Spring Prairie, Walworth county, Wisconsin, November 2d, 1878, brother Ambrose Hicks, of an abscess of the stomach. Bro. Hicks was born in Westmoreland county, New Brunswick, March 3d, 1814, and was at the time of his death, aged 64 years and 8 months. He was baptized by Elder Alfred Dixon in 1841, and always remained steadfast in the faith of the gospel. The summons did not come to him unawares. For many days he was sensible of his approaching dissolution; and he passed away in the triumphs of a blessed hope in Christ his Savior. The funeral service was had at the Union Chapel, Spring Prairie, and was largely attended by sympathizing friends and neighbors. Sermon by Elder W. W. Blair, from Eccl. 7: 1.

NEE.—Jennie Nee, a daughter of Sr. Martha Jane Victor, was born September 4th, 1870, in

Grove Township, Shelby county, Iowa, and died in the same place, February 3d, 1878, aged 7 years, 4 months, and 29 days. Funeral sermon by Elder John A. McIntosh.

Theological Discussion.

The anticipated debate between Elder B. V. Springer, "Latter Day Saint, and Elder C. A. Washburn, Seventh Day Adventist, will commence on Saturday evening, November 16th, at seven o'clock. Subject for debate:

1. Which day of the week is the true Sabbath?
2. Where are the dead between death and the resurrection? Are they conscious or unconscious?
3. Are the wicked destroyed and cease to exist? or are they kept alive perpetually in a burning hell? Which? What saith the Bible on these points? Two sessions on Sunday, at ten in the morning and seven in the evening, at Rasmussen Hall, Davis City.—Commercial.

No Color Line in Heaven.

Perhaps no sermon that was preached yesterday surpassed the fervor and effectiveness the late plea of Rev. Plato Johnson to his congregation to lead a godly life. He said in part: "Bruders, de lub ob de lord am a wonderful ting. Nobody would tink dat a poor ole darkey's life was wuff much ennyhow; but de Scripiter says dat de fust shall be last and vice versay, and dat is de chief hold we hab; for I clude from sayin' dat de cul-lud pusson wot shines boots an' charges only de regular price has a tol'ble show for de nex' world, though he haint much ob a chance here. From a 'ligious pint of view it's just as 'portant to shine boots well as to run a first class saw-mill. De Lord He nebber axes you wat you ben doin, but how you ben doin' it. An' when you get to de judgment day, some of you pore washerwomen, who wasn't mean 'bout de starch, but put plenty ob it in de clothes, will be a flutterin' ob yer wings in Paradise, while de wite man wat made yer wait fur yer munny will be a lookin' fur a shady spot, an' a wishin' he had a bite ob ice. You know wat I's thinkin' just at dis time? I's thinkin' dat some of dese wite folks wat 'magines dat dey'll hab a fadder-bed in de nex' world, and 'free or four angels to keep de flies off, will fin' wen dey's lookin' roun' fur dere reserved seat in glory dat dey's got a cinder in dere eye, and can't see it. How'll you feel, wite man, when you fint yo'relf 'mongst a big crowd ob ornary folks way up in de fam'ly circle, while some poor darkey, who did yore chores like an honest man, is 'ducted by de hebbenly ushers to a orchestra seat, right down clus to de mewsie? An how'll you feel, brudder, when dose angels say to you, 'Taint no matter wat color you be, your name's been called, an' wese d'rected to show you a seat on de platform.' Yer old black faces'll shine like de moon, an' you'll feel like strikin out wid de dubble shuffle right on de golden pavement. 'Member, all ob you, dat it ain't de pocket-book, nor de color, but de shape ob de soul wot gibs you a right to a front seat up yander."

The Rose of Sharon.

The so-called Rose of Sharon is one of the most exquisite flowers in shape and hue. Its blossoms are bell shaped, and of many mingled hues and dyes. But its story is legendary and romantic in the highest degree. In the east, throughout Syria, Judea and Arabia, it is regarded with the profoundest reverence. The leaves that encircle the round blossoms dry, and close together when the season of blossoms are over, and the stalk, withering completely away from the stem on which it grew, having dried in the shape of a ball, is carried by the breeze to great distances. In this way it is borne over the waters and sandy deserts, until at last, touching some moist place, it clings to the soil, where it immediately takes fresh root and springs to life and beauty again. For this reason the Orientals have adopted it as the emblem of the Resurrection.

Knowledge is proud that he has learned so much; wisdom is humble that he knows no more.

Indolence leaves the soul unlocked, and thieves and robbers go in and rob it of its treasures.

The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
 "SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17.
 "HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 25.—Whole No. 408.

PLANO, ILLINOIS, DECEMBER 15, 1878.

No. 24.

MANY WRITERS ON LIFE.

Why all this toil for triumph of an hour?—*Young*.
 Life's a short summer, man a flower.—*Johnson*.
 By turns we catch the vital breath and die.—*Pope*.
 The cradle and the tomb, alas! so nigh.—*Prior*.
 To be, is better far than not to be.—*Sewell*.
 Though all man's life may seem a tragedy.—*Spencer*.
 But life cares speak when mighty griefs are dumb,
 —*Darnell*.
 The bottom is but shallow whence they come.—
Ralieg.
 Your fate is but the common fate of all;—*Long-*
fellow.
 Unmingled joy here to no man befall.—*Southwell*.
 Nature to each allots his proper sphere.—*Congreve*.
 Fortune makes folly her peculiar care.—*Churchill*.
 Custom doth often reason overrule.—*Rochester*.
 And throw a cruel sunshine on a fool.—*Armstrong*.
 Live well; how long or short, permit to heaven;
 —*Milton*.
 Sin may be clasped so close we can not see its face:
 —*French*.
 Vile intercourse where virtue has no place.—*Som-*
erville.
 Then keep each passion down, however dear,—
Thompson.
 Thou pendulum betwixt a smile and tear.—*Byron*.
 Her sensual snares, let faithless pleasure lay.—
Smollett.
 With craft and skill to ruin and betray;—*Crabbe*.
 Soar not too high to fall, but stoop to rise.—*Mas-*
singer.
 We masters grow of all that we despise.—*Cowley*.
 Then I renounce that impious self-esteem.—*Beattie*.
 Riches have wings, and grandeur is a dream.—
Davenant.
 The path of glory leads but to the grave.—*Gray*.
 A line is lost—forgotten are the brave.—*Dille*.
 What is ambition? 'tis a glorious cheat!—*Willis*.
 Only destructive to the brave and great.—*Addison*.
 What's all the gaudy glitter of a crown?—*Dryden*.
 The way to bliss lies not on beds of down.—*Quar-*
les.
 How long we live, not years but actions tell;—
Watkins.
 The man lives twice Who lives the first life well.—
Herrick.
 Make, then, while yet ye may, your God your
 friend.—*Mason*.
 Whom Christians worship, yet fail to comprehend.
 —*Hill*.
 The trust's given, guard, and to yourself be just;
 —*Dana*.
 For, live we how we can yet die we must.—*Shaks-*
peare.
 To learn to live right is the best education one
 can get.

PROPHETIC SIGNS IN THE EAST.

BY THE REV. HORATIUS BONAR, D. D., OF EDIN-
 BURG.

Israel and Jerusalem the Solution of the Eastern Problem—Lord Beaconsfield, a Jew, the Guiding Spirit in the Recent Eastern Affairs—Yet he has Acted by means of Gentile and not Jewish Resources—The Bag and Baggage Policy—The British Protectorate a Boon to Palestine—Russia's Designs on Jerusalem—In Ezekiel 38 Britain Predicted to Checkmate Russia—England's Responsibility toward Palestine.

It is to the *East* that God is now turning the eyes of his Church. It is in connection with the *East* that His people are now asking the question, "Watchman what of the night?" and it is in answer to this that the watchman's voice is heard saying,

"THE MORNING COMETH"

—adding the solemn words of warning, lest men should too eagerly anticipate the dawn and forget the darkness that still lies between,

"BUT ALSO THE NIGHT;

for though the announcement of coming dawn should cheer us with the brilliant prospect of the brightest day that ever dawned upon the earth, yet we are not to lose sight of the judgments that lie between us, and that glorious consummation.

And the watchman does not discourage the question; rather he commends it, and bids us ask it again and again, until he can tell us "It is done: the kingdoms of this world have become the kingdom of our Lord and of His Christ." For thus he speaks: "If ye will inquire, inquire ye; return, come."

In the events of the last two years we hear the prophetic voice bidding us look *Eastward*. Not as if the West were no more to occupy our attention, but the long-neglected East is now emerging from its obscurity; and God is now, in his own way, about to settle the "Eastern question," and to bring Jerusalem "into remembrance." And this before both the the Church and the world, for He is speaking to both.

The statesmen of the earth have been trying to settle this question so as to preserve the balance of power in Europe and in the Mediterranean, according to their own ideas of Eastern or Western supremacy. God now steps in, and presents His own solution of it, introducing a new element, to which earthly potentates have hitherto paid no regard—Israel and Jerusalem; for in them lies the final settlement of the great problem which they have been working at so long in vain.

One of the most remarkable features of the case is, that the arrangement of Eastern affairs should have been in the hands of a JEW—Lord Beaconsfield. I do not touch the poli-

tics of the question. It is time that these were set aside, and that Eastern affairs were no longer judged or misjudged by imperial ambition or English partisanship. For nearly two years the noise of angry and one-sided politics has drowned the voice of prophecy, and Christian men have shrunk from speaking out, lest they should be set down as mere political debaters; the canvassers for a party in the state, instead of the expositors of the divine Word.

But now, when the ritualistic admirers of the Greek Church have said their say; when the defenders of Turkish weakness and misrule have cooled down; when the "Liberal" supporters of the greatest despotism which the world contains are beginning to admit that Russian professions of benevolence and religious zeal look rather suspicious, if not thoroughly insincere, we can speak out more boldly, and hope for an impartial hearing.

A Jew, then, in the person of the Prime Minister of England, has been the moving, guiding, controlling power throughout these confusions and complications. The rightness or wrongness of what he has done is not to us, just now, the question. It is the fact that in the providence of God he should have been at the helm of England when these difficulties came up, and that he should have been made use of to settle them. The question is ultimately a Jewish one, and a Jew has been called in to solve it, and to solve it as only a Jew could do.

It is a Jew that is now Premier of the greatest monarchy which the world ever saw, and that practically commands its fleets and armies. It is a Jew that is virtually at the head, not only of the ten kingdoms of the Roman earth, but of the whole four monarchies of Daniel. It is a Jew that, when the great northern power was pouring down his squadrons upon Europe, Asia and Syria, ready to occupy not Constantinople only, but Jerusalem, interposed and bridled back the mighty hosts without the shedding of one drop of blood.

But the instruments through which this Jew has done this Eastern work has not been Jewish. They have been altogether Gentile. It is through Gentile resources that he has carried his plans to a successful consummation; taking the highest place in Gentile cabinets, moulding Gentile statesmen, wielding Gentile armies and navies, and employing Gentile gold and silver.

He has arrested the aggressor; he has secured peace; he has obtained the protectorate of Asia Minor, and specially of Palestine. These regions now lie at the feet of England, and the moral influence alone of what has been done will operate with prodigious power

for the overthrow of Mohammedan misrule.

The cry was raised a year ago, "Send the Turks out of Europe!" If so, where would you send them? The Turks do more harm in Asia than they do in Europe, and any one who has traveled in Syria and lived in Jerusalem would be inclined to raise a counter cry, "Send them out of Asia! Expel them from Jerusalem!" But would either cry be of any avail? or is there either justice or humanity in the proposal? It is no doubt Turkish misgovernment that keeps Palestine degraded and barren; but some other relief must be thought of than the mere expulsion of the oppressor. Nor is there any thing more likely to accomplish the resuscitation of the land and the restoration of good government than

A BRITISH PROTECTORATE.

They who know the East know the spell which the British name exercises there; and they can tell that British rule, imperfect as it may be, is yet identified, in the Oriental mind, with honesty, strength, firmness, and a benevolent will. Speaking not prophetically, but simply according to human calculation, the way is open for the resuscitation of Syria and the restoration of the waste places of Palestine. There will be *protection* now as well as government; and this the protection not of a selfish race or an ambitious nation, but one which sincerely seeks the welfare of the people which it professes to protect.

For years Russia has been seeking to dominate Jerusalem. She sends her swarms of pilgrims annually thither; and within the last twenty years she has built outside the Jaffa gate what is *nominally* a hospice, but what is *really* a fort. "The Russian hospice," says Mr. Condor in his recent work, "commands the whole town, and is thought by many to be in a position designedly of military strength" (vol. 1, p. 27). She has been making preparations for occupying Palestine as soon as her opportunity occurs. Once and again she has been checked in her attempt; the last check has been by the hands of a Jew. Her time is not yet come, and till that time does come, the hooks are to be put in her jaw (Ezekiel 38:4) to restrain her. When it does come, she will be permitted to pour down like a flood upon the land of unvalled villages, and having thus far achieved the ambitious plan of ages, and carried out the great national idea, she will perish on the mountains of Israel (Ezekiel 39:4).

The 38th and 39th chapters of Ezekiel ought to be studied in connection with the Eastern Question. The subject is too large for present exposition. One thing only we would notice: the checks given to this great northern invader are predicted to come from some European power, a power which has a twofold character: first maritime; and, second, mercantile. It is

"THE MERCHANTS OF TARSHISH, with all the young lions thereof," that arrest the assailant's progress with the words of resolute interposition, "Art thou come to take a spoil?" (Ezekiel 38:13).

It is "the ships of Tarshish" (Isaiah 60:9) that are to wait on Jehovah, and be ready to transport His Israel home, in the day when their era of scattering and exile shall have ended. At Cyprus the ships of Tarshish are now at anchor, waiting to do their errand for

Israel. How soon they may be required, we say not. But one step has been taken for the deliverance of the forsaken land and wandering tribes.

Turkey has for ages been the oppressor of the East, and its religion the curse of Palestine; and there is something profoundly solemn in seeing that it is to this vile empire that God has given power to tread down His holy city Jerusalem (Luke 21:24). To be trodden under the foot of the Gentiles is sad enough, whether these be Babylonians, Greeks, or Romans; but to be trodden down by Turkey is the very depth of degradation and shame. Such has been God's purpose regarding that people that crucified the Lord of glory, and that city where he was nailed to the tree. It is the bitterest cup of woe that was ever given to a nation to drink.

But the times of the Gentiles are fast running to a close; and then Israel comes into remembrance, Babylon falls, and Jerusalem rises. Babylon's river is dried up, and the blessed river of Jerusalem begins to swell and flow (Ezekiel 47:6-12).

No calamity could have been greater to Syria than a Russian possession or protectorate. American and British missionaries enjoy the fullest liberty under Turkish rule. Under Russian dominion this would have been at an end. It is well known to many of us, that just before the outbreak of the war our missionaries wrote home expressing their dread at the possibility of Russian success and a Russian possession of Asia Minor. They knew that they would be expelled, and their work scattered to the winds. They understood, in this respect at least, the difference between Turkish *misrule* and Russian *tyranny*. They knew that there could be always influence brought to bear at Constantinople more than at St. Petersburg.

Hope for Palestine, save as a Russian province like Poland or Siberia, would have been at an end. The heel of the Gentile would only have been more effectually planted on Jerusalem. The influence already too greatly exercised in Syria by Russia would have been utterly disastrous. The hatred of the Greek Church to the Jew is quite as ferocious as that of the Turk, and Israel would soon have had no place in Palestine. We wonder so many evangelical men should have taken the part of the Greek Church, and allowed themselves to be the dupes of ritualism. They might have known better, and at least stood aloof from the zeal of Russian partisanship, and abstained from praises of Muscovite benevolence. The Rhodope Commission has no doubt opened the eyes of many; but why were they not *from the first* suspicious of the friendly congratulations of ritualism?

But apart from all this, let the Christian now turn his eye to Palestine. It is to England that every eye in Palestine will now be turned; and this will be the question added, What are you going to do for us? Is the connection between England and Syria to be a barren one; or is England to rise up to her responsibilities and do something worthy of her name and power?

That England has undertaken responsibilities is a simple fact; and it is a position from which no brave man need shrink. This is the age of responsibilities, personal and national, and it is cowardly to turn away from

them. Her responsibilities are before her, whether she understood them or not; and the fact that a nation and a powerful government has undertaken responsibilities should not be a matter for reproach or alarm. Only let her go forward to redeem them, by acting boldly as a nation that loves the truth, honors justice, prizes the Bible, and recognizes the position which God has marked out for Israel in the latter days.

That the time of Israel's trouble has come to an end, we do not believe. There are days of evil in store for that unbelieving nation, sadder, it may be, than any heretofore. For the fourteenth chapter of Zechariah remains yet to be fulfilled, and the events predicted there are likely not only to startle the world, but to disarrange many a scheme of human calculation, political and religious.

Still, the events of the present day are calling the attention of men to the East, and especially to Israel. The predictions of God's Word will ere long unfold themselves, perhaps more rapidly than we think; the ten tribes, still, like Judah, under the curse of scattering and unbelief, will be brought into view in some way that we know not; and, it may be in various sections and at different times, the whole nation will reappear and claim their ancient heritage.

Meanwhile we rejoice that it is given to England to keep the Jew and to deliver his land. Hitherto, for many a century, the foot of the Gentile has been upon Jerusalem to tread her down; now the hand of the Gentile comes forward to lift up her head. Already we seem to realize the words of prophetic peace:

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins" (Isaiah 40:2).

Let political partisanship wrangle over the Eastern Question, and the Turkish convention, and the Syrian protectorate; but let the *Christian rejoice* that we are swiftly approaching the redemption of Israel, and the second advent of Christ, even though the latter-day glory will have to be introduced with darkness and terror and war.

PHELPS AND SHORT DISCUSSION.

The conflict is ended and the smoke of battle has cleared away. The smiling face of peace having once more shed benignly upon us, we transmit a few thoughts upon the result of the contest, seeking in truth and faithfulness to count the cost, and to make an inventory of the spoils.

We first pay our attention to Mr. Phelps. His first point of attack was upon Gen. 1:3, declaring that this creation was contrary to reason, science, and fact, claiming that there could not possibly be any light, until there were eyes to see the light.

The next hold was found in that peculiar statement of Paul to the Thessalonians (2 Thess. 2:11). He made a sarcastic harangue full of satirical vindictiveness; and I may say without any exaggeration, that it was blasphemy which he hurled against God for sending to any man a delusion.

1 Kings 22:23, furnished another favora-

ble opportunity for scoffing, and for unmeasured and unjust ridicule, such as only a depraved and ungodly person could take delight in. If every idle word shall be accounted for in the day of judgment, this man will surely have much more to settle than I should wish to meet; and if no account should be required, still the condemnation and disrespect accruing here is positively a greater expense than the reward can be.

An effort was made to construe Micah, 5th chapter, as referring to some one who should act as a general to fight against the army of the Assyrian foe, and that therefore it had no reference whatever to the place of Christ's birth. Hosea 11:1 was clumsily contorted to apply to the departure of Israel under the leadership of Moses. He was exceeding noisy over the statement of Matt. 2:23, denouncing Matthew as a knave and a fool, for referring to a prophecy that had no existence. Daniel in the lion's den was deridingly flaunted as unworthy of consideration or examination. The story of the three Hebrew children in the fiery furnace was mocked at, as a fabulous myth, foisted upon the ignorant and credulous for the purpose of inspiring belief and obedience. Joshua's command for the sun to stand still, was considered to be too palpable a contradiction of the law of the universe and motion, as to be totally unworthy of any sane man's time to try to confute.

With an assumption of triumph he declared that there was "no God," and no prophecy, that there never was a God until there was a man to make a God. Robt. G. Ingersoll's mathematical calculation of the contents of the Ark was read as an unanswerable and complete annihilation of the whole Bible.

In the second question Job and Solomon were quoted at length, to prove that when man dies, that is the end of man, and that as dies the beast so does man. The burden of his opposition in this case was in making denials of the pre-existence, present existence, (separate from the body), and the future existence of the spirit. In his denial of the inspiration of the Bible, he made an effort to becloud and confuse his hearers' minds by reading about the anatomical construction of man; and also the Darwinian theory of the creation was resorted to.

We will now try and give an outline of the course pursued by Bro. Short. He first answered the light problem, and then gave the biblical quotations in relation to Christ. Next the prophecies concerning the Jews and Jerusalem, Babylon, Ninevah and Tyre; also the prophecies foretelling of the apostasy of the Church, with collateral evidence from several historians. With the exception of trying to destroy that portion of scripture in relation to Christ, no effort was made by Mr. Phelps to overturn the prophetic character of the Bible.

On the second question Bro. Short presented with power and much liberty, the divine character of Christ before his birth, during his life and triumphant victory over death, hell, and the grave, including the account of his mission to the spirits in prison. Were it not for the want of time I would furnish the text of evidence produced on this last question.

And now permit me to offer a few thoughts upon the result of the discussion: We would not assert that there was a complete and tri-

umphant victory upon each and every point of the controversy, but upon the main issue of the first question, Bro. Short had certainly the best of the argument. And for the second question we claim a complete and overwhelming victory, without any reservation.

Bro. Short's noble bearing, kind heartedness, and straightforwardness, has gained for him, and for the cause in this city, the respect of all who attended the discussion. Even the Infidels, including Mr. Phelps, were led to express their admiration for our religion, and rendered to Bro. Short unsought for praise. I believe that this debate will prove as "bread cast upon the water," and at some future time we shall see more clearly the good that has been accomplished. I can say that this has been Bro. Short's first effort, and he has acquitted himself with credit. Mr. Phelps was formerly a Disciple preacher. The discussion closed in the best of feelings.

Yours in Christ, ROBT. M. ELVIN.
NEBRASKA CITY, NOV. 14, 1878.

JOHN WESLEY—HIS FAITH IN THE EFFICACY OF PRAYER.

Mr. Wesley was an unhesitating believer in the efficacy of prayer. He regarded it the privilege of Christians so to have faith in God, that in communicating to Him by prayer their requests, in temporal things, as well as in spiritual things, they could trust Him for their fulfillment. Scores of instances of the power of faith were given in his *Journals*. His realizations of answered prayer are very clear, and some of them as remarkable as clear. I cull the following instances, upon a recent re-reading of his *Journals*:

September 28, 1739.—I met with a fresh proof, that "whatsoever ye ask, believing, ye shall receive." A middle aged woman desired me to return thanks for her to God, who, as many witnesses then present testified, was, a day or two before really distracted, and as such tied down in her bed. But upon prayer being made for her, she was instantly relieved, and restored to a sound mind.

March 21, 1741.—I explained the thirty-first chapter of Ezekiel, in applying which, I was suddenly siezed with such a pain in my side, that I could not speak. I knew my remedy, and immediately knelt down. In a moment the pain was gone; and the voice of the Lord cried aloud; "Why will ye die, O house of Israel?"

May 8.—My bodily strength quite failed, so that for several hours, I could scarce lift up my head. On Sunday, 10th, I was obliged to lie down most part of the day, being easy only in that posture. Yet in the evening, my weakness was suspended while I was calling sinners to repentance. But at our love-feast that followed, beside the pain in my back and head, and the fever which still continued upon me, just as I began to pray, I was seized with such a cough, that I could hardly speak. At the same time came strongly through my mind, "These signs shall follow them that believe." I called on Jesus aloud,

to increase my faith, and to confirm the word of His grace. While I was speaking, my pain vanished away; the fever left me; my bodily strength returned; and for many weeks I felt neither weakness nor pain.

December 20th, 1742.—When I came home, they told me the physician said he did not expect Mr. Myrick would live till the morning. I went to him, but his pulse was gone. He had been speechless and senseless for some time. A few of us immediately joined in prayer. Before we had done, his sense and his speech returned. This is the power of God.

Saturday 25.—The physician told me he could do no more. Mr. Myrick could not live over the night. I went up, and found them all crying about him; his legs being cold, and (as it seemed) dead already. We all knelt down, and called upon God, with strong cries and tears. He opened his eyes, and called. From that hour, he continued to recover his strength, till he was restored to perfect health. I wait to hear who will either disprove this fact, or philosophically account for it.

Jan. 15th, 1745.—Between Bath and Bristol I was earnestly desired to turn aside, and call at the house of a poor man, William Shalwood. I found him and his wife sick in one bed, and with but small hope of the recovery of either. Yet, (after prayer) I believed they "would not die but live, and declare the loving kindness of the Lord." The next time I called, he was sitting below stairs, and his wife able to go abroad.

Mar. 17th, 1746. When I lift Smeton, my horse was so exceedingly lame, that I was afraid I must have lain by. We could not discern what was amiss; yet he would scarce set his foot to the ground. By riding thus seven miles, I was thoroughly tired, and my head ached more than it had done for some months. (What I here aver is the naked fact. Let every man account for it as he sees good). I then thought, "Can not God heal either man or beast, by any means, or without any?" Immediately my weariness and head ache ceased, and my horse's lameness, in the same instant. Nor did he halt any more, either that day or the next.

Nov. 12th.—In the evening, at the chapel, my teeth pained me much. In coming home, Mr. Speer gave me an account of the rupture he had had for some years, which, after the most eminent physicians had declared it incurable, was perfectly cured in a moment. I prayed, with submission to will of God. My pain ceased, and returned no more.

April 15, 1748.—I was not at all well, about noon, when I began to preach, in a large walk, on one side of the town, and the sun shone hot upon my head, which had been aching all the day; but I forgot this before I had spoken long; and when I had finished my discussion, I left all my weariness and pain behind, and rode on, in perfect health to Dublin.

May 26, 1752.—I had been out of order all night, and now found myself much weaker. However, I trusted in the Strong for strength, and began preaching to a numerous congregation; and I did not want strength, till I had preached my discourse; nor did the people want a blessing. In the evening we came to Allendale. When I came into the room, I was scarce able either to speak or to stand.

But immediately we had a token for good. In a moment I was well. My voice and strength were entirely restored.

April 29, 1755.—Just as I began to preach, the sun broke out, and shone exceeding hot on the side of my head. I found, if it continued, I should not be able to speak long, and lifted up my heart to God. In a minute or two it was covered with clouds, which continued till the service was over. Let any one who please, call this *chance*; I call it an answer to prayer.

April 11, 1757.—At five in the evening, about twelve hundred of the society met me at Spitalfields. I expected two to help us, but none came. I held out till between seven and eight. I was then scarce able to walk, or speak; but I looked up and received strength. At half hour after nine, God broke in mightily upon the congregation. And when I returned home, between ten and eleven, I was no more tired than I was at ten in the morning.

April 17.—The rain constrained us to preach within at eight, though the house would ill contain the congregation; but we prayed that God, if he saw good, would say "stay the battles of heaven," for the sake of those at Wednesbury. And before we came thither, the rain stayed, so that I proclaimed Christ crucified, in the open air, to such a congregation as no house could have contained. At five, I preached to a still larger congregation. As soon as I had done, the rain returned, and continued a great part of the night.

[Concluded in next].

WHICH IS HERESY?—No. 7.

SINGLE OR TRINE IMMERSION.

Neander is next offered as authority; but he proves too much for their cause.

"Then, there was the trine immersion of baptism, as symbolically making the reference to God the Father, the Son, and Holy Spirit. This, too, was a symbol that arose out of the Christian idea, but not necessarily connected with it."

But what "Christian idea?" Why, the Athanasian theory, of "three persons of equal power, substance, and eternity in the God-head, *i. e.*, "God, the Father, God, the Son, and God, the Holy Spirit, three in one."

Thus out of one of the very earliest forms of heresy and anti-scriptural doctrine grew the "symbol," trine immersion. Neander considered as do thousands of his faith, that, that doctrine is the "Christian idea." Yet neither Jesus nor his apostles taught it.

John Girard Vossius, born A. D. 1577, died 1649, is the next authority offered. He is reported to have said:

"What son of the church will not willingly hold to that custom which the ancient church practiced all over the world, except Spain, etc. Besides, at the present, trine immersion is used in all countries; so that the custom can not be changed without an affectation of novelty, and scandal given to the weak."

And did not Vossius also know that infant sprinkling prevailed in all countries at that time, whether Roman Catholic or Protestant, and many other practices which trine immersionists would not, perhaps, accept. How did Vossius know what was the ancient order, except by the same histories (already quoted

from) that those of the nineteenth century possessed? Or did he possess the original records of the apostolic church?

Robinson in his *History of Baptism*, p. 148, is next introduced as saying:

"It is not true that dipping was exchanged for sprinkling by choice before the Reformation: (A. D. 1517): for till after that period, the ordinary baptism was by trine immersion."

Robinson's assertions about what was the prevailing practice before 1517 are like any other modern writer's opinion concerning past ages, of value only so far as they agree with reliable history of those ages; and in this case, history of the times preceding the reformation do not warrant this assumption. Rome ruled nearly all the world at that time, and it is a wild assertion indeed to make that she taught and practiced trine immersion.

Dr Wall is next presented as authority, and as saying:

"The way of trine immersion, or plunging the head of the person three times into the water was the general practice of all antiquity."—*History of Infant Baptism*, vol. 2 p. 419.

Dr. Wall must be far older than Methuselah to be acquainted with the practice of "all antiquity." It is a very easy thing for men to assert the antiquity of a theory—but quite another to prove it. Dr. Wall is as well satisfied that infant baptism is also of venerable appearance and entitled to respect on account of its age, even believing it to be apostolic.

Prof. M. Stewart is offered as a witness in favor of trine immersion, in saying:

"In the work of John Floyer, on cold bathing, p. 50, it is mentioned that the English Church practiced immersion down to the beginning of the seventeenth century; when a change to the method of sprinkling gradually took place. As a confirmation of this, it may be mentioned that the first Liturgy, in 1547, enjoined a trine immersion, in case the child was not sickly."—p. 54.

The fact that the Church of England taught or practiced trine immersion in the case of healthy infants, is no argument in favor of its being scriptural or of divine authority; either in regard to the *subjects* or the *action*; any more than the present custom of that church of sprinkling said infants.

Nor does the fact that Mr. Moore says, that: "When Mr. Wesley baptized adults, professing faith in Christ, he chose to do it by trine immersion, judging this to be the apostolic method of baptism," (*Moore's Life of Wesley*, vol 1, p. 425), prove that Wesley had any better opportunities of judging what was apostolic usages, than others who have the same histories of apostolic times and practices that he had, and who can not see the least evidence in favor of the apostles having either taught or practiced trine immersion either of adults or infants.

Mr. Moore, in his book on "Trine Immersion," informs us that Hinton A. M., and Bingham, author of "Antiquities of the Christian Church," both declare that trine immersion prevailed until the Council of Toledo, which took place, as he says, in 633 A. D., when the Catholics, under the advice of Gregory the Great, took up single immersion in opposition to the Arians, who practiced trine immersion. Hinton says:

"The practice of trine immersion prevailed in the West as well as in the East till the fourth Council of Toledo, which, acting under the advice of Gregory the Great, in order to settle some disputes which had arisen, decreed that henceforth

only one immersion should be used in baptism; and from that time the practice of one immersion gradually became general throughout the Western or Latin Church."—*Hinton's History of Baptism*, p. 158.

This council was held in A. D. 633, as we are informed, and that "from that time the practice of one [or single] immersion gradually became general throughout the Western or Latin Church," *i. e.*, the Church of Rome. Yet our author says that Robinson declares that "dipping was not exchanged for sprinkling by choice before the Reformation [A. D. 1517], for till after that period the ordinary baptism was trine immersion." And he affirms that Bingham says of Vossius, who lived till 1649, that he said that "trine immersion, or what corresponds to it, trine aspersion, is the general practice of all churches upon the earth at this day."—*Antiq. of the Christian Church*, Book 11, ch. 11.

Vossius is quoted by Mr. Moore as a strong advocate of "trine immersion," while Bingham thinks he favors equally "trine aspersion."

So we have Hinton and Bingham telling us that trine immersion was the rule among the Catholics till A. D. 633, from which time single immersion began to prevail, and finally became the order, or "became general;" and then we have Robinson informing us that till after the Reformation, or A. D. 1517, (nearly nine hundred years after) trine immersion was the "ordinary baptism;" and Vossius, that "trine immersion, or what corresponds with it, trine aspersion, is the general practice of all churches upon the earth till this day" [about A. D. 1649.]

Which is correct? Hinton and Bingham, or Robinson and Vossius? And are our friends prepared to admit that "trine aspersion" corresponds with trine immersion as Vossius is said by Bingham to have taught? Or who quotes Vossius correctly, Bingham or Dr. Wall?

We have examined all the witnesses for trine immersion whom our friends have presented, and we find very clashing and irreconcilable testimony on the part of some, and very little weight to be attached to them and others on that account; and but few had any better facilities for knowing what the apostles taught than we have, *i. e.* the Scriptures alone; and certainly there is no evidence of more than one immersion, and that in the likeness of Christ's burial and resurrection, taught therein.

It has often been said by trine immersionists that we "introduce the candidate for membership into the kingdom of God backward, instead of face foremost." But here is where they greatly mistake, for the candidate is introduced "into death" by the backward act, as we bury the dead, and he does not enter upon the "new life" till he is raised in the likeness of the resurrection of Christ, and he comes forth from death to sin, and a burial for remission of sins, *face foremost*, and enters *then* into Christ—or, if they please, into the kingdom. They enter the kingdom by the birth of water, or by being "born of the water," and not by the dying or burial to sin. But trine immersionists, with their face downward baptism, bring the candidate up backward to the kingdom, and it is they, and not we, who introduce him in wrong side foremost.

In conclusion, we say that trine immersion, instead of being the mode in the days of the

apostles of old, is evidently one of the innovations that crept into the church soon after the decease of these servants of God. The cases mentioned in the New Testament certainly do not give the least evidence of that form; except, that the term *baptizo* might mean "repeated immersions," but that it does so mean is the very point to be proven by our friends, which they have failed to do; and the contrary is evidently the case, as we have plainly shown in our examination of those cases. Therefore we conclude that *trine* and not single immersion is the heresy.

That the original order and doctrine of the church would be subject to change, and corruption, was foreseen and foretold by prophets and apostles. Isaiah says:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."—Isa. 24: 5. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4: 3, 4.

And Paul further reveals the coming forth of parties who would forbid to marry and command to abstain from meats, and he says they are those "who shall depart from the faith, giving heed to seducing spirits and doctrines of devils."—1 Tim. 4: 1-3. And we find many of the strongest advocates of trine immersion, such as Cyprian, Tertullian, Basil, Ambrose, Augustine and others, equally as positive in advocating celibacy, and abstinence from meats, or as Paul saw that they would do, they forbade "to marry," and commanded "to abstain from meats," and we justly conclude that they had departed from "the faith;" therefore we reject their testimony on trine immersion being the order of God's Church in the ordinance of baptism; but is rather an innovation—an heresy.

It is no argument at all in favor of a doctrine, because its friends claim it to be apostolic, for every denomination of professed Christians believe their faith and order to be of apostolic character and complexion.

It would be very natural indeed for Tertullian, Chrysostom; Basil, Cyprian, Jerome and all others who introduced changes in what we believe is clearly taught in the Scriptures as the faith and practice of the Church, to claim that their doctrine and practice were authorized of God through the apostles. It was essential to the promulgation of the same, and its success, to claim this. But having as we suppose a tolerably correct translation of the copies of the original writings of the apostles, we are able to judge from them whether these men taught or practiced as did Paul and his co-laborers, and we find that they have departed from the faith, order and organization of the Church of Jesus Christ of former day saints. And, hence, conclude that those who follow in their footsteps, and teach their errors, to be also in the same condition, *i. e.* a state of apostasy. And as the angel seen by John in vision has come to earth and restored the ancient faith, order and authority, (Rev. 14: 6, 7), and the gospel of the kingdom is again being preached as a witness to all nations, as Jesus foretold in Matt. 24: 14, all persons are invited to believe, repent and be baptized for remission of sins, and receive the blessing promised, even the gift of the

Holy Ghost, by which they will be guided "into all truth," which truth shall make them free.

T. W. S.

THE following sharp and pungent editorial, we clip from the St. Joseph, Mo., *Gazette*, of October 27th, 1878, sent by Bro. E. W. Knights. The editor feels like a Christian and talks like an observer:

TOO HIGH HEADED.

The dispatches which were published on Thursday morning last were crowded with disasters and wrecks. A great storm passed over Philadelphia and New York, doing almost incalculable damage. We noticed that the hurricane was particularly attentive to churches, twisting off their steeples and whirling off their roofs, thus leaving those once stately buildings mere formless piles of dis-severed and disfigured stone and plaster, punctured with windows. Our exclamation after reading the dispatches was that churches carried their heads too high for windy weather. That seemed to us sufficient to account for the damage. But as we walked down Francis street to our office we met a good and godly man who had also been reading the *Gazette*. His face was large and very solemn, and his hands were folded impressively behind his back. His heavy, bushy eyebrows hung over his eyes and his mouth was drawn down at the ends. We have known this Christian for about twenty years and do not remember that he ever said or did any thing worth remembering. He hates those whom he styles ungodly, but we never knew him to be charitable or generous, to befriend the forlorn, to cheer the timid and forsaken, or to reprove the rich and prosperous rascal. No. He is simply pious. When he frowns upon the gay-hearted young people they quail and think he is undoubtedly a very good Christian. He has sour piety and freezing solemnity nothing more. He moves through the world bowing with prodigious gravity, ignorant, prejudiced and narrow.

He coldly bowed to us and said, "God moves in a mysterious way, His wonders to perform." We bowed assent. "God is humbling the pride of those aristocratic Christians of the East," continued he. We replied that it seemed to us more a question of architecture than pride, of philosophy than rewards and punishments; that if people desired to worship in one-story, forty-feet stone barns, their churches would rarely be blown down by hurricanes. He groaned, shook his head at our evident unbelief in special providences, and passed on.

We simply desired to say to this specimen of religious cynicism that we did think that churches carried too much sail for the world they dwell in. All splendor and finish to the outward eye, all shabbiness and tastelessness spiritually. Solid and substantial, apparently; all pine, plaster, paint, sham and pretense, really. A thorough acquaintance with some of the most solemn of church members has convinced us that they are spiritual frauds, wearing glass for diamonds, and glazed cotton for fine linen. From common report you believe an acquaintance with them would be delightful and advantageous. As you enter in upon their lives you

expect to open into a rich and beneficent manhood, but you gradually explore a spiritual tragedy.

But we like to see men aim high. We like to see men build high and strong and beautifully. To us there is something grand in the contemplation of an immense cathedral or a churchly pile. For centuries the sun shines upon it day after day, and every night for ages the stars behold its beauty. Men come and go, but over these great buildings the heavens forever bend. In these there is nothing shabby, crude or unwrought. They are strong and perfect in every part. No winds ever shake them, no hurricanes ever topple their towers or unroof their treasures. And there is just as great difference among men as among buildings.

We wish to be entirely just to all, and would misrepresent none. We are convinced that many people and steeples reach higher and deeper into the clouds than surroundings will justify; but we are also satisfied that many people and churches may be better and more solidly based than we perceive. We have not the open sesame to many characters, by the utterance of which sparkling grottoes of gems and flowers are opened before us. But there is so much of sham and show and lofty pretension that we often distrust real merit and fail to recognise it when before us. But we would not for that reason throw away religion, virtue, society and real honor, as baubles and shams. We know women with great gentleness of address, so free from all kinds of affectation, looking one straight in the eyes when they speak, and yet with such maidenly modesty and reserve that we can not disbelieve in their sincerity and goodness. The noble and renowned women of our land rarely resemble any Venus that is preserved in marble, nor are they superbly dressed. Indeed, the intellectual woman of the period, or of any and every age, does not apparently think of dress; she may not wear diamonds in her ears or around her neck and arms, but she will impress every beholder with a sense of exquisite propriety. Precisely so, we meet with men who are honest, true as steel, delightful companions, without a particle of ostentation or affectation. We then feel that everybody is not highheaded and sky-scraping, and for a time we walk about in the sunshine, rejoice in these acquaintances, and think how rich and beautiful a world this is. To meet these lovely women and noble men is like greeting a bright day in Indian Summer, or a soft moonlight night in October, quite familiar but forever new.

We have thus sketched two very different sets of pictures, but pictures which are ever before us. We gave the best last, because its contemplation makes the journey of life a long delight and it is the thought of such which we wish may mould the manners of all our readers.

PROFANE SWEARING.—If there be one vile and sinful habit more inexcusable than another, it is that of profane swearing. It is a personal and direct insult to God, and degrading in every sense to him practices it. It outrages decency, and wins the pity and demands the condemnation of those who are obliged to hear it. It is proof positive of a coarse and brutal nature, and is at war with everything good in a man and pure among men.

ON THE AUCTION BLOCK.

Gentlemen of the various church committees, gather if you please, around the auction-block. We have to-day a first-rate lot of Methodist ministers, of various ages and abilities, to be sold for a year to the highest bidders. Terms of payment easy. Cash down is never required, though prompt payment is always acceptable. Your promise to pay will be sufficient, and if you do not keep your promises—no matter. No legal efforts will be made to enforce payment. A perfectly safe transaction, you see. Buyers have the privilege of keeping the articles for three years, at the end of which time they must be returned to the conferences in good condition—general wear and tear excepted.

Now, then, gentlemen, if you are all ready we shall begin.

Number one, on the catalogue known as the "Conference Minutes," rejoices in the name of Josiah Thunder. There he is (mount the block, sir)—there he is—a healthy old gentleman of forty years. Rather too old to suit the young people of the congregation, but in any other profession or pursuit his age would be a recommendation. A man of wisdom and of experience. Can fill any church in the land—that is, fill it with his voice! Past record not brilliant, but satisfactory. Now what do I hear bid? "Five hundred"—too little—"and fifty," thank you. "Six hundred"—going—"and a donation"—better still! Going—going—gone. Gone to Green Book circuit for six hundred and a donation. Water, sunlight, and bracing breezes furnished to the preacher in unlimited quantities, and without any charge whatever.

Number two is a clerical financier. A moderate preacher and pastor, but then he can raise the money. Just the man to build you a new church, or pay the debt off an old one. Beg! Gentlemen, he can beg the teeth out of your heads—provided the teeth are false ones. Just the man you need for these hard times. Now, then, what do I hear bid? Eight hundred is the only bid I hear. Knocked down to the church at Eden, which has a debt of ten thousand dollars on property which would be dear at six thousand.

Number three is the best pastor in the Central Conference. A man of great spirituality. Has a revival wherever he goes, and wins more men by his conversation than other preachers win by their pulpit eloquence. His preaching talent is moderate. "Seven hundred dollars" are bid. His wife, gentlemen, is a first-rate assistant pastor, "Eight hundred," thank you. Says that he would like to have a city appointment so as to educate his children. Wants for once in his life to dwell in an earthly city before he takes his departure for the celestial one. Sold for eight hundred dollars to Wesley Chapel on the Hill.

Number four is a star of the first magnitude—a silver trumpet of the clearest, loudest tone. Spirituality good, of course, though not remarkable. But, then he can preach. Is no pastor; dislikes to visit the people, and makes no effort in that direction. But, then, he can preach! You should hear him soar amid the azure blue of the ethereal expanse, and then, gracefully descending to sublunary things, draw sublime moral truths from every

bursting boiler and from every city conflagration! Just the man to draw the crowd, and force the delighted trustees to bring in a hundred camp-stools. Gentlemen, this is one of the kind of preachers that we always consult before a sale is finally made. Ordinary preachers are sold without previous consultation. Wait a moment, gentlemen. He says that he sold himself six months ago, without waiting for the day of the grand auction. The Church of the Gothic Steeple, on Quality Hill, bought him for three thousand dollars.

Number five is a Christian, a scholar and a gentleman. Nothing sensational about him. Not remarkably popular, but good and safe, wears well, and the longer he stays the more he is liked. Has just finished his term as a Presiding Elder, but don't let that fact excite prejudice against him. He has not forgotten how to do pastoral work. Only one bid—too bad! Limestone has him for one thousand dollars.

Number six is a great preacher. He has three big sermons: one on Temperance, one on Sunday-school work, and one on Holiness. You must not expect him to preach much except on the three subjects. He will serve his church faithfully when he has nothing else to do. But there is so much letter writing, and so many conventions! You must not expect a man to be at home when duty calls him to be away two-thirds of the year. Some churches are so unreasonable! Now, then, what do I hear bid? The town of Vanity Fair takes him for nine hundred dollars.

Gentlemen, it is now twelve o'clock, and we will adjourn the sale until after dinner. It may be that then you will bid more briskly! —*The Methodist.*

PRE-HISTORIC BONES.

Remarkable Discoveries of Skeletons in Ohio.

While men were engaged in digging and hauling gravel from a gravel pit located on Clarence Singer's farm adjoining Lewisburg, a small place eight miles northeast of Eaton, fifty skeletons were unearthed, the first being discovered last Monday morning, which did not seem to cause any great excitement, for at various times before skeletons had been found in the vicinity of Lewisburg. The pick and shovel were applied more vigorously as the week wore on, while wagon-load after wagon-load of gravel was hauled away, increasing the number of skeletons to forty and causing great excitement to prevail at that place—so much so that the citizens quit their daily avocations to gather at the scene of action to form opinions over the strange sight, while large numbers came from the adjoining towns to see the remains of the "unfortunate warriors," as the workmen called them. Yesterday the number of skeletons had increased to fifty, as one or two were unearthed at every hour.

Lewisburg is a small place situated in a beautiful locality in the northeastern part of this county, on the west bank of Sevenmile, one of the principle branches of the Miami

River.

Joseph Singer, one of the first settlers of Ohio, built a small cabin within one hundred yards of this ancient burying-ground in the year 1798, and cleared off and improved the same farm now owned by his son, Clarence Singer, who informs us that the ground from which these skeletons were taken was covered with large trees when his father first settled there. He also informed us that his deceased father used to tell them that when he first settled on this farm it was used very often by the Miami tribe of Indians as a camping-ground, there being several excellent springs near by. There has been no one buried at this place so far as the present generation can reach.

Who these people were and how their bodies came to be interred in such a strange place is a question which the Lewisburgers would be very happy to have explained. A number of wise heads say they show proof of being the skeletons of Indians, while others say that they are not, as the shape of the skull in most cases does not resemble that of an Indian's in the least. In the same trenches (five in number) there were men, women and children many of the men being very large, as the femur, vertebra, ulna and radius bones were extraordinarily large, while the phalanges were very long and the skull of good size and very thick.

There is a very curious fact in regard to the burial of the bodies, as a great many seem to have been buried with their faces downward, and in some cases they were found in a sitting posture. In one place several skulls were found in a circular position, and in the center of this ring was found a single skull, all of which were baked in a tremendous hot fire, as the clay in which they were burned, so to speak, had been heated to such an extent that the ground for many feet deep was almost calcareous. Many suppose that the skull in the center of the ring was that of a distinguished chief, and that their curious way of burial was a curious whim of their religious rites; while others think they were mound-builders and not Indians, as the remainder of a number of skulls were buried in trenches which radiate from this circular assemblage of skulls. In many places it appears that these bodies were not buried in the bare ground, for in many cases they have a bed of charcoal under and above them, a good preserver of the bones which would have disappeared long since had they been buried otherwise. Many of these skeletons were found not more than from three to four feet under ground.

Ten thousand mounds have been discovered in Ohio, and many are the attempts which have been made by various writers to elucidate thoroughly the origin of the race of mound-builders, but as yet the conclusion has not been reached so as to be free from doubt. Some writers hold that they were a race which inhabited the earth before the deluge; others have it in a different way, and say that the prairies were their cornfields, and that these hidden cities were once thronging with their busy feet. But be this as it may, they do not differ very widely with those of the present state.—*Cincinnati Commercial.*

Nothing does so fool a man as extreme passion. This doth make them fools, which otherwise are not, and show them to be fools which are so.

THE MILLENNIUM.

THE following was sent us in a copy of the *Oakland Radiator*, of November 12th, by Bro. Wm. Anderson. It is brief and very much to the point. How widely the belief in the personal coming of Jesus, the Messiah, and the reign of peace is spreading. Let the good work go on.

THE MILLENNIUM.

The religious convocation which opened its session in this city Wednesday differs from any other which has ever been held in this country, in the fact that it includes members of almost all the leading Protestant denominations, and also in the doctrine, belief in which brings them together. This doctrine is, as we understand it, not an essential part of the creed of any church here represented, but is embraced with devout faith by individual members of all. The men who now publicly acknowledge their belief in it are reckoned among the foremost in learning and piety in the sects which they represent. Yet this doctrine is probably less understood, both as to its signification and its proofs, by the secular world than any other Christian dogma. Hence the present convention. By the time its session shall have closed we shall all have an opportunity to form at least an intelligent opinion on the question of the personal reign of Christ on earth.

It is a singular fact, that this belief, in some shape or other, has been found vaguely bound up with every sort of religious creed—Pagan, Jewish or Christian. Even the fire-worshipper believed that there would come a time when Ormuzd, the spirit of light and purity, would conquer Ahriman (or darkness and vice), and reign triumphant in the world. In every heathen faith there is the same groping trust in a Golden Age on earth to come, in a visible Avatar of the good God. The Israelites, hoping for their Messiah, have defined this trust most practically. The Talmud declares not only that the Jews will repossess Jerusalem, but that every one of them shall give birth to as many as were driven out of Egypt—60,000.

The early Christians naturally turned eagerly from the oppression and martyrdom which were their earthly lot, to the second coming of Christ. They looked for it from year to year. In a day or an hour he might appear, and the earth, as by magic, would become heaven. All evil—sin, poverty, even frosts, storms, disease—would vanish. There would be no more winters, no more nights; the rivers would run filled with actual honey, milk and wine. The Millennium, to these poor, starved; persecuted believers, took on a much too sensual aspect. It was not until the fifth century that the more spiritual doctors of the church sternly repressed this material view of an earthly heaven. Since then, the doctrine that the Savior would himself return to earth to right all wrongs and conquer all evil, has arisen to fresh life among Christians invariably during times of great persecution. The defeated crusaders believed in it; so did the smaller oppressed sects in the religious wars of the seventeenth century. Cromwell and his men vowed the Millennium had begun and they were the saints of the Lord. Sweden-

borg taught the same idea, his disciples forming the Church of the New Jerusalem.

The substantial difference between the doctrine taught by the theologians now meeting here and the bulk of the Christian Church, our readers will remember, is that while all believe the world will some day be converted to the true faith of Christianity, the millennial disciples trust that Christ will himself return and govern it for a space of a thousand years. Many of these believers discourage all attempts to discover the time when He shall appear. But such attempts have been frequent, and supported by prophetic interpretation have moved the religious world to its foundations. The year 1000 A. D. was long held as the date. 1836 for two or three generations was to be the appointed time, according to Burge's interpretation of prophecy. Miller fixed the date at 1843; and later, Cumming at 1867. An attempt, we believe, is made by the Rev. Joseph A. Seiss, a Lutheran clergyman, who takes a leading part in the present conference, to determine the time approximately, through an interpretation of an inscription found in the Great Pyramid. Dr. Seiss, however, will speak for himself on the matter. We bespeak the serious attention of thinking people to these men, who hold to their belief in most devout sincerity. The world has not so many hopes that it can afford to flout one that comes to it with an assumption of divine authority.—*New York Tribune*.

INDIAN RELICS.

HOPKINS, Allegan Co., Mich.,

November 3d, 1878.

Dear Brother Henry:—I enclose the following from the Allegan county *Democrat*. I saw the piece of wood. It was a perfect likeness of a bear. Those mounds spoken of, are quite numerous in the township of Hamilton—and near us is a lake called Miner lake, with a stone wall on one side, built, some think, as a fortification. Trees growing on this wall three or four feet through. These things prove this to be a land long inhabited. Righteousness shall look down from heaven and truth shall spring out of the earth. We are striving to gain the kingdom.

S. I. SMITH.

"AN INDIAN CURIOSITY.—Last spring while H. Powers and V. Skinner were splitting stove bolts out of a white oak tree near Hamilton, in this country, they discovered the likeness of a black bear outlined on the inner surface of the tree, one foot from the surface, and beneath 130 rings or grains. They preserved this remarkable block of wood, and it is now in the possession of Mr. Thos. E. Streeter, of this village, to whom we are indebted for having our attention called to it. The figure of the bear is very distinct and unmistakable. The outlines were cut with some sharp instrument, and a black color given it with staining material that very effectually did its work. Portions of other figures can be seen on the same bolt, but not enough to be able to make out what they were. It is plain that these figures were the work of Indians, and undoubtedly memorize a great

event in the history of that race in this country. Near the tree are several large mounds. One of these mounds has been opened, and found to contain human bones and Indian relics. The hieroglyphics are very evidently the work of Indians from 150 to 200 years ago."

J E W S .

According to the latest statistics that have been gathered, there are, in round numbers 8,000,000 of Jews in the world, who are thus divided: United States 73,265; Great Britain and Ireland, 42,000; Italy, 25,000; France, 49,439; German Empire, 512,158; Netherlands (Holland), 68,003; Austria, 1,600,000; Russia in Europe, 2,612,179; Turkey, 150,000; Roumania, 247,424; Morocco, 340,000; Denmark, Belgium, Sweden, Switzerland and, Canada have comparatively few Jews—they number there from 1,500 to 7,000—while Asia has 2,138,000. Most persons will be surprised at the statement that there are less than 73,300 Jews in this country, which is generally supposed to contain a great many more. Some reports make the number as 150,000, but this is probably an exaggeration. The statistics given here are said to be as trustworthy as can be had at present, though no published figures can be wholly depended on, as the Jews are scattered all over the globe, and in many places where such a thing as a census has never been taken. The Jewish population of the world is loosely reckoned at from 3,500,000 to 15,000,000—a very broad margin, sure—but there is reason to believe that 8,000,000 is pretty near the truth. The two countries where Jews are scarcest are Spain and Scotland.

FAITH IN GOD.

While passing down one of the crowded streets of our city, my heart was sad; I seemed to be weary of life, and, in the anguish of my soul, I cried, "My God, how long must mortals suffer." Just then I heard a child's voice say, "Papa, I am not afraid; you will help me over the bad place." The child felt no anxiety, for it was his father that led him.

The thought occurred to me, "Does not my Father lead me? Where is my faith, that I should doubt that my heavenly father will lead me over the rough places of life, as well as the smooth ones?" The child's words had done their mission, and I cast my cares on Him who careth for me. Shall we not all learn to lean upon him. His omnipotence is our strength. Out of his abundance all our wants are supplied. Then day by day let us live by faith; our burdens will be lighter here, and we shall have rich stores and glorious rewards in heaven, all the more welcome because of the troubles that befall us by the way on earth.

ANNIE HOLT.

"How do you know the truth of your religion?" said an enquirer to a humble but faithful disciple. "Just as I know the sun shines," said the other: "because I see its light, and feel its heat." And so there are thousands who know, from their own experience, the truth of Christianity, because they have felt, in their own hearts and lives, its transforming and sustaining power.

Great talkers are like broken pitchers, every thing runs out of them.

Saints' Herald.

JOSEPH SMITH, HENRY A. STEBBINS,
EDITORS.

Plano, Illinois, December 15, 1878.

PROTECTIVE ASSOCIATION.

WE publish an article on protective life insurance among the Saints, to which we call attention, as heretofore. We are deeply interested in all that looks to the good of the Saints; and hence publish this. If there were one thousand men in the church of Bro. Matthews' opinion then his plan might work; but we presume there are not one hundred.

We know a protective life insurance company, one member of which has paid a yearly assessment of some eight to twelve dollars, assessed as deaths occur; and as he who slays does not give to the clerk of the association notification of when he proposes to lay the members under contribution, how many of our hand-to-mouth livers would be prepared to meet this yearly expense. If only one out of a thousand died every year, it might take on an attractive form, and may do to some as it is. This subject of finance is a most perplexing one; and the hard times and money scarcity make doctors of finance (L. L. D. F.'s) plenty; but to us there seems to be but one effectual remedy, and that, though old and homely, is not a pleasant one after the long bout of financial revelry and intoxication we have had—we should have written, have enjoyed, but the reminder in this is like similar ones left after every debauch, and deterred us. We as a church have not escaped partaking of the general and universal distress; and every one who has not used extreme diligence to keep out of the clutches of debt, has suffered, and that keenly. From this suffering all who have been under the harrow of distress should have learned the value of the Apostle Paul's advice, "Owe no man anything."

We must, as individuals and as a people, get out of debt, and then keep out. This means all of us. And as far as it is possible we must all live within our means. The senior editor is willing to admit that he is on the list as delinquent, and in debt; but this shall be remedied as soon as possible, that reproach may not fall upon the Church. He feels keenly the force and power of this "bondage of debt," of which our Business Manager wrote in last issue; and will not consent to live under it longer than he can rectify the blunders of the past. The charge that may be made against many, that they lived too fast, and ran into debt when they should have avoided it, and could have done so, is too true, and fits many who are hardly willing to admit it, but who will be by and by. Confession being good for the soul, we confess; and promise amendment. We do this because we feel the force of example upon us, and need not to be exalted in stating that our example may have possibly influenced others, and may do again.

The Saints will please pardon the self displayed in this writing; but it sometimes happens that we best describe the feelings, fears, wishes and hopes of others by telling our own, as we think, see and feel somewhat alike in this work, and it may possibly be so in this instance.

Bro. Matthews will also pardon us for having

burdened his letter with such an appendage as this may possibly prove to be. We think that it is demonstrated quite plainly, "how not to do it," in reference to this question of finances in the Church; thus leaving the question, How to do it? still pending. We take pleasure in giving an airing to the different methods suggested by brethren who have the general good of the work at heart. They are all subject to criticism, examination, amendment, approval or rejection; and as a precautionary measure permit us to suggest, frequently contain the seeds of their own death in their details; the objects to be attained are good, the methods look well on paper and are easy to describe, but the working of the machinery is inefficient. Far too many of the projects are like the fable in which the rats proposed to bell the cat that her approach should be known to all; it was an excellent scheme—but who was to bell the cat. It is so in schemes for buying land and colonizing the poor. If the moneys were raised the only question preventing partial or complete success, would be the honesty, capability and self-sacrificing character of the men employed to disburse them.

Thousands of homes in Philadelphia, it is said, are now being sacrificed, those who built them and for whom they were built being unable to meet the instalments due in payment for them. Many of these homes were built by Building Associations, of different organizations; these have, many of them failed, and hopelessly. We have seen a similar condition of things is hinted at concerning such associations in San Francisco, California. It is alleged concerning these, that the individuals composing them have paid in instalments quite as much as would have built them homes without the aid of association, and yet have no homes. Others have paid more than their homes would have cost them had they built singly; and some have built houses entirely beyond their means, occupation and necessities in life; the result has been that to keep up the appearances an outlay was necessary that has run them into debt, or their homes have speedily taken on dilapidated and neglected looks equally ruinous.

THE HERALD.

THE Business Manager, on behalf of the Board of Publication and the HERALD made a strong appeal in the last issue for material aid to sustain the paper. We too, would desire to add to that appeal an important fact. Our paper is fast becoming a representative power in the land, and is being more and more extensively read, every day. A few more subscribers would give the five hundred asked for some time since, to insure a weekly issue; and now that the monetary agitation of the country seems to have reached its crisis, and the future, either for good or ill, assured, we think it a good time to re-urge the matter upon the attention of the Saints. About three hundred more would make up the number. Remember, that if it can be doubled in size, it is increased in price only thirty-five cents, the weekly being offered for two dollars and fifty cents per year; its present price is two dollars and fifteen cents. Think of it.

THE HERALD is so to speak the long arm of the Church, and reaches with its influence everywhere, and is to-day doing more towards unifying the Church than the army of Elders. It needs

only to be increased to increase its usefulness; and we think that the Church can well afford it.

THE POLAR REGIONS.

CAPTAIN Geo. T. Tyson recently returned from an Arctic exploring expedition, sent out by the Government. He left New London, Connecticut, August 2d, 1877, and went to Baffin Land that season, wintered in Cumberland Gulf and went to the Disco Islands the past season, but the other Government vessels expected did not join the *Florence*, and, so, after collecting some skins and robes, and the scientific men on board obtaining some specimens of meteoric iron, five new species of birds and a whale's skeleton, the vessel returned to New York.

The San Francisco *Chronicle* says that Captain Tripp, "an intelligent mariner who has made several voyages to the Arctic Ocean is a disbeliever in an open Polar Sea, and thinks the North Pole a myth." His trip this season he thinks confirms his views. No vessel this year was able to go above sixty-eight degrees north in Behring Strait, and, as on the eastern coast, all represent a wonderful amount of ice this season. He says that in the Arctic Sea the current toward the east is almost a maelstrom and vessels caught in it are carried along and never heard of again. In 1875 fourteen whalers were taken in this way. If any success should be had he thinks it must be with steam vessels, as sailing vessels cannot accomplish anything more than they have done, and he thinks that the best prospects are from the western coast of America, through Behring Strait. No one has landed on Wrangel Land (72 degrees north) since its discovery, but by the glass it is seen that no snow exists upon it and the earth is green. No evidences of human habitations and no animal life except sea birds, though Alaska Indians say that a variety of deer that is strange to them exists on an island adjacent to Wrangel Land. Should steam vessels be tried and Wrangel Land be used for depots of supplies of food, clothing, etc., he thinks perhaps that quite material advances might be made, both by vessel and across that unknown land towards the north. As all expeditions heretofore have been from the Atlantic side, the *Chronicle* and other parties think that at least one should be tried from the Pacific entrance.

One peculiarity noticed by Captain Tyson was that great bodies of land, earth, both islands and the coast main land, rest upon a basis of ice. This substratum of ice even existed under land that was seven hundred feet high, and Wrangel Land, all along the shore, had a like appearance.

The Indianapolis *Journal* says that a party of explorers left there the past season for British America and the Arctic regions, intent on solving how to reach the North Pole. They went *via* Red River and Lake Winnipeg to Hudson Bay, and thence were to have fifty Esquimaux, with dogs and sledges, and go north as far as possible.

Late news from the Swedish Arctic expedition is that they will probably make the North-east Passage, clear through to Behring's Strait. No great ice obstructions found.

The London *Times* announces the discovery of a new island in the Polar Seas, one free from snow, and inhabited by many birds. No ice around. Latitude 77 degrees 25 minutes north.

DAY AND NIGHT IN THE MOON.

THE London *Times* relates that a German astronomer calls attention to a lunar crater, some three miles wide, which has not before been observed, and which he feels sure did not exist two years ago. Scientific men are now studying the changes in the moon's surface with much interest. In reality, perhaps, the wonder rather is that signs of change should not be often recognized, than that from time to time a new crater should appear or the walls of old craters fall in. Astronomers have long since given up all hope of tracing either the signs of actual life upon the moon or traces of the past existence of living creatures there.

The moon's surface is exposed to variations of temperature compared with which those affecting the surface of our earth are altogether trifling. It is the change from day to night which chiefly affects the moon's surface. The day and night of the moon each lasts more than two of our weeks, the two making nearly one of our months, or 29 $\frac{1}{4}$ days. Under the sun's rays the moon's surface becomes hotter and hotter as the long lunar day proceeds, until at last its heat exceeds that of boiling water; but so soon as the sun has set the heat thus received is rapidly radiated away into space and long before lunar midnight a cold exists compared with which the bitterest weather experienced by Arctic voyagers would be warm.

There is no air nor moisture about the moon, such as surrounds the earth, to mitigate or tone down the heat of the day and the cold of the night, forming a screen, as it were, for the protection and preservation of animal and vegetable life on the earth. From the observations of Lord Rosse with his six foot reflector it appears that the change of temperature during the entire lunar day—that is, from near midnight to near midday on the moon—amounts to fully 500 degrees Fahrenheit, so that no such forms of life as we are familiar with can possibly exist on the moon's surface.

HOW MILLIONAIRES WORSHIP.

THE New York *Sun*, of late date, contains the following concerning the luxurious religion of the rich and the great of New York City. It is an interesting and significant illustration of the situation in these latter days:

"Attracted by the sound of silver bells nearly 2000 persons filled the Fifth Avenue Presbyterian Church yesterday morning and listened to a peculiar discourse on God's enemies in general and Satan in particular. The magnificence of this Presbyterian Church cannot be easily exaggerated. Costing not far from a million of golden dollars, it stands on the fashionable side of Fifth Avenue, a monument of the potency of wealth, a luxurious symposium for the representatives of not less than \$200,000,000. Large as the dimensions are, its seating capacity is in the neighborhood of 1800 only, for men who can afford to pay for hardwood seats polished to the verge of satin, cushioned in crimson and bountifully supplied with stuffed pillows for the weary back, do not like to be crowded while at their Sunday exercises. Fronting the congregation is the pulpit, on the facade of which, carved in sturdy oak, are the angel, the lion, the bull, and the eagle, types of the four evangels, but often taken by uninformed observers as types of the bulls and bears of Wall street, who so liberally contributed to pay for the costly pile. The pulpit itself is like a flowery bed of ease. Carpeted it is with the choicest fabric known to the weaver's loom, thick and soft, and yielding to the feet of those who take hold on righteousness. Three elegantly

carved arm-chairs afford accomodation for the clergy, and a table of the same suite stands at the right of the officiator. Above the speaker's head a beveled sounding board imparts resonance to the voice, and over this is the gorgeous organ front, with carvings and curlings, designed by artists and executed by experts. All about the auditorium are magnificent stained glass, diamond-cut windows, through which the rays of the sun shine, mellowed and tinted."

THE Richmond (Mo.), *Conservator*, in a late article concerning David Whitmer and his custody of the manuscripts of the Book of Mormon, which Messrs Orson Pratt and Joseph F. Smith, of Salt Lake City, Utah, lately visited Mr. Whitmer to obtain, says; "While Mr. Whitmer is a strong believer in the doctrines that this book teaches, he is bitterly opposed to the assertions and teachings of the Utah branch, with their system of Spiritual wives and Daniteism, believing the pretended revelation of Joseph Smith, overturning the strongest averments of the Book of Mormon, was an outcropping of the carnal man, and not of the spiritual kingdom, for the book of Jacob of the Mormon Bible, after previous condemnation of David and Solomon, for 'having many wives and concubines,' says explicitly; 'Wherefore, my brethren, hear me and hearken unto the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none. For I, the Lord God, delighteth in chastity of woman.'"

The writer also quotes from Doctrine and Covenants, and closes as follows,

"This is the belief that Mr. Whitmer still clings to, and it was doubtless for fear that something might be done to the original record, either to interpolate it or strike out such passages as the above, that has caused him to watch with a jealous eye every move made by the elders of the Utah church. As regards the custody of the book, he thinks it should be held by him and his descendants until the coming of the Savior, who has promised in due time to be again among his people and set up his tabernacle, so that all can worship in one common temple and drink of the waters of life freely. So far there has been no interpolation of the original book printed from these pages at Palmyra, New York, nor will there be while David Whitmer holds them in his possession."

It may be an excellent thing for the faith of believers that David Whitmer holds a check upon possible interpolations and changes that adventurous minds might wish to make in the text of the Book.

REV. DAVID W. COMSTOCK, of Mattawan, Michigan gave an exposition of Mormonism, or the "church of the Mormons," at that place on Sunday evening, October 27th, in the Congregational Church, in which discourse Bro. Columbus Scott was made the special target at which the fiery shafts of pulpit oratory were hurled,

The possible effect of the effort is seen by the following extracts from a letter published in the *True Northerner*, of Paw Paw, written by Joseph Porter, evidently one of Rev. Comstock's congregation. Mr. Porter says:

"The people were treated to one of the vilest, most filthy mouthed harangues that ever disgraced the sanctuary of God in Mattawan." * * * "There are but one or two members of the church, but what express themselves as disgusted with the proceedings, and think it not only a disgrace to their society, but to the whole community, and do not wish outsiders to think that they uphold their pastor in this scandalous proceeding. As for the doctrines of the Latter Day Saints, we frankly say, we have no belief in them, but when

one of their number comes among us, as did this man Scott, we see no reason why he should not be treated with that due respect that one honorable man has for another."

We are pleased that Bro. Scott found so ready and honorable a defender. It does not often happen that a member of one of the orthodox churches, dares to come out and stoutly defend the right of the free discussion of religion; and hence the part taken by Mr. Porter is all the more worthy of notice. However, he will discover, if he has not already done so, that it is a dangerous advocacy as it sometimes ends in ex-communication from the church, with dire anathemas from orthodox church goers. We wish Mr. Porter and all true defenders of the faith equal courage for the right everywhere; and in all circumstances.

EDITORIAL ITEMS.

WE insert the letter of Bro. Ebenezer Robinson to Bro W. W. Blair, in reference to the Kirtland endowment, with pleasure, in compliance with the request of Bro. Blair. Bro. Robinson is one of the few surviving witnesses to the scenes he refers to, and his statement is of worth and importance to the church; and, so far as it may come to the world likewise. The fact that the faith of Bro. Robinson is still sound in primitive Mormonism, in spite of all the disastrous complications that have gathered like parasites upon the work, is a strong and striking guarantee of its genuineness and truth. His endorsement of the facts alleged in the history goes, to the credit of the historian, from whom Bro. Blair has quoted in his article on the endowment in the November and December numbers of the *Advocate*.

Bro. Thomas F. Stafford, of Lewistown, Fulton county, Illinois, is engaged zealously in preaching the word in the "regions round about" the place where he dwells. Bro. Gomer Griffith had been with him at a late appointment at which both were blessed.

We thank C. Scott, A. C. Everett, J. R. Badham, F. M. Sheehy, T. R. Hawkins, Thomas Henning, Wm. Street, Joseph Hammer, W. N. Ray, O. E. Cleveland for papers received. Bro. Ray sends two sermons by the noted English preacher, C. H. Spurgeon. When we have space we will note further the articles in papers sent by Brn. Sheehy and Cleveland, as we do in this issue those sent by Brn. Badham, Scott and Everett. Bro. A. Greek sends a history and map of Barton county, Missouri. Brn. J. M. Waldsmith, M. H. Forscutt and others send Nebraska City and Shenandoah papers with accounts of the murder of Bro. Slocum of Nebraska City, which event will be noticed in our next issue.

Sister Elizabeth McDowell of the Wheatville Branch, Wisconsin, writes that they meet twice each Sunday for prayer and testimony, and enjoy the Holy Spirit in so doing.

Bro. and Sr. Melton of Saunders county, Nebraska, speak of their delight in reading the *HERALD*. Bro. Caffall has been there preaching, baptized one, and several others are in favor of the doctrine of Christ. The Saints are few, and they ask for prayers for their progress and blessing.

Bro. James Perkins writes from Delevan, Clay county, Kansas, of his preaching during the summer and fall, first at Blue Rapids and afterwards for ten weeks at Gaylord, Smith county,

At the latter place the opposition of other denominations seemed but to add to the interest and success of our cause, and calls came from all sides, and people extended their hospitality to him. But two Saints there when he commenced, but twelve were added by baptism. His poor health limited his labors to a degree. Bro. G. W. Chute came to him and they went into Elsworth county and preached, and afterwards into Dickenson county, traveling by team, and sleeping two nights in the open air. He was then confined by sickness for six weeks, being very ill, but was cared for and nourished by Bro. and Sr. Van Fleet and the Saints of Noblestown till he recovered, and he is now preaching again. He finds the cause fast gaining ground in those regions.

Sister Elizabeth Webb of Pre-emption, Illinois, aged seventy-seven years, writes that she loves the gospel as well as when she obeyed it thirty years, or more ago.

Bro. J. J. Cornish wrote from Sanilac county, Michigan, November 19th, that he baptized six others at Forester three days before.

Bro. B. V. Springer wrote November 20th that he expected to leave home (Decatur county, Iowa) about December 1st, for Indiana, where he was appointed by the last General Conference. When he wrote he was holding a discussion with Elder C. A. Washburn, Adventist, on the Sabbath, whether the first day or the seventh day of the week, and an consciousness after death. He says: "I never felt better in defending the truth in my life." The Davis City Branch have now regular and spiritual meetings again. Of the debate above mentioned a Leon paper says: "The Mormons and Advents are having a religious debate at Davis City on the Sunday and other points of doctrine. The opinion is that the Saints have the best of the fight."

Bro. John Scott, the efficient superintendent—foreman of the printing and work department of the Herald Office, who does not often have a holiday, is now taking one, having left us Nov. 28th for a visit to friends in New York and Brooklyn. We hope and believe that he is having an enjoyable time.

Bro. W. B. Tignor of Austin, Cass county, Missouri, says that many farms in that region are being sold by the action of the law, and at very cheap rates. By the act of the Missouri legislature a sheriff's deed is a final title. A place near him recently sold for \$290, that, had he possessed it, he would have considered worth \$1500.

Bro. James Hunter of Braidwood, Illinois, writes of the death of Bro. William Fribbens, he having been crushed to death in a coal mine, five tons of rock and coal falling on him. Bro. Hunter says that there are good prospects there of accessions to the Church. He gives account of the shooting of the city marshal of Braidwood, by an intoxicated Catholic priest.

Bro. W. R. Calhoun of Cortland, Illinois, expresses himself in regard to the trial of being distant from the meetings of the Saints for months at a time, especially at being deprived of the sacrament of the Lord's Supper, a season so precious to those who are alive in the Spirit of the work. There are many, however, who have not for years been privileged to thus enjoy communion with the people of God. Bro. Calhoun takes a retrospective view of his own blessings, past and present, and rejoices in the goodness of God, notwith-

standing his oft felt deviations and imperfections. He exhorts to a performance of duty, to a cultivation of faith, and to a sacrifice unto God of temporal substance for the spread of the gospel, in all of which he believes that the Saints are advancing, and therein being blessed.

Bro. Edward Delong writes from Reese, Michigan, that he has baptized two since he last wrote us. He is striving to do the will of God, and hopes to preach considerable this winter. Bro. Joseph Luff has been laboring zealously in Lapeer county, so Bro. Delong writes.

Bro. J. T. Williams writes that the conference at Bevier, Missouri, November 9th and 10th, was a good one. The Spirit of God blessed the Saints throughout the session with peace and joy.

We call attention to another letter from an inquirer, this time Mr. Abner Vernon, of Clarksburg, Virginia, published in this issue. Thus, from time to time, the honest seekers for truth find the way to it. May God's Spirit continue to enlighten such in all parts of the earth, striving with them till they succeed in finding it, and till they break away from the errors of man and come to a knowledge of God and his ways.

Bro. W. W. Garner writes from the Newport Branch, California, that the cause is flourishing there; good meetings, people investigating, and prejudice giving way. Many calls for the elders to come and preach. Eight baptized there since October conference.

Bro. A. J. Blodgett of Allendale, Missouri, writes of the progress of the work there. He relates that Elder Geo. W. Roberts, the Adventist who debated with Bro. B. V. Springer in Ringgold county, Iowa, last spring, came to Allendale, November 1st, and stated that he was dissatisfied with his former faith and desired the truth. He conversed with the brethren to his satisfaction, was administered to because of ill health, and on the following Sunday was baptized by Bro. Caleb E. Blodgett. He was also ordained and went to preaching, stating his reasons to the people why he had left the Advent faith. We hope that good may come to the cause from this conversion, as Bro. Blodgett seems sanguine of.

Bro. J. Lamoreaux of Solon, Ohio, an old time Saint, writes to Bro. J. F. McDowell of his continued faith in the work of God, and of his rejoicing in its progress. He feels that he is surrounded by a wilderness of sin, and longs to be gathered with the Saints. The HERALD is his delight and by it he is fed and nourished in the work of God.

Bro. Eri B. Mullen of Taitsville, Missouri, continues to rejoice in the truth and in the teachings of the Spirit of God received by him. He lives distant from the Knoxville and the Waconda branches, but attends meeting when he can. He thinks that some of the Saints of those regions have lost their zeal and also that a pruning of dead branches is needed.

Bro. J. S. Goble writes from Blue Rapids, Kansas, that they enjoy the Spirit of God in their branch meetings. There is also peace and union among them, and prejudice among the people is giving way.

Bro. Thos. N. Hudson writes that they have good meetings among our people in Salt Lake City. They were sorry over the departure of Bro. Gurley. They esteem Bro. Brand as a man full of zeal and devotion to the cause.

Bro. J. J. Cornish reports from Sanilac county

Michigan, that he learns that probably the Baptist minister with whom he expected to debate, will not meet him. Bro. Cornish baptized two on November 23d and three November 26th, and expected others soon.

Sister Rebecca Dayton of Kirtland, Ohio, still waits upon visitors at the temple, as Bro. James McDowell, who has charge of the building lives at some distance from it. She loves to tell them of the work of God.

Bro. Fred Peterson of Council Bluffs, Iowa, says that Brn. Hans and H. N. Hansen have baptized eight Danish people there this summer and fall. Others are coming over from Denmark.

Sister Eliza Hunter and Bro. Thomas R. Allen both write of the pleasure the Alton, Illinois, Branch takes in their having a good hall to meet in. Old father Whitehead, whom we revere, though we have never seen him continues to preside over and do good to the Saints.

The Shenandoah (Iowa) Reporter, of November 22d, is sent us by Bro. J. R. Badham, and contains a flattering editorial notice of the congregation of the Saints, and Elder Forscutt, who appears to be their most frequent speaker. The editor reviews briefly, a sermon preached by Bro. Forscutt on Sunday evening, November 17th, and gives the speaker credit for capability. May the Lord's favor attend him always, while spared to preach the word of life to men.

Bro. Samuel Longbottom writes from Elk Point, Dakota, Territory, November 16th, that he was about to open the gospel campaign at that place. He had been speaking at Civil Bend, and was going to Portlandville soon.

Ry note, dated November 19th, at Bevier, Missouri, we learn that Bro. Gomer Griffith was to take the field at once.

Bro. Arthur Leverton, of Bothwell, Ontario, now presiding over the Kent and Elgin District, writes November 1st, 1878:

"Our conference passed off quietly and pleasantly. We had no jar through the whole session. The Spirit of the Lord was present with us. We heard some of the Saints say that it was the best conference they had attended for a long time. To God be all the praise."

He further states that there is a better opening for the preaching of the word than heretofore. We enjoin it upon Bro. Arthur to remember that Paul says that the ancient brethren "out of weakness were made strong." If all were strong of themselves, there would be no such work for the Spirit to do, and none would be made strong; hence none need to fear because they are weak; the Lord will care for his own.

Bro. and Sr. T. W. Smith arrived in Pittsburgh, Pa., Saturday, November 23d, and staid two Sundays with the Saints of that branch, leaving for Philadelphia on Monday December 2d. He says that he has enjoyed much liberty in the Holy Spirit wherever he has preached, but finds that this passing rapidly over fields of labor is not productive of the good that could be attained by a longer stay, which is true in every elder's experience, as they can testify.

Bro. M. H. Bond of Cadillac, Michigan, writes that he feels stronger and stronger in the faith. Some good people there are interested in his teachings of truth, and he is desirous that Bro. Kelley or C. Scott, or some other able man should visit there this winter and preach to them.

Bro. O. E. Cleveland of Staunton, Virginia,

says that in consequence of the Saints being so scattered they have meetings but seldom, yet all seem to be trying to live right and to do justly. He has an application to come and baptize one a hundred miles from where he lives, a conversion resulting from the preaching by Bro. Ralph Jenkins some years ago. "Cast thy bread upon the waters," brethren, for the promise is given, and the good of so doing is frequently illustrated to us. May Bro. Cleveland and the Saints with him, be comforted in the faith.

Bro. A. Edwards of Laclede, Missouri, mentions the preaching there by Brn. W. T. Bozarth and G. T. Griffith, and says that the prospect is that much good will result. Even some whom religionists call infidel, became interested in the sound truth they heard, which, had they heard earlier, might have saved some of them from scepticism and may yet we hope.

Bro. F. C. Warnky was preaching at Silver Cliff, Colorado, late in November. Good audiences.

Bro. W. H. Frost of Bennett, Nebraska, speaks of the recent preaching there by Brn. Henry Kemp and R. M. Elvin. The latter baptized two November 24th. Bro. Frost says that he would not now be deprived of the *Herald*, even for any number of other papers.

Bro. D. D. Babcock writes from Montrose, Lee county, Iowa, that circumstances had led him to that place; and that he was now holding forth in the defence of truth, as opportunity offered, and looking after the flock, having been chosen as presiding elder of the branch. We wish Bro. Babcock most excellent success in his new field; and may the Spirit sanctify his labors to the Saints there.

Bro. J. S. Peterson of Milton, Florida, writes that they have some good times and some hard times there. They are blessed in their meetings.

Bro. Henry C. Smith, living near Eagleville, Missouri, a faithful man, a good elder and one devoted to the cause, but who has labored under many discouragements because of ill health, has concluded to go into the ministry permanently, and desires to sell his farm as advertised in this issue of the *HERALD*. Should the move be the best for him and his family we would like to see him in the field. For ten years past he has been preaching, sometimes a great deal of his time, and seldom has been idle from that service on the Sabbath.

Bro. H. O. Smith of Oakdale, Nebraska, wishes to purchase a copy of John Hyde's "Mormonism," also one of Beadle's books. If any one has them for sale or can get them, please let him know.

Questions having no signatures are thrown into the waste basket. Take notice.

NEWS SUMMARY.

[Prepared expressly for the *Herald*.]

Nov. 21.—War is declared between Great Britain and Afghanistan, and England proposes vigorous measures, and to send troops from India at once, to attack the Ameer's borders.

There is much distress in the manufacturing districts of England because of mercantile failures and the falling off of England's trade with the world. Public meetings are to be called to raise means for relief. Appalling destitution and distress are said to exist in Sheffield. Hundreds have pawned their furniture and clothing for food

and have nothing left in their houses.

A severe earthquake shock was felt in Memphis, Tenn., on the night of Nov. 18th. St. Louis experienced the same shock. The oscillations of the earth were very pronounced. No damage was done in either city.

The finances of Prussia are stated as being in a very bad condition.

The Tiber overflowed its banks Nov. 14th, and the entire lower portions of Rome were inundated.

22d.—The British troops are advancing into Afghanistan and have taken one unoccupied fort, but the invading troops from India are suffering from the cold, which is severe in that region just now.

By an explosion in a coal mine at Sullivan, Indiana, yesterday, eight men were killed and some others were wounded. By carelessness the gas collected in some of the underground chambers was ignited and a terrible explosion immediately resulted. Coal and rocks were blown two hundred feet into the air above the mouth of the pit.

The flues of a boiler at a coal shaft near Springfield, Illinois, were blown out, and one man killed and two wounded.

23d.—The British Indian troops are advancing into Afghanistan and the natives flee before them. Khyber Pass, the principal one through the mountains, has been captured, also another fort.

The usual lists of murders, infanticides, robberies, burglaries, fires and various kinds of accidents exist in to-day's papers.

25th.—The Marquis of Lorne, the new Governor General of Canada, and his wife Louise, daughter of Queen Victoria, landed at Halifax, Nova Scotia, yesterday.

King Humbert and Queen Marguerete, of Italy, returned to Rome yesterday, and the Eternal City, was in holiday dress, flags, flowers and evergreens, and the people received the royal party with enthusiasm and great display.

It is reported that one hundred and twenty thousand Russians are to occupy Bulgaria in December to tighten Russia's hold on what she is determined to have.

26th.—The *Post* of Berlin, Germany, predicts that England will have to abandon the idea and effort to maintain Turkish rule over Eastern Roumelia, because she will need her troops in Asia and India.

By a coal mine explosion in Chili, South America, sixteen miners were killed and a large number wounded. Damage to the mine one hundred thousand dollars.

Ten thousand cotton spinners commenced a strike at Oldham, England, yesterday.

27th.—The steamer *Pomerania* from New York to Hamburg and an iron vessel met in a fog in the English Channel, night before last, and the former sank in about half an hour. Fifty persons out of the two hundred and twenty on board are missing. It was the one hundred and twenty-sixth voyage of the captain of the steamer. He went down with her, but came to the surface and was rescued.

The English are meeting with little resistance in Afghanistan and propose to move directly upon the principal cities.

It is stated that Germany is becoming jealous of English influence in Denmark.

A fresh war between capital and labor has broken out in Lancashire, England, destroying the hopes of those who expected a revival of British trade. At Oldham the hands in 120 mills, to the number of twelve thousand, have struck work.

Crowds walk the streets. The masters of the mills are firm and offer no compromise.

28th.—Another Afghan fort captured by the British under General Roberts.

At Pesth, Hungary, night before last, an attempt was made to kill the Prime Minister of Hungary, by exploding a bomb shell at his windows.

Hon. Carl Schurz, Secretary of the Interior, makes his annual report, and treats at length of the Indian civilization experiment, and thinks that fair progress is being made in that direction.

A French engineer named Duponchel has made a report on the project of a railroad across the Desert of Sahara. The projected railway would run from Algiers to Timbuctoo, a distance of 2,500 kilometres. M. Duponchel stated that the principal portion of the line would rest during nearly its whole extent on layers of sand, and toward the end on primitive volcanic rocks, granite, gneiss, etc. No mountainous obstructions would have to be encountered. The average heat does not exceed 23 or 24 degrees centigrade (73 2.5 degrees or 75 1.5 degrees Fahrenheit), but account must be taken of the great variations which occur in the twenty-four hours. For instance, occasionally a very cold night succeeds a temperature of 40 degrees centigrade (104 degrees Fahrenheit) in the day time. The great difficulty to be overcome would be the want of water, which is not to be procured in that region. M. Duponchel calculates that for three trains daily the amount of water required would be 4,000 cubic feet meters, and that the engineering science of the day is quite sufficient to supply even a much greater quantity at the requisite points.

29th.—A war between Russia and England becomes more probable, as the former announces her determination to aid Afghanistan.

A dispatch says that Turkish Redifs and Circassians sacked 1200 houses in Macedonia and massacred the inhabitants, men, women and children.

A financial failure of gigantic proportions has just occurred in London, being no less than for fourteen millions five hundred thousand dollars.

The Secretary of the Interior makes a strong appeal to our Government for aid in restraining men from the wanton destruction of the forests, the pine and timbered lands of our country. Mr. Schurz says that disastrous consequences, both in the way of an irremedial scarcity of timber and an advance in prices "will come upon us in a comparatively short period of time."

30th.—The British army in Afghanistan having advanced towards the interior are now being met by armed mountaineers, and the situation is serious. It probably was the plan to thus draw them into trouble, and, if possible, destroy them.

Another terrific boiler explosion, this time near Uniontown, Pa., at a coal pit. Six men killed at once or soon died, and seven others were wounded, scalded and burned.

Under an order of the Prussian ministry declaring that persons considered dangerous to public order may be denied the right to live in Berlin or its suburbs, about forty conspicuous Socialists received an order of expulsion.

Two other commercial failures in Scotland, one at Glasgow for six hundred and fifty thousand dollars, and the other at Dundee for sixty-five

thousand dollars.

The Marquis of Lorne and Princess Louisa arrived at Montreal yesterday, and were received with great honor and display by the Queen's officials, the city officers and the people.

The effect of American competition on the trade of Birmingham, the chief hardware manufacturing city of England, has continued to be so great that exports to America are said to be entirely at an end. They manufacture there in iron and steel everything from a needle to a whole railway train. In 1860 the nail business alone employed fifty thousand men, women and children, but this trade fell off so that in 1877 only twenty-one thousand were employed at it. Four and one-half millions of locks are made annually, and eighty-six million dozen screws. Fifty millions of pins are made there daily. All kinds of edged tools are manufactured, and a few years ago twenty-one thousand men were there employed in the electro-plating business, but all these branches of manufacturing have greatly fallen off, and instead of there being now any American demand American manufacturers are selling many classes of like goods in England, thus doubly destroying English trade.

Continued on page 383.

Correspondence.

DOWVILLE, IOWA, Nov. 5th, 1878.

Bro. Stebbins:—About one year ago the Saints at Dowville undertook to build a house for Bro. J. R. Lambert, that his family might have a home while he was preaching the gospel. A committee was appointed to solicit aid, and also to have charge in building. The committee thought that the first thing to decide was, Who shall own the house when it is finished, the Church, or Bro. Lambert? So the committee decided that it should belong to Bro. Lambert, for three reasons: 1st, because citizens of Dowville had paid between fifty and sixty dollars with the understanding that the house should be his. 2d, because Bro. Lambert said that he could furnish about fifty dollars, by embarrassing himself some, and ready money was what they most needed. 3d, because the majority of the brethren at Dowville (that promised to help) was desirous that what they gave should be his. And when he promised, (should he have to move away sooner than the Saints expected), that the Church should have the first chance to buy the house, and that to, at cost, they could see no reason why all should not be satisfied. So a lot was bought, at the cost of seventy dollars, (to be paid for in yearly payments), and the first payment made. (Bro. Lambert has since taken the responsibility of paying for the lot himself). Money was received from our friends in Dowville, brethren at Galland's Grove, Deloit, and several other places, the work being done by the brethren at Dowville, with the exception of the assistance of Bro. Tuck of Dunlap, and to all of these we now offer our thanks for their kindness. Still we are behind some forty dollars for material. Brethren can you help us some? If so, you can send what you can give to J. R. or Chas. E. Butterworth at Dowville, Crawford Co., Iowa. We have a correct account of all moneys received, from whom received, to whom paid, and what for. Bro. Lambert at his own expence has fenced the lot, had the house painted and made it look very neat. He has done considerable preaching in Dowville since the September Conference, which we think has done good. Yours in hope of eternal life,

CHAS. E. BUTTERWORTH,
Chairman of building committee.

SANTA ROSA, Cal., Nov. 18th, 1878.

Bro. Henry:—I promised you some time ago that I would write you a letter for the *Herald*, and I have been waiting, for something to write about.

I must say that I do not see as many promises of good, for the work, on this coast as some do, neither do the signs of the times indicate to me that much good will be done in the near future. Several Elders at our late conference manifested a willingness to go and preach the word, if the care of home would permit them, but the fact is that some of our best talent can not leave home, only at the risk of being called "worse than an infidel." We are overburdened with Elders, but very scarce of preachers. There is, I believe, over one hundred Elders on this coast and not more than five or six that are actively engaged in the work. There are a few localities in which the work seems to prosper, and in others it seems to go back. I think on the whole that the work on this coast is losing ground.

A great many reasons might be assigned for it, but I think the greatest reason is, the many unwise ordinations. While addressing a meeting on the subject of ordinations, the Martyr said:

"Many are desiring to be ordained to the ministry who are not called, consequently the Lord is displeased. Secondly, many have already been ordained who ought not to hold official stations in the Church, because they dishonor themselves and the Church, and bring persecution upon us in consequence of their zeal without knowledge."—*Mt. Star*.

This just fits our condition on the Pacific Slope. Great injury has been done and persecution has been brought upon the work by the unwise efforts of zealous Elders. Joseph said "God is displeased with them." Another class the Lord speaks of, in a revelation given May 4th, 1865: He says: "Be ye very careful, for many Elders have been ordained unto me, and are come under, my condemnation, by reason of neglecting to lift up their voices in my cause, and for such there is tribulation and anguish." I know that every one has what he thinks is a lawful excuse, but the truth is that these things should have all been looked into before we either sought for an ordination ourselves or accepted one that some one else sought for for us. The priesthood is not given to aid men to work their farms, drive their teams or keep a boarding house, but to go into the world, to preach salvation and offer up spiritual sacrifices in the name of the Lord. I believe no one should be ordained to any office in the Church unless such an officer is needed. We have seen branches where there were several Elders that seemed to have nothing to do but to watch the presiding Elder, and to pick flaws in his administrations, to the discouragement of the president, and the disgust of the majority of the branch. As a rule I believe that the branches that have the most Elders, have the most trouble and contention, and this is just what has caused a stagnation of the work in many parts of the country. And take the contentions in the branches, and the zeal without wisdom or knowledge in some that have traveled out of the branches, and we can account for the slow progress of the work in these parts. Just to illustrate and show what some presidents have to put up with I will mention a doctrine that was first taught on this coast by G. P. Dykes: That a Priest could not or ought not to administer the sacrament of the Lord's Supper when there was an Elder present. The question has been asked the *Herald* two or three times, and as many times we have been told, that the authority of a branch was with the Elder, the Priest, the Teacher and the Deacon, and that the Elder referred to in D. & C., Sec. 17, was the presiding Elder. But if those wiseacres should accept of the answer of even President Joseph Smith through the *Herald*, it would be as much as to acknowledge that there was somebody in God's Church that knew more than they did; and that with their present amount of egotism they can never do; and so we have this doctrine breaking out like a pestilence, from time to time, to the destruction of the peace and unity of the branches. Those self-wise zealots are very fond of saying, "I was in the Church in the days of the Martyr and I know." Bro. Henry, excuse me for writing so much on this unpleasant subject, but what I have written is true, and yet I have not told it half. I pray God to hasten the time when we will have a wise and judicious corps of Elders in the field, and that all will work in har-

mony till Zion's foes are all vanquished, and the Redeemer's kingdom fills the whole earth. With sentiments of true Christian love, I am your brother and fellow laborer in Christ,

J. C. CLAPP.

St. JOSEPH, Mo., Nov. 20th, 1878.

I can not, with my sense of propriety and right, speak of "his excellent wife," "himself and good lady," "excellent sister," "hospitality of," &c., to flatter the favorite few and mortify the poor, unfortunate, yet willing majority. We report to "the legal custodian of the Church," about aid received, and from whom tendered. I am thankful and happy to state, in a general way, that kind and generous ones have shed their blessings along my pathway, in a very substantial manner. It has been my lot to labor in Northern Illinois and Iowa for eighteen months past, among a people endeared to my soul in no ordinary degree. I had for associates some whose bodily health was not the best, therefore it was so ordered that I was selected to Apollos a few more than a double score. Those that I was with the most I love the best, and deep, sympathetic emotions have often stirred my spirit and disturbed my equilibrium on taking the parting hand. Though sundered yet I fondly hope that our mutual faith will abide and increase. Whether in city, in forest or on grassy plain, we have tried to keep pace with the great work and guard sacredly "the faith." If we have sown with a liberal hand we trust that others will garner the precious grain. The pilgrim's voyage is troubled at times with adverse winds and dangerous shoals, but the great pilot will bring "the old ship of Zion" through the dark contending elements of strife, to anchor safely on the pacific "Sea of glass, like unto crystal." He told the disconsolate fishermen to launch out into the deep. He saved the sinking apostle, rebuked the raging waves, and spoke peace to the troubled crew when furiously tossed by the tempest on dark Galilee. He ever lives, intercedes, mediates, and saves, if we will move out into the boundless ocean of his wisdom, love, and power. Let his name be praised, his virtues emulated, his precepts extolled, and his glorious gospel be spread throughout the habitations of mankind.

Spiritualism stalks abroad; infidelity makes inroads, and indifference is widespread. We should act with zeal, caution, prudence and with untiring energy, wisdom and integrity. The infidel that I coped with five nights graciously left me 207½ lbs of weight. I also feel well in spirit. My winters toil will be in Missouri and Kansas if my life, health and desires remain as they are. I hope to hear from many at my permanent address, Joplin, Missouri. Praying for the peace and prosperity of Israel, I am in the bond of love,

M. T. SHORT.

PLEASANTON, IOWA, Nov. 11th, 1878.

Pres. W. W. Blair, Dear Brother:—You have published, in the November number of the "Advocate," a clear, minute and correct account (as far as you have gone) of the endowment bestowed upon the Church in Kirtland, Ohio, in the winter and spring of 1836.

I fully endorse the statement of President Joseph Smith in his account of the form and manner in which the ceremony of the washing and anointing were conducted on that occasion. There were no penal oaths, or secret grips and pass words administered to the brethren; but all was plain and open, yet conducted in the most solemn and impressive manner. It truly was a time long to be remembered by those who were permitted to enjoy it. Many testified of beholding glorious, heavenly visions, and some, of the ministering of holy angels; and the spirit of prophecy was poured out in great profusion. I received my washing and anointing in the first Quorum of Seventies; and I feel to thank and praise my heavenly Father that I was found worthy and permitted to be there. Blessed be his great and holy name forevermore. I feel the kindling influence, as I write, of that same pure and peaceful Spirit which then seemed to pervade the heart of every member of our Quorum. And may the Lord be pleased to hasten the day when the same love, the same union, the same

harmony and the same peace shall dwell in the hearts of all his children, as were enjoyed by the Saints at that day.

May the Lord bless you, in your labors, and also all the Quorums and members of his Church, and enable us, by his grace, to hold fast to "the rod of iron," that it may lead us, through the mists of darkness, to the tree of life, that we may partake of its precious fruit, and live forever in his glorious kingdom, is my earnest fervent prayer. Respectfully and truly your brother,
E. ROBINSON.

SANTA ROSA, Cal., Nov. 20th, 1878.

Dear Herald:—I wish to say that we are not all dead in this part of the vineyard, even if we are quiet and have but little to say. This branch numbers over sixty, but they are so scattered that not more than half of that number attend our meetings; still we have a good, live branch, and we have good meetings. It has fallen to my lot to preside over the branch; and, notwithstanding I am in my seventy-seventh year, I am always in attendance at our meetings, unless it is our night prayer meetings, which are generally presided over by Bro. Jacob Hegar, a very worthy brother, who has lately been ordained to the office of Priest. A great discussion is going on here between the Adventists and the Campbellites. Elder J. C. Clapp is with us. Love to all Saints.
JEREMIAH ROOT.

MACHIAS, Me., Nov. 18th, 1878.

Brn. Joseph and Henry:—October 27th, I baptized one at Holmes Bay, a very nice woman. Her husband was much opposed to our faith when I first preached in that place, but now seems like a new man, and its thought that he will obey by-and-by. In the town of Sedgwick, where I once had stones cast at me, there now exists a much better feeling among the people. I think some will obey by-and-by. November 9th and 10th, at the conference on Little Deer Isle, the wind was so heavy that many of the Saints of the islands could not get there, but we had a good conference. On Saturday evening I addressed the Saints on the necessity of preparing their children for the kingdom of God. I enjoyed the good Spirit. Sunday morning and afternoon I also spoke to the people; good liberty. Evening, prayer and testimony meeting; much of the Spirit present; eighteen spoke. The 15th I spoke to the people at Brooksville; this evening I'm home. Yours truly,
J. C. FOSS.

PALMYRA, Nebraska,
November 25th, 1878.

Bro. Henry:—On the 16th inst I came, and have preached ten times three miles west of here, and baptized an excellent man and his wife; also held a confirmation and sacrament meeting. The Saints are rejoicing in the gospel, and the truth is making friends. Some who heretofore have been against us, are now willing to hear the glad news, and aid in the spread of the everlasting gospel. There is a great demand for preaching, and there are some evidently very near the kingdom. Yours in Christ,
ROBT. M. ELVIN.

EDENVILLE, Iowa, Nov. 22d, 1878.

Bro. Henry:—I am preaching every night, to crowded houses; great interest is manifested, and I have had great freedom, in presenting the word. The little "handful" of Saints, in Marion county, are contending for the truth. Please say in the *Herald* that my post office address is, Edenville, Marshall Co., Iowa.

I hope to be able to look up the interest of our publications, in this district, more than heretofore. I am yours,
I. N. WHITE.

SPRINGERTON, Ills., Nov. 27th, 1878.

Bro. Stebbins:—I am just returning from Williamson and Johnson counties, where I have been three weeks. The brethren will report the work done there, I suppose. They are talking of building a house of worship. I hope they may succeed. Seventeen were baptized during my visit. Brethren E. Webb and I. M. Smith, I

think, will do a good work there. Bro. Smith is a young man of good ability. Meeting here to night. Yours in the one faith,
G. H. HILLIARD.

WILBER, Saline Co., Neb.
November 19th, 1878.

The good cause is progressing. There have been five baptized within the last month; and the interest is not abating in the least; for which we feel thankful to the giver of all good. Pray for us. Yours, as ever,
L. ANTHONY.

PLYMOUTH, Luzerne Co., Pa.,
November 3d, 1878.

Bro. Henry A. Stebbins:—We are not dead to the cause here, but are striving to serve the God of heaven. The people are beginning to investigate our doctrine. We had the use of the Christian Church offered to us to preach the doctrine of Christ in, where it has not as yet been heard. The Lord is opening the hearts of the honest. I would like to know the whereabouts of William Ryder. If any one can give me information I will be very glad, for the information of Josiah Eustice, who is a brother to his wife. Your brother in the gospel,
HIRAM W. SHAFFER.

PLEASANT RUN, Kansas,
November 17th, 1878.

Brn. Joseph and Henry:—I received that welcome visitor, the *Herald*, and seeing the blue mark thereon I am reminded that a little change is needed to enable you to live and bless the many with your valuable paper. I would be very glad to have it every week, and am waiting patiently for the Saints to awake to a realization of their duty in that direction, as well as for the support of the gospel. The Saints here in general are poor, but their poverty is perhaps measured by the wealth of others. Prior to our August conference I made a tour of six weeks through our district, baptized twelve in Smith county, preached in all the branches and attended our third quarterly conference at Nobletown. Since then I have not been able to travel much. Only baptized one since. November the 9th and 10th, was our fourth conference, and we had a general good time. We are beginning to understand each other better, and to know better how to act in regard to the law and our duty; and I must say that I think I never saw a better prospect for Zion's cause since the Reorganization. All we lack in this matter is that old fashioned confidence and also the keeping of the law of tithing. Then the hands of the Elders will be loosed, and God's work will roll on with a rapidity never known before.

There is no lack of places to preach in, or of good congregations. I am expecting to try the field again, as soon as I can get things arranged for the family's comfort. Bro. Anthony is expected soon, and I hope to be ready to convey him from place to place, if he will allow me this honored place. Brn. I. N. Roberts and James Perkins are all the laborers we have who are at all at liberty, and they go to the south-west. May God bless their labors. Our numbers are on the increase, with apparent peace and good will, with few exceptions. Your brother in Christ,
GEO. W. SHUTE.

THREE MILE CREEK, Utah,
November 27th, 1878.

Bro. Henry A. Stebbins:—I wrote to you from Plain City. I preached there twelve times in two weeks, held two prayer meetings and baptized eleven. Was called on to administer to the sick, and even one Brighamite Teacher sent for us to administer to his wife, and in every case when we went,—to the praise of God be it said,—the blessing was given. The Lord is to-day confirming his word in Utah. I speak to-night in Brigham City, and when I am through here return to Plain City, as there is more work to do there; and then I am admonished by the Spirit that the Lord has a work to be done at Harrisville. I have baptized a few that were never in the Church and that there are a few more anxious enquirers of that class. With love to yourself, Brn. Joseph,

Blair, and all engaged in the work of God, I am yours in bonds,
E. C. BRAND.

CLARKSBURG, West Virginia,
November 16th, 1878.

Mr. Stebbins:—I enclose a money order for the *Saints' Herald*. I received the two pamphlets all right, and I am very much pleased with them. And I am a lover of the *Saints' Advocate*, which I have received promptly since I ordered it. I received a good blessing while reading the Nov. number, and I have read many pages of the Book of Mormon, which my brother Isaac sent for last winter; and we are pleased to learn that its contents are pure truth, and all the Spaulding family, combined with a fault-finding world, are not able to even shake the glorious truths which are found upon its pages. A good book is like a good man hated and persecuted. I regard the Spaulding romance as nothing short of a fence, which the enemy of God and all that is good, has staked off in the minds of the people, those who are led captive by the power of priestcraft; and that after he (the devil,) had got all his stakes in line he then sought to build the fence in order to fence out truth from the hearts of the people; for the mission of the enemy seems to be to blockade the progress of heavenly truth and light, if possible. Indeed the people of God have always found that one part of the adversary's mission, was to manufacture romances, slimed over with lies calculated to deceive and mislead the people. In the apostolic age he made some to say, "What new doctrine is this?" and he caused men to believe that the servants of God were blasphemers, and turners of the world upside down. You will excuse me for bothering you with a few thoughts, which I have so awkwardly penned. Yours for truth,
ABNER VERNON.

HANNIBAL, Mo., Nov. 29th, 1878.

Bro. Henry A. Stebbins:—Brother John H. Lake left yesterday, after a sojourn of six days in our midst, carrying with him the prayers and good wishes of all who were privileged to make his acquaintance. Brother Mills came with him from Pittsfield, Illinois, and the time spent with them has been one of more, much more, than common interest. Our meetings were held in brother John Taylor's house, which was crowded on every occasion, and that, too, with an intelligent and appreciative audience, all manifesting a deep interest in the words of eternal life, while good evidence was afforded that the ultimate results would be the addition of some precious souls to the Master's Kingdom. It marks a new and encouraging era in the progress of the gospel of our Lord here. Brother and sister T. W. Smith have also been with us, when enroute for the Eastern States; so that we have been highly favored of late. Yours in the gospel,
EDWARD L. PAGE.

ALTON, Illinois, Nov. 15th, 1878.

Brn. Joseph and Henry:—I write you at the wish of several of the brethren and sisters of the branch to say that we have at last a suitable place to meet and speak in. We have rented a large, pleasant room, and have many good privileges granted us through the same. The room adjoining ours has folding doors between, and we are allowed the privilege of opening them whenever we need more room. Also there is a fine large hall above, in the same building, that we can have without any additional expense. So if you or any of our brethren come this way we can have the hall. We opened our room last Sunday the 10th, for the first time, father Whitehead presiding. The Saints all seemed contented and happy, and truly we had a good time, and felt refreshed with the good spirit. Father Whitehead sends respects. We all hope that brother Joseph, the next time he is as near as St. Louis, will not pass us by, as he did last time, and we would be pleased to have any of the brethren that are out in the field give us a call. We hope to have the pleasure of seeing brother C. Derry sometime between now and April, as we see that he is to labor in this district. That you may be strengthened and encouraged for the work that rests upon you, and the good Spirit be ever with you both, is the prayer of your humble sister,
ELIZA HUNTER.

KNOX, Stark Co., Indiana,
November 20th, 1878.

Bro. Joseph and Henry:—Last spring while holding meeting in the Parker School House, Bro. C. Scott and myself were assailed by an adventist, whose aim seemed to be to hold an after meeting debate. We informed him that we did not give liberty for remarks for the purpose of holding any discussion, as the people would probably be wearied enough with one discourse, but if he wished further investigation, he might procure a representative, state proposition and time, and we would meet them. The point that seemed to trouble them the most was something in regard to the kingdom. Brother Scott at the time answered the few objections made, but during the summer I was informed that they wished an investigation, and that we were expected to attend a two day meeting, to be held by them August 3d and 4th. Accordingly, brother Scott and the Adventist representative made arrangements for discussing the following propositions: 1st. Resolved, that the Bible teaches that a part of man remains conscious from the death of the body till the resurrection. Brother Scott to affirm. 2d. Resolved, that the Bible alone is sufficient for salvation, and that inspired apostles, and prophets are no longer needed for the promulgation of the gospel. Mr. Finimore to affirm. The discussion was to begin October 8th.

The Advent minister not being very well, and unable to fill his time, at the basket meeting, the writer, by request, spoke to the people that Sabbath evening, the line of thought, touching upon the latter of these propositions. October 8th, being a busy time with brother Scott, as also the principal Advents in his vicinity, they had the discussion put off until November 15th. I intended to offer after the discussion the following propositions. 1st. Resolved, that Joseph Smith was a true prophet called of God as much so as Isaiah, Jeremiah, Ezekiel, or any of the prophets of old; and that the Reorganized Church of Jesus Christ of Latter Day Saints is the only true Church of Christ, in existence, in organization and doctrine according to the Bible, and as such her ministers alone are legally authorized to preach the gospel and minister in its ordinances; I affirm. 2d. Resolved, that the Adventist Church is the true Church of Christ, and as such her ministers are legally authorized to preach the gospel and minister in its ordinances; Advents to affirm, (if they would).

The evening arrived bringing with it a large crowd. But, alas, no opponent! He had proved traitor to his brethren,—they had not heard from him for a month or more. A pretty sorrowful lot they were indeed. But they picked up a little courage, hoping that he would be on the ground the next day. For ourselves we felt considerably disappointed, but rejoiced that it was not our side that failed. We would not have noticed his non-appearance so much, if he had not made such threats. One was that he was "coming up this fall to burn up the rubbish on our foundation." By consultation, and with the consent of all parties concerned, we held meeting that night, and, as Mr. Finimore did not come, we (Brn. C. W. Prettyman, L. B. Scott and the writer of this) continued Saturday evening, and Sunday morning and evening. We were opposed, all the way through, by the Adventist friend before mentioned, but he did not succeed in anything. And, thus ended the discussion, all that we could get however, with the Advents here. Our opponent sent a card to his brethren, but they did not produce it until Sunday evening. It was very short, not very sweet, and, we thought, a very poor excuse. Mr. Finimore is one of their best men, and a noted debater, and his non-appearance makes his side look bad.

I expect in about three weeks to go into the school-room, where I shall perhaps stay this winter. Yours in the gospel,

FRANCIS EARL.

CAMERON, Mo., Nov. 26th, 1878.

Bro. Henry:—Another peaceable conference of this district, has just been held at Stewartville. Brother M. T. Short was with us. The Saints

are making an effort, at this place to complete their house of worship. Judging from our observations we think the Saints work harmoniously and systematically there which thing we love to see.

J. M. TERRY.

SCOT'S BAY, Nova Scotia,
November 20th, 1878.

Elder H. A. Stebbins:—The *Herald* is the most welcome visitor I have, for it brings to the lone pilgrim and stranger of this corner of God's vineyard many good tidings of cheer, and I hear of the progress of the latter day work, which I learned to love when far from home, and which many are trying to the best of their ability to get me to reject and forsake. How oft am I made sorrowful when ridicule and contempt are hurled at me by those who consider themselves to be the heirs of glory. Oh how hard to bear and take patiently, and sometime silently, for the sake of peace; for in many instances one would do as well by talking to the foaming tide as to the church-going people. Unbelievers or worldlings are more reasonable; but I hope the author of the work will hasten the day of his power to shake all sandy foundations, and convince the the would be christians of his own work. I long to see an Elder this way, one competent to meet and successfully combat and put to silence the froward tongue. Oh that the light of heaven may shine, and the grace of God abound, that wisdom faith and strength may increase. No liquors, nor tobacco, nor coffee is used by me or family and only a little over one half pound of tea for a year in my house for guests. Industry and economy must need be practiced to keep even a portion of the necessities of life before my family, who, thanks be to the Father, have good health and appetites. Though times look rather gloomy, I do not feel any spirit of despair but rather hopeful that I may yet have a portion in this life, and yet mingle with the children of God, either in my native land, or in the land of promise. I rejoice to hear that the brethren on the Pacific Slope are increasing in the Spirit of the Master. I almost despair of the victory sometimes, because of the powers of darkness. Can a lone one, despised because of his faith in modern revelation, have the prayers of the brotherhood in Plano and elsewhere? My soul would rejoice to mingle with the children of the one faith. How long shall I wait to see the salvation of our God? May the smile and favor of heaven be yours ever to enjoy, and the same be unto brother Joseph and all the constituted authorities of the Church, is the desire and prayer of one of the wandering lambs of the true fold,

GEO. N. DAVIDSON.

FARMINGTON, Iowa,

December 2d, 1878.

Bro. Joseph Smith:—The conference at this place has just closed. We had a pleasant and profitable time. I have just returned from my tour in Illinois. The Lord greatly blessed me, and I trust that much good will result from the same. Bro. Crawford is following and continues preaching the word, and I hope he will baptize many. I have baptized eighteen in the last three months.

Please change my post office address from Burnside, Illinois, to Keokuk, Lee Co., Iowa. Your brother and friend in the gospel covenant,

JOHN H. LAKE.

Conference.

Pacific Slope Mission.

This conference convened at the Saint's Chapel, Washington Corners, Alameda county, California, at 10 a.m., October 6th, 1878; D. S. Mills, president, J. C. Clapp, assistant; J. R. Cook, secretary, J. H. Parr, assistant.

Prayer by J. C. Clapp. Marcus Lowell delivered an eloquent and stirring discourse, followed by J. C. Clapp. Benediction by R. Huntly.

Afternoon.—Prayer by Daniel Brown. Timely remarks by the president, explanatory of the sacrament, which was partaken of, and the meeting

was one of testimony by the Saints, and the gifts of the Spirit were manifested. Benediction by J. C. Clapp.

Evening.—Prayer by D. S. Mills. J. C. Clapp delivered an interesting discourse; subject, "What is a Christian." Benediction by B. Robinson.

October 7th, 9 a.m.—Prayer by Marcus Lowell. A good exhortation was given by the president, followed by a brief report of his labors. He urged the necessity of a great sacrifice by the Saints in order to spread the work, and to answer the many calls for preaching.

Russell Huntly, D. J. Philips and Daniel Brown were appointed by the president as a committee of investigation.

J. C. Clapp reported having preached in San Bernardino, Los Angeles and Santa Barbara counties, on an average of about three times a week; has held three discussions, and baptized seven persons.

E. H. Webb reported by letter, and resigned the presidency of the Sacramento District, on account of temporal duties.

J. R. Cook had labored in the field about three months since last April, and has baptized twenty-four since last October.

J. H. Parr has labored in Sacramento and vicinity, and baptized four persons.

Marcus Lowell reported as president of the Sacramento Branch, and had also traveled in Butte county with Bro. Cook, where three were baptized.

A. Haws has labored in the Petaluma District some, with Bro. Adamson; two were baptized.

Daniel Brown reported, as president of the Watsonville Branch, to which his labors were confined.

Orrin Smith had labored some in Lake and Mendocino counties with Bro. Cobb; two were baptized.

J. F. Burton reported as president of the Los Angeles District; district in good condition; had traveled some with Brn. Mills and Huntly. Labored in Los Angeles and Ventura counties; several were baptized, and much interest was manifested; Newport Branch numbers one hundred and twenty-six.

Russell Huntly reported labors in San Francisco and Sacramento districts, and in Oakland, Nortonville, Santa Rosa and Stockton; has been blessed in presenting the Book of Mormon.

D. J. Phillips and Peter Betts reported labors in Oakland and vicinity.

Samuel Robinson reported as president of the Alameda Creek Branch; a good feeling prevails among the people.

Wm. Anderson had done what he could; sees the necessity for more laborers.

John Roberts reported as Bishop's Agent; intends to labor in his office, according to the instructions of the Bishopric; feels much encouraged over the good spirit manifested among the Saints.

A. C. Bryan had been blessed in his labors. George S. Lincoln, president of the San Francisco Branch, has been blest in his labors, and the branch is in good condition.

John Carmichael, by letter; unable to attend conference, but strong in the faith. Two have been baptized in his district.

Bradbury Robinson, president of the Humboldt District, has traveled and preached all he could. The Saints there are enjoying the Spirit. He also feels strengthened by the union manifested in this conference.

J. H. Lawn, by letter; no change in the San Benito Branch, of which he is president; been blest in his labors.

Henry Burgess asked for help in San Jose; desires to do what he can.

John Cobb, by letter, his labors in Lake county.

H. P. Brown, by D. S. Mills, reported his reason for not being present; had been called away on important business; is strong in the faith, and will do all he can for the cause.

G. W. Harlow reported from Brighton; considered the work in his vicinity to be in a prosperous condition.

High Priest James Sloan, by letter, reported as being stricken in years but strong in the faith.

Branch Reports.—Jefferson Branch, no change. Sacramento report rejected, having been changed

since approved by the branch.

Alameda Creek 60 members; 2 removed by letter; S. B. Robinson, president.

West Oakland 47; no change; John Roberts, president.

Watsonville 61; one died; Daniel Brown, pres. Santa Rosa 69; 2 baptized, 1 received, 1 died; Jeremiah Root, president.

San Francisco (reorganized by D. S. Mills, August 25th, 1878), 22 members; George S. Lincoln, president; Wm. Hart, clerk.

Other branches not reported.

A. B. Johns from Genoa, Nevada, reported by letter, as having traveled with Bro. Millard; desired Bro. Mills to visit them in the spring; a good feeling prevails among the Saints in Nevada.

Officials present: 1 of the Seventy, 19 Elders, 2 Priests.

At 7:30 p.m., preaching by J. R. Cook, on the antiquity of the gospel with its present duties, followed by J. Parr and Marcus Lowell. Old Father Edmonds arose, and in much power bore testimony in tongues to the truth and divine authority of the servants of God.

Oct. 8th, 9 a.m.—D. S. Mills was unanimously sustained as president of the Pacific Slope Mission, and J. C. Clapp as missionary in it.

Inasmuch as a wrong impression concerning the action of Elder J. R. Cook improperly found its way into the minutes of October, 1877, contrary to the feelings of the body, therefore be it Resolved that we wholly exonerate the brother, as there was no cause for any complaint against him.

The resignation of E. H. Webb, of the Sacramento District, was accepted, and J. R. Cook was appointed in charge.

The following district presidents were appointed or sustained:

Marcus Lowell appointed president of the Butte District.

Bradbury Robinson sustained over the Humboldt District, and at his request Mendocino was taken from the Humboldt, and added to the Petaluma District.

A. Haws in charge of the Petaluma District.

H. P. Brown of the San Francisco District.

J. Carmichael of the Sant Cruz District.

J. F. Burton of the Los Angeles District.

A. Whitlock released from the San Bernardino District, and Russel Huntly appointed president thereof.

The recommendation to ordain Bro. Geo. Rice, from Sacramento Branch, was approved.

The chair appointed Jas. Parr, S. B. Robinson and George H. Rice committee to audit Bishop's Agent's accounts.

The Saints were earnestly called upon to assist the Bishop as his Agent shall endeavor to fulfill the law of God, and will visit the Saints for that purpose, as he is instructed to do.

The committee of investigation reported that in the case of sister Hannah Baggerly (formerly Anderson) that she appealed from the decision of the court and from the action of the Oakland Branch in cutting her off, January 8th, 1877.

"After investigating the records of the case, we find that she was not dealt with according to the law of God, and we hereby recommend that said decision be reversed. Signed, Russel Huntly, D. J. Phillips, Daniel Brown."

Report received and recommendation adopted. Committee discharged.

At 2 p.m., prayer by John Roberts.

Auditing committee reported having examined, and found the Bishop's Agent's accounts correct, and the Agent reported, which report was accepted, and Bro. Roberts was sustained in his office.

Resolved that we abolish the office of Church Recorder of the Pacific Slope, and that the office fixtures be turned over to the Bishop's Agent.

Sister Elizabeth Butterfield was received into the Church on her original baptism.

The president returned thanks to all for the good spirit, peace and harmony which prevailed throughout the conference.

Whereas, the General Conference has decided that dancing leads to evil, and should be discontinued, (*Herald* February 15th, 1872), and by the passing of this resolution imposes upon us a duty of acquiescence, Therefore be it Resolved that

we sustain the action of the General Conference, in their decision of the law, and will give it our united support.

Resolved that we ignore any game of chance as a means of raising money for the cause of Jesus Christ.

Three children were blessed, and some sick administered to.

A prayer and testimony meeting was held, and a profitable season was enjoyed, many stirring testimonies being given.

Benediction by S. B. Robinson.

At 7:30, prayer by D. S. Mills. J. C. Clapp preached an interesting discourse on The Gospel. Adjourned to meet at San Francisco, April 6th, 1879.

Benediction by D. S. Mills.

Miscellaneous.

A Begging Letter.

To all the Saints of the Church of Jesus Christ, and especially to the brethren of the Northern Illinois District, wherein we are located, Greeting:—Beloved brethren of the Lord, we the undersigned, in behalf of the Streator Branch, and the cause of Christ, solicit your aid "Financially" in our behalf. Being poor in this world's goods, having nothing but our slender earnings, which are barely sufficient for our natural wants, and knowing that we can not, by our unaided efforts, raise sufficient funds for the purpose of erecting a house of worship, we take this means of appealing to your sympathies. We have been pushed about by the person of whom we have heretofore been renting a hall, until we can no longer endure it. We have to give way for all parties who see fit to meet in the afore mentioned hall; so much so that we have held but one meeting per week, at times. We have therefore resolved that if it be possible we will build a house unto the Lord, wherein we may worship our Lord and Master, in his own appointed way, one in which we may have the pleasure of seeing many true, honest hearted ones brought to a knowledge of the truth. We feel that a great work may yet be done in this place. It has been so promised by the Spirit; but we must have a place where our Elders may hold forth and where the people of other denominations may come out to hear. Under our present circumstances we are obliged to hold meetings from house to house, and those outside the Church do not come out to hear us. We then consider the work dead, in a certain sense, and we desire to do something that will lead to an awakening in the community, and lead also to an addition to our numbers. Therefore, brethren, we ask you who are able and feel so disposed, to aid us in our undertaking, both by your faith and prayers, (for prayer is mighty and availeth much), and also "Financially." Sums however small will be thankfully received. Praying for the welfare of the cause here and elsewhere, we remain your "Begging brethren," in the household of faith,

R. WOOLLSBROFT,

J. W. WONDERS, SEN. } Building Com.

I. M. FRISBY,

W. M. WALP, Secretary.

Remit all moneys to

W. M. WALP,

Box 572 Streator,

LaSalle Co., Illinois.

STREATOR, ILL., NOV. 18, 1878.

Notices.

SACRAMENTO DISTRICT.—A conference will be held at Sacramento, California, January 17th, 18th and 19th, 1879. Expect D. S. Mills to speak first evening on "The only true God;" H. P. Brown second evening on "Priesthood," J. C. Clapp third evening on "The Church of Christ," and Marcus Lowell on Sunday morning on "The laws of adoption." Come all ye Saints, and we are very anxious to see present the ministers of the California Conference.

J. R. Cook, President of District.

FREMONT DISTRICT.—A conference will be held

at the Gaylord School-House, Fremont county, Iowa, beginning at 10 a.m. Saturday, February 1st, 1879.

D. HOGGAS, President.

WARNED AGAINST.—Martin Wardell and John T. Lewis having been expelled from the Salt Lake City Branch of the Reorganized Church are holding opposition meetings in the city, and endeavoring to injure the cause in this manner and in other ways. We therefore warn the true Saints against them and their influence.

THOMAS N. HUDSON, President.

GEORGE GREGORY, Clerk of Salt Lake City Branch.

Endorsed by Elder E. C. Brand, missionary to Utah.

Bishop's Agent Appointed.

Upon official notification of the choice by the South-eastern Ohio and Western Virginia District, of brother Thomas Matthews for appointment as Bishop's Agent for said district, I hereby appoint him to said office, praying that he may fulfill his duties well and that means may be given him for the sustaining of the work of the Lord in that region.

Also upon like notification of the choice of Elder Isaac R. Ross by the Spring River, Kansas, District, I hereby appoint him as Agent for said District, in place of Bro. Richard Bird, released, with like hopes for his usefulness and the Saint's generosity for the work.

ISRAEL L. ROGERS, Presiding Bishop.

SANDWICH, ILL., Dec. 1st, 1878.

NEWS SUMMARY.

Continued from page 380.

Dec. 2nd.—A Steamboat collision occurred near New Orleans and one of them was sunk, boat and cargo being a total loss. Twenty people drowned. Value of boat \$18,000, of cargo \$75,000.

The Afghans having led the British soldiers into their country are now swarming in the passes, above their heads and have their batteries planted for effective use.

3rd.—Some of the Socialists expelled from Berlin, Germany, intend to come to America, so they announce.

Two rival local political parties at Jackson, Kentucky, are making warm times and mob rule reigns, each party killing and destroying as they choose and can accomplish.

The Congress of the United States assembled yesterday at Washington, it being the last session of the forty-fifth.

Trade continues to decline in England, and there is financial distress everywhere, and, among the laboring classes, suffering and even starvation.

4th.—Considerable hard fighting reported in the Afghan passes.

Another young man kills his mother, she sixty years of age. Both were intoxicated. It occurred at Pittsburg, Pennsylvania.

6th.—The British under Gen. Roberts have defeated the Afghans, whose army has fled in broken fragments, having lost their cannon and many men.

FARM FOR SALE.

Located in Township 66, Range 27 West, Harrison county Missouri, 5 miles south of lands belonging to the "Order of Enoch," 6 miles north-east of Eagleville, and in the edge of a large body of timber; containing 72 acres of land, 55 prairie, 17 of timber about 90 rods from the farm. The farm is high dry land, with a gentle slope to the south, is surrounded with a tight rail fence, has 47 acres under plow, has two good wells of water, has six acres of orcharding, with apples, cherries, grapes and small fruits, has 100 rods hedge, set last spring, has a good frame house, one and three-fourths stories high, with porch the length of it, also an addition 10x14, has a good frame barn 38x40, and out buildings to suit convenience. Is on a public road. Churches and schools at a convenient distance. Is in a good neighborhood of people. A part of said farm is well adapted to raising fall wheat, producing twenty-five bushels per acre last season. I will sell the above farm for \$1,600, being unable to pay for it.

For further particulars address, box 127, Eagleville Mo. H. C. SMITH.

INDEX TO VOL. XXV.

- A**
 Administers, Who 231
 Antiquity of the Greek Faith 325
 Arab's Bismillah, The 83
 Auction of Ministers 374
- B**
 Beecher and Farrar 52
 Body and Soul 200
 Book of Mormon Transaction 178
 Brighamism, Crooked ways of 359
 Build up Zion 150
- C**
 Catholic Apostolic Church, The 4
 Cato, Elder, in Texas 1
 Children's Salvation 212
 Cleopatra's Needle 167
 Colfax on Mormonism 353
 Commandments and Promises 34
 Contributors, Word to 243
 Cremation 71
 Critics and Criticism 34
- D**
 Dancing 33
 Day of Rest, A 47
 Deacon Afternoon's Prayer 357
 Derry vs. Burt 305
 Destiny of the Wicked 119
 Dialogue on the Gospel 67, 84
 " Infidel and Others 246
 Discovery at Joppa 179
 Discussion, Forscutt and Bush 23
 " Lambert and Willoughby 81, 102, 116, 143, 163, 180
 " Hanson and Will- 163, 180
 " Bays and Matthews 202
 " Bays and Marquis 260
 " Short and Phelps 370
 Dreams Recorded 7, 35, 54, 55, 361
- E**
 Early Mormonism 273
 Earthquakes and Eruptions 309
 England and Egypt 229
 Enquiry of Aegis 103
 Ephraim and Manasseh 203
 Exhortation to Duty 167
 Experience of Heroine Randall 117
- F**
 Faith and Prayer for the Sick 359
 Falsehood and Ingratitude 101
 Finances, On 274
 Foundation of Character 71
 Fragment, A 214
 Future State, The 213
- G**
 Gathering, The 193
 Giants 243
 Gospel vs. Polygamy 241, 261
- H**
 Healing, Case of 46
 Hebrew Union 260
 High-headed Churches 373
 Howell vs. Burt 227
 How to Cure Gossip 147
- I**
 Improve Your Talent 372
 Indian Relics 375
 Indian Question 182
 Irrigation 357
- J**
 Jew or Gentile 4
 Jew, Wandering 211
 Jews in Agriculture 311
 " Statistics of 375
 " to the Front 341
 Jewish Gathering 35
 " Monitor 3
- L**
 Lamentation of Walking Stick 39
 Land Association, Zion's 342
 Lee's, J. D., Confession 321
 Letter, Frank Reynolds 3
 " D. S. Mills 118
 " J. M. Terry 177
 " Charles Derry 197
 " W. H. Kelley 214, 237
 " Wm. B. Smith 262
 " J. G. Gallup 326, 340
- M**
 Man Never Dies 324
 Mazarine Bible 101
 Millennium, The 375
 Miracles 17, 36
 Moabite Stone, The 55
 Moody's Doctrine 183
 Moral Atmosphere, A 22
 Mormonism in Texas 1, 303
 " and Sheldon 49, 65
 " in Canada 105
 " in Georgia 231
 Mummies 211
- P**
 Pay the Preacher 199
 Perihelion and Pestilence 183
 Physical Law 22
 Plain Preaching 210
 Pole, The North 32, 195
 Pope Pius IX, Sketch of 69
 Positive Principles 97
 Prayer 196
 Prayer Meetings 182
 Pre-historic Bones 374
 Preparing for Zion 311
 Prophecies and Testimony 20
 Prophecies by the World 356
 Prophetic Signs in the East 369
 Probation 322
 "Pure Liquor" 7
- R**
 Reply to A. Haws 100
 Russia and Prophecy 113
- S**
 Sadness Not Coldness 7
 Search the Scriptures 147, 179
 Second Coming of Christ 19
 Sermon by J. F. McDowell 309
 Signs of the Times 310
 Slander, Cure for 245
 Space for the Dead 109
 Spaulding Story Refuted 54
 Spirit Separate From Body 263
 Spiritualism in Europe 231
 Support the Gospel 150, 166
- T**
 Thoughts as they Occur 225
 Tower of Babel, The 127
 Trine Immersion Reviewed 257, 276, 307, 323, 338, 355, 372
- U**
 Uses of Tea and Coffee 194
 Utah's Progression 279
- V**
 Valley of the Jordan 151
 Very Short Sermons 151
 Vision of House of the Lord 161
- W**
 Wagging Tongues 151
 War, What It Will Do 215
 Washington and Ramezis 243
 Was it a Dream? 54
 Water Baptism 145
 Wesley's Faith in Prayer 371
 What an Elder Hears 39
 What to Preach 215
 Witness for Jesus, Holy Spirit's 230
 Writing Letters 230
- MISCELLANEOUS.**
 Bishop's Agents Appointed 144, 191, 207, 256, 351, 353
 Bishop's Agents Statements 351
 Bishop's Report 30, 126, 222, 335
 Board of Publication Meeting 95
 Book Agencies 318
- CONFERENCES.**
 General 129, 289
 Alabama 15, 174, 271, 284
 California, General 15, 206, 332
 " Los Angeles 125
 " San Francisco 191
 " Watsonville 190
 Canada, General 94, 286
- Colorado** 94, 190
England, General 254
 " Birmingham 255, 318
Florida 79, 174, 302, 366
Idaho 110
Illinois, Kewanee 47, 157, 237
 " Northern 79, 271
 " Pittsfield 78, 191
 " South-Eastern 62, 125, 237, 333
Indiana, Southern 30, 158, 239, 334
Iowa, Decatur 62, 124, 237, 333
 " Des Moines 63, 271, 366
 " Eastern 62, 271, 366
 " Fremont 206, 333
 " Galland's Grove 62, 174, 318
 " Little Sioux 46, 110, 207, 303
 " Pottawattamie 46, 158, 222, 351
 " String Prairie and Nauvoo 46, 125, 237, 350
Kansas, Central 94, 191, 303
Northern 84
 " North-Western 78, 190
 " Spring River 46, 190, 285
Maine, Eastern 46, 158, 254
 " Western 30, 111, 222, 318
Massachusetts 63, 111, 255
Minnesota 30, 174, 318
Missouri, Central 47, 125, 253, 350
 " Independence 111, 254, 333
 " Far West 29, 125, 222
 " Nodaway 157, 255
 " North-Eastern 93, 207, 302
 " St. Louis 79, 174, 271, 366
Nebraska, Central 78, 174, 270, 365
 " Northern 79, 270, 333
 " Southern 93, 191, 286, 366
Nevada 111, 286
Ohio, South-Eastern 78, 174, 270, 351
Pennsylvania, Philadelphia 16, 110, 222, 265
 " Pittsburgh 124, 270, 350
 " Wyoming Valley 222, 318
Utah, Weber 190
Wales, General 78, 286
 " Eastern 110, 190, 303
Wisconsin, North-Eastern 63, 255, 366
 " Western 111, 286
- Correspondence.**—11-14; 27-29; 44-46; 60-62; 75-78; 91-93; 107-110; 123-124; 144; 155-157; 171-173; 188-190; 204-206; 219-221; 234-236; 252-254; 267-270; 284-285; 299-302; 314-317; 330-333; 345-350; 364-365; 380-382
- DEATHS.**
OVER TEN YEARS.
 Adams, John F. 63
 Amer, Susannah 319, 367
 Androsen, Christian 207
 Andrews, Rebecca M. 31
 Askin, Jane 367
 Bales, Mary A. 271
 Bath, Sarah 159
 Bear, Barbara 367
 Bemis, Hiram 272
 Bickford, Abbie A. 95
 Black, Nancy 319
 Bogue, Mary C. 159
 Bradbury (2 children) 47
 Bronson, Phineas 47
 Brown, Charles M. 126
 Brown, Jacob 352
 Bryant, Asa 159
 Buckner, Mary J. 207
 Calkins, Sarah 319
 Carter, Eliza 95
 Carver, Margaret 175
 Cato, Alex. M. 272
 Chambers, David 126
 Chambers, Manada 223
 Chapman, Edward 334
 Cheney, Phebe R. 334
 Coats, Ralph J. 96
 Conant, Euretta S. 223
 Coover, Jason 319
 Corless, Phebe 239
 Cottam, Elizabeth 64
 Crider, David 159
 Cutler, Lois 159
 David, Henry R. 80
 Davis, Wm. J. 80
 Davis, Wm. D. 256
 Day, Wm. J. 31
- Day, (2 children)** 31
 Donaldson, Phebe 112
 Ellison, Rebecca 159
 Epperly, William 334
 Evans, Mary A. 175
 Evans, Samuel 334
 Farrow, Elizabeth 367
 Fox, Emma T. 367
 Fribbens, William 367
 Frost, Jane 223
 Fry, Maria S. 367
 Gaylord, Frances A. 271
 Gilbert, Charles 95
 Green, Fred G. 256
 Gridly, Albert 175
 Haines, Joel 64
 Hall, Mary E. 367
 " Dexter P. 319
 " George 319
 " Reuben P. 319
 Hawkins, Mary 223
 Haylock, Hannah 112
 Hendrickson, John 319
 Hicks, Ambrose 367
 Hinds, James 256
 Hogaboom, Stephen 367
 Hogg, Robert E. 48
 Hoskins, Elza 159
 Howe, Elizabeth 319
 Jasper, Elizabeth 335
 Joiner, Parker 95
 Jones, Charlotte A. 159
 " Mary C. 175
 " Mary 335
 Kay, Margaret A. 126
 Kemp, Nettie 207
 Lake, Mary 319
 Leland, Elizabeth 287
 Morgan, Sarah 223
 Munroe, David 287
 " Charlotte 352
 Neale, 335
 Nee, Jennie 367
 Nevils, Martha J. 95
 Newcom (5 children) 256, 271
 Nicholas, John 223
 Otis, Polly 266
 Parks, James M. 159
 Parker, George A. 16
 " Elizabeth 95
 Payne, Amanda 95
 Pease, Sylvanus 191
 Perry, Sarah J. 31
 Pethoud, Mary 191
 Quigley, Euzoba 256
 Randall, Heroine 126
 Redfield, William 207
 Relyea, Jane A. 63
 Rhodes, Emma M. 31
 Ridgers, Selina M. 367
 Rinker, Levi 125
 Ritter, Charles 63
 Roff, Susannah 80
 Rolls, John 31
 Rondet, Fisher 159
 Savage, William 159
 Seward, Nancy 159
 Shaw, Priscilla 159
 Sherman, Mary 319
 Shumway, Sally 175
 Snyder, Samuel 191
 Starkey, William 367
 Stevens, Phebe 256
 Stillman, Barbara 207
 Sturges, Levick 352
 Taylor, Harriet 126
 Thomas, Elizabeth M. 175
 " Ellison 272
 Tomlinson, Beers 335
 Turnbow, Rachael 159
 Walton, James 125
 Williams, Thomas E. 287
 Willis, Benjamin 319
 Wilsey, Sarah E. 126
 Wixom, Martha 93
 Woods, Alexander 95
 " Charlotte 95
 Yerrington, Cora E. 334
- EDITORIALS.**
 Answer to J. S. Jenkins 56
 Clairvoyant's North Pole 25
 Day and Night in the Moon 377
 Deacon's Duty 280
 Dreams and Fulfillment 361
 Editorial Items 9, 25, 41, 57, 73, 88, 104, 120, 143, 152, 169, 185, 202, 218, 232, 248, 265, 282, 297, 312, 329, 345, 302, 377
- Elder Cato in Texas** 10
 Herald as a Weekly 152, 185
 Herald, The 376
 How Can it be so? 8
 Is it Guilty? 40
 Ingratitude 24
 "Joseph the Seer" 9
 Music Book, The 73
 Official Jealousy 360
 Perilous Days 234
 Polar Regions, The 37-
 Prophetic Conference, The 361
 Questions and Answers 9, 42, 73, 89, 106, 121, 144, 185, 218, 250, 266, 298, 312, 361,
 Saints' Herald, The 360
 Utah Church Rule 57
 Visit to Canada 201, 216
 Visit to Chicago 152
 What a Difference 8
 What the Reorganization Has Done 280
 Which Will Receive Him? 184
 Word to Contributors, A 57
 Yellow Fever, The 344
 Zion's Hope, The 344
- Epistle of the Twelve and the Bishopric** 142
- MARRIAGES.**
 Bacon—Wallin 207
 Banta—Crosby 31
 Bryan—Holmes 111
 Clapp—Austin 125
 Dawson—Green 31
 Detro—Jones 239
 Dobson—McKim 125
 Doud—Matthews 191
 Ervin—Everett 367
 Evans—Bailey 95
 Gott—Walp 111
 Gray—Butterfield 334
 Gurley—Sloat 125
 Helphray—Coiner 352
 Jones—Davies 31
 Lake—Huggin 95
 Lewis—Watkins 207
 Liles—Parnley 16
 McCann—Moe 287
 Newberry—Bellamy 31
 Nicholson—Blair 95
 Scott—Bass 334
 Smith—Briggs 63
 Smith—Taylor 191
 Taylor—Molyneux 159
- NOTICES TO AND OF.**
 Bishop's Agents 63
 Branch Organization 145
 District Organization 16, 47, 158
 Expelled 16, 383
 Music Committee 47
 News Summary—11, 23, 43, 59, 75, 90, 106, 122, 154, 170, 186, 208, 218, 233, 250, 266, 283, 298, 313, 329, 347, 353, 379
 Order of Enosh Report 351
 Quorum of High Priests, To the 31
 " Seventy, To 47, 335
 " Meeting 352
 Warned Against 3
- POETRY.**
 Brethren, Up! 113
 Charity 243
 Going Home 319
 How Plain Are Thy Teachings 353
 If We Would 193
 In Doubt I Journey 145
 In Memory of 1877 33
 " " Br. Thos. Dobson 272
 Land and the People, The 209
 Love of God Better Than Gold, The 97
 Many Writers on Life 375
 Nothing to Do 225
 Only a Letter 307
 Prepare 80
 Rejoice and Press On 241
 Retrospection 161
 Sacrifice of Isaac 57
 Second Coming of Christ 269
 Shout the Joyful Tidings 49
 Teach Me to Live 337
 The Saints' Duty 177
 The Ungodly 273
 Thoughts to Cousin Collins 2
 Watch and Pray 175